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रुकुल-पत्रिका

शोध पत्रिका

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सम्पादक :
डॉ० भारतभूषण विद्यालंकार

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

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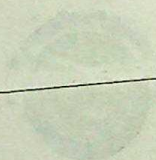
डॉ० भारतभूषण विद्यालंकार
वेदाचार्य एम. ए , पी-एच.डी.
प्रोफेसर—वेद विभाग
एवं
निदेशक- श्रद्धानन्द वैदिक शोध एवं प्रकाशन केन्द्र

गुरुकुल कांगडी विश्वविद्यालय हरिद्वार

पौष, माघ, फाल्गुन	वर्ष- ४७	संयुक्तांक दिस० १९९५ जन० फर० १९९६

मूल्य— २५ रुपये मात्र

सम्पादक मण्डल :

मुख्य संरक्षक :	डॉ० धर्मपाल कुलपति
संरक्षक :	प्रो० वेदप्रकाश शास्त्री आचार्य एवं उपकुलपति
परामर्शदाता :	डॉ० विष्णुदत्त राकेश प्रोफेसर-हिन्दी विभाग
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वैदिक वर्ण-व्यवस्था का वैज्ञानिक आधार

राष्ट्रीय विद्वद्-गोष्ठी

(अन्तर्राष्ट्रीय दयानन्द वेदपीठ (देहली) के आर्थिक सौजन्य से)

गुरुकुल कांगड़ी विश्वविद्यालय के कुलपति **डॉ. धर्मपाल जी** की प्रेरणा से अन्तर्राष्ट्रीय दयानन्द वेदपीठ के अध्यक्ष **प्रो० शेर सिंह** ने उक्त संगोष्ठी के आयोजन हेतु विश्वविद्यालय को पन्द्रह हजार रुपये की राशि सहृदय भाव से प्रदान की। वेदपीठ के अधिकारी गोष्ठी में निरन्तर उपस्थित रहे। इस गोष्ठी में विश्वविद्यालय के कुलाधिपति **प० सूर्यदेव जी** तथा परिद्रष्टा जस्टिस **महावीर सिंह जी** की उपस्थिति से संगोष्ठी और भी निखर उठी। भारतवर्ष के लगभग 12 विश्वविद्यालयों से विद्वान अतिथियों ने संगोष्ठी को सफल करने में स्मरणीय योगदान दिया। उस समय जिन विद्वानों के लेख लिपिवद्ध रूप में प्राप्त हुए उसको प्रस्तुत पत्रिका में प्रकाशित किया जा रहा है, उक्त संगोष्ठी के संयोजक प्रो. वेद प्रकाश शास्त्री थे।

समस्त दानी महानुभावों व विद्वानों तथा महापुरुषों के प्रति हम आभार प्रकट करते हैं।

सम्पादक :—
प्रो० भारत भूषण विद्यालंकार

विषय सूची :-

श्रुति सुधा

अयमग्निगृहपतिगर्हिपत्यः प्रजाया वसुवित्तमः।
अग्ने गृहपतेऽभि द्युम्नमभि सहऽआयच्छस्व ॥ यजु. ३६.३ ॥

ऋषि–आसुरि : देवता–अग्नि : छन्द–भूरिग्बृहती

हे (गृहपते) घरों के पालन करने वाले (अग्ने) परमेश्वर ! जो (अयम्) यह (गृहपतिः) स्थान विशेषों के पालन हेतु (गार्हपत्यः) घर के पालन करने वालों के साथ संयुक्त (प्रजाया वसुवित्तमः) प्रजा के लिए सब प्रकार धन प्राप्त कराने वाले (अग्निः) प्रकाश स्वरुप हैं, सो आप (द्युम्नम्) सुख और प्रकाश से युक्त धन को (अभ्यायच्छस्व) अच्छी प्रकार दीजिये, तथा (सहः) उसम वल पराक्रम (अभि) अच्छी प्रकार दीजिये।

(महर्षि दयानन्द यजुर्वेद भाष्य)

सम्पादकीय

ॐ

अग्ने मेधाविनं कुरू

गुरुकुल पत्रिका का वर्तमान अंक पाठकों के सम्मुख प्रमुख करते हुए प्रसन्नता हो रही है। किसी भी पत्रिका का अपना विशेष स्वरुप होता है। भारतीय सभ्यता-संस्कृति व प्राच्य विद्याओं से सम्बन्धित अध्ययनों को प्रोत्साहित करना व उनके सम्बन्ध में विचारणीय विषयों को प्रस्तुत करना पत्रिका का मुख्य उद्देश्य है परन्तु इसका तात्पर्य वैज्ञानिक भव्य अध्ययनों की उपेक्षा नहीं है। समाज के सम्मुख उपस्थित समस्याओं व उनके समाधान से विमुख होना कायरता है। इसके लिए तो एक ही संकल्प लेना होगा "अर्जुनस्य प्रतिज्ञे द्वे न दैयं न पलायनम्"।

वर्तमान में सर्वत्र मनु एवं वर्ण व्यवस्था समाज को बहुत अधिक विचलित कर रही है। उस पर विभिन्न विद्वानों को अपने भाव अभिव्यक्त करने के लिए गोष्ठी के रुप में आमन्त्रित किया गया और उनके विचारों को, सामान्य जन तक पहुंचाने का प्रयास; पत्रिका के रुप में उपलब्ध है। विभिन्न विद्वानों ने वर्ण के साथ जाति पर भी विचार किया है। प्राय: ही विद्वानों ने वैदिक वर्ण व्यवस्था को जन्मगत व्यवस्था से पृथक् माना है और उसे जाति के रुप में प्रतिपादित किया है। अनेकों वक्ताओं ने जो प्रमाण प्रस्तुत किये वे बार-बार उल्लेखित होते रहे, प्रकाशन के समय पुनरुक्ति दोष से बचने तथा कलेवर की सीमा को देखते हुए बहुत कुछ काँट—छांट भी करनी पड़ी है। कुछ लेखों को स्थान नहीं भी दिया जा सका।

गत अंक में भी दर्शन की समस्याओं उनके समाधान तथा दार्शनिक विषयों को उठाया गया था परन्तु कलेवर की दृष्टि से उनके संक्षप्ति रुप ही दिये जा सके थे। पाठकों एवं शोध-कर्त्ताओं को एक विषय पर सम्पूर्ण सामग्री एकत्र मिल सके ताकि शोध हीं दृष्टि से पत्रिका संग्ररणीय बन सके।

वर्ण व्यवस्था से सम्बन्धित इस गोष्ठी को संयोजित किया श्री वेदप्रकाश शास्त्री, डीन प्राच्य विद्यासंकाय, गुरुकुल कांगड़ी विश्वविद्यालय, ने श्री शास्त्री जी एवं उनके सभी सहयोगियों तथा लेखकों व उन मनीषियों के, जिनको स्थान-स्थान पर उद्धृत किया गया है, आभारी हैं।

सम्पादक :

भारतभूषण विद्यालंकार

वर्णव्यवस्था का वैदिक स्वरूप

—डा० रामनाथ वेदालंकार

भारतीय संस्कृति में समाज को ब्राह्मण क्षत्रिय वैश्य और शूद्र इन चार वर्णों में तथा ब्रह्मचर्य, गृहस्थ, वानप्रस्थ और सन्यास इन चार आश्रमों में विभाजित किया गया है। इसका मूल वैदिक सहिताएं ही है। परवर्ती ब्राह्मणग्रन्थ, आरण्यक, उपनिषद् सूत्रग्रन्थ, व्याकरण शास्त्र, स्मृतिग्रन्थ रामायण महाभारत महाकाव्य रूपक गद्यकाव्य, पुराण आदि समग्र संस्कृत साहित्य में यह वर्णाश्रम व्यवस्था माला में सूत्र के समान अनुस्यूत है। यहां हम केवल वैदिक वर्णव्यवस्था पर विचार करेंगे।

वेदों में चारों वर्णों के नाम

ऋग्वेदीय पूरुषसूक्त तथा यजुर्वेदीय पुरुषमेधाध्याय का निम्नलिखित मन्त्र बहुचर्चित है—

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।
ऊरु तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥
ऋ० १०,९०,१२, वा० य० ३१, ११

निरवयव परम पुरुष परमेश्वर की उपासना के समय उसके अंगों की कल्पना के प्रसंग में पठित यह मन्त्र समाज के ब्राह्मणादि चारों वर्णों के कर्तव्यों पर भी उत्तम प्रकाश डालता हैं। अथर्ववेद में यह मन्त्र (बाहू राजन्योऽभवत्। मध्यं तदस्य यद् वैश्यः अ० १९.६.६), इस पाठभेद के साथ आया है। भाव यह है कि समाज में ब्राह्मण मुख है, राजन्य अर्थात् क्षत्रिय बाहु हैं, वैश्य ऊरु या देह का मध्यभाग है शूद्र पैर हैं। मुख का कार्य भाषण करना होता है, ऐसे ही समाज में ब्राह्मण भी भाषण करता है अर्थात् अध्यापन करता या उपदेश देता है। मुख चेहरे को भी कहते हैं। चेहरे में ही ज्ञान की साधनभूत सब ज्ञानेन्द्रिया संनिविष्ट हैं। जैसे चेहरा ज्ञानेन्द्रियों द्वारा ज्ञान का साधन होता है, वैसे ही ब्राह्मण भी अध्यापन द्वारा शिष्यों को ज्ञान प्रदान करता है। जैसे बाहुएं रक्षा करती हैं, वैसे ही क्षत्रिय भी रक्षा करता है।

वैश्य ऊरु या देह का मध्यभाग इस हेतु से हैं कि जैसे ऊरु स्तम्भ बनकर देह को धारण करते हैं, ऐसे ही आर्थिक दृष्टि से वैश्य सबको धारण करता है, अथवा जैसे शरीर का मध्यभाग अर्थात् उदर भोजन को संचित करके पोषक तत्त्व को सारे शरीर में पहुंचा देता है, वैसे ही वैश्य अर्थ संचित करके उसे शेष तीनों वर्णों में पहुंचाता है। शूद्र पैर स्थानीय इस कारण है कि पैर जैसे सारे देह की सेवा करता है, वैसे ही शूद्र शेष सब वर्णों का सेवक होता है।

वेदों में तीन मन्त्र और हैं, जिनमें समाज के इन चारों वर्णों का एक साथ उल्लेख हुआ है—

रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि ।
रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ।।य० १८.४८

प्रियं मा कृणु देवेषु प्रिय राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ।। अ० १६.६२.१

प्रियं मा दर्भ कृणु ब्रह्मराजन्याभ्यां
शूद्राय चार्याय च । अ० १६. ३२ ८

आर्य और दास वर्ण

वेदों में ब्राह्मणादि वर्णों के साथ स्पष्टः वर्ण शब्द प्रयुक्त नही हुआ है। ऋग्वेद में दो वर्णों का उल्लेख मिलता है– एक आर्य वर्ण और दूसरा दास या दस्यु वर्ण। आर्य वर्ण में द्विज ब्राह्मण, क्षत्रिय, वैश्य, आते है। अथर्ववेद में **'यश्च शूद्र उतार्यः' 'उत शूद्रमुतार्यम्'** (अ० ४. २०. ४, ८) कह कर शूद्र को आर्य से पृथक् माना गया है। वस्तुतः वर्ण तीन ही हैं, जिनका वरण किया जाता है। शूद्र को तत्सहचारी होने से लाक्षणिक रुप से वर्ण मान लिया गया। दास या दस्यु वर्ण के वे लोग होते हैं, जो ब्राह्मणत्व आदि किसी भी मर्यादा का पालन न करते हुए समाज में हिंसा–उपद्रव

मचाते हैं (दसु उपक्षये)। राजा को चाहिए कि दस्युओं का विनाश करके आर्य वर्ण की रक्षा करे- **हत्वी दस्यून् आर्य वर्णमावत्** (ऋ० ३. ३४. ६)। वह दास वर्ण को कैद करके निचली गुफा या तहखाने में डाल दे- **यो दासं वर्णमधरं गुहाक:** (ऋ. २. १२. ४)। दास का सिर शस्त्र से चकनाचूर कर दे- **शिरो दासस्य सं पिणम् वधेन** (ऋ० ४. १८. ६)। **शिरो दासस्य नमुचेर्मंदायन्** (ऋ० ५. ३०. ८) प्रश्न उपस्थित होता हैं कि क्या शूद्र की रक्षा करना राजा का कर्त्तव्य नहीं हैं, जो केवल आर्य वर्ण की रक्षा के लिए कहा गया है। इसका उत्तर यह है कि शूद्र क्योंकि आर्यों का सेवक है, अतः आर्यों का नाम लेने से उसका स्वतः ग्रहण हो जाता है।

कतियय विद्वानों की यह स्थापना है कि दस्यु तो हिंसक उपद्रवी मनुष्य का वाचक है, किन्तु दास से शूद्र अभिप्रेत है। परन्तु यदि दास शूद्र हे तो शूद्र ने क्या बिगाड़ा है कि उसे नष्ट करने का विधान किया जाये ! वेद तो यह कहता है कि शूद्र के प्रति यदि हमसे कोई अपराध हो जाता है, तो उसका प्रायश्चित करें- **यच्छूद्रे यदर्ये यदेनश्चकृमा वयं तस्यावयजनमसि** (य० २०. १७)। इसके अतिरिक्त निम्न मन्त्र में दास और दस्यु दोनों को एक माना गया है, उनकी परिभाषा भी दी गयी है तथा उनके प्रति क्या व्यवहार होना चाहिए, यह भी बताया गया है।

अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।
त्वं तस्यामित्रहन् वधर्दासस्य जम्भय ॥ ऋ० १०. २२. ८

दस्यु या दास वह हैं जो निकम्मा है, नास्तिक है, विपरीत कर्म हिंसा आदि करने वाला है, मनुष्यों की क्षेणी में आने योग्य नहीं है। अमित्रहन्ता राजा का कर्त्तव्य है कि उसके शस्त्र को या उससे होने वाले वध को विनष्ट कर दें।

ब्राह्मण के कर्म

वेदों में ब्राह्मण अर्थ को द्योतित करने के लिए ब्रह्मन् ब्राह्मण, ग्रावन्, देव, कण्व विपश्चित्, बृहस्पति, ब्रह्मणस्पति वाचस्पति आदि शब्द प्रयुक्त हुए हैं। ब्राह्मण शब्द वेद में एक आद्युदात्त उपलब्ध होता है, जो नपुसक लिंग में है तथा ब्रह्मज्ञान का वाचक है दूसरा अन्तोदात्त मिलता है जो ब्रह्मज्ञानी या ब्राह्मण मनुष्य अर्थ को देता है।

ब्राह्मण के प्रमुख वेदोक्त कर्त्तव्य हैं— अध्यापन करना, उपदेश देना, राजा को परामर्श देना, चिकित्सा करना, पौरोहित्य करना और दान लेना। अथर्व ५.२४ में पुरोधा, प्रतिष्ठा, चित्ति, आकूति, आशीः और देवहूति ब्रह्मकर्म कहे गये हैं। यहां 'पुरोधा, से पौरोहित्य, 'प्रतिष्ठा' राष्ट्र का यश, 'चित्ति' से ज्ञान देना, 'आकूति' से मनोबल उत्पन्न करना 'आशीः' से आशीर्वाद देना और 'देवहूति' से स्वयं यज्ञ करना अभिप्रेत है।

ब्राह्मण का प्रथम कर्म - अध्यापन

शिक्षक ब्राह्मण को कैसा विद्वान् और शिक्षापटु होना चाहिए इस विषय में वेद का कथन है—

सं पूषन् विदुषा नय यो अञ्जसाऽनुशासति।
य एवेदमिति ब्रवत् ॥ ऋ० ६. ५४. १

प्रजा पूषा अर्थात् पुष्टिप्रद राजा से कह रही है कि आप हमें ऐसा विद्वान गुरु प्राप्त कराइये जो जटिल से जटिल विषय को भी जल्दी और इस प्रकार पढ़ाये कि पाठ्य विषय हस्तामलकवत् स्पष्ट होता चले।

अध्यापन के विषय में अथर्ववेद प्रथम काण्ड का प्रथम सूक्त विशेष रूप से अवलोकनीय है, जिसमें आचार्य को वाचस्पति और वसोष्पति नामों से स्मरण किया गया है। वाचस्पति से यह सूचित होता है कि शिक्षक का वाणी पर अधिकार होना चाहिए और 'वसोष्पति' उसके विद्याधन के स्वामित्व को व्यक्त करता है।

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥१॥

जो सत्व, रजस्, तमस् इन तीन में समवेत (त्रिषु सप्ततः षप समवाये) महत्, अहंकार, पंचतन्मात्र आदि तत्व विविध प्राणी सूर्य, चन्द्र, तारागण वृक्ष वनस्पति आदि विभिन्न रूपों को धारण किये हुए चारों ओर विद्यमान है, उनके स्वरुप को वाचस्पति ब्राह्मण आचार्य हमें हृदयंगम कराये।

पुनरेहि वायस्पते देवेन मनसा सह ।
वसोष्पते निरमय मय्येवास्तु मयि श्रुतम् ॥२॥

हे वाचस्पति आचार्य, आप दिव्य मन के साथ पुनः पुनः हमारे मध्य आइये । हे विद्याधन के अधिपति, आप हमें ऐसी रमण-पद्धति से पढ़ाइये कि श्रवण किया हुआ शास्त्र सदा हमारे अन्दर बना रहे ।

इहैवाभि वि तनूभे आर्त्नी इव ज्यया ।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥३॥

जैसे प्रत्यञ्चा से दोनों धनुष्कोटियों को तान देते हैं ऐसे ही वाचस्पति ब्राह्मण विद्या के दोनों सिरों (आरम्भ और अन्त) को हमारे अन्दर तान दे, जिससे सुना हुआ शास्त्रोंपदेश कभी विस्मृत न हो ।

इस सूक्त से आचार्य के गुण, अध्यापन पद्धति गुरुशिष्य के पारस्परिक संबन्ध आदि पर अच्छा प्रकाश पड़ता है ।

ब्राह्मण गुरु का कार्य विद्या पढ़ाने तक ही सीमित नहीं है अपितु शिष्य के मन् वाणी आदि में कोई दोष है, तो उन्हें भी वह दूर करता है—

यन्मे छिद्रं मनसो यच्च वाचः सरस्वती मन्युमन्तं जगाम ।
विश्वैस्तद् देवैः सह संविदानः संदधातु बृहस्पतिः ॥ अ० १९.४०.१

ब्रह्मचारी कह रहा है कि मेरे मन, वाणी आदि में यदि कोई छिद्र हैं, जिसमे सरस्वती मुझसे क्रुद्ध हो गयी है, तो सब अन्य गुरुजनों के साथ मिल कर ब्राह्मण आचार्य उस छिद्र को भर देवे ।

अथर्ववेद के ब्रह्मचर्यसूक्त में कहा है कि ब्राह्मण की दो गुह्य निधियां होती है, एक अपरा विद्या, दूसरी परा विद्या । ब्रह्मचारी ब्राह्मण गुरु से अध्ययन करके तप से उनकी रक्षा करता है—

अर्वागन्यः परो अन्यो दिवस्पृष्ठाद् गुहा निधीनिहितौ ब्राह्मणस्य ।

तौ रक्षति तपसा ब्रह्मचारी ।। अ० ११५.१०

ब्राह्मण का द्वितीय कर्म—उपदेश देना

संन्यास लेने का अधिकार ब्राह्मण को ही है । ब्राह्मण संन्यासी, बनकर या संन्यास से पूर्व भी जनता को उपदेश करता है । वैदिक 'ग्रावा' शब्द का सामाजिक अर्थ उपदेशक विद्वान् ब्राह्मण होता है— 'गृणन्ति, उपदिशन्ति इति ग्रावाणः गुरवो विद्वांसः' । 'विद्वांसों हि ग्रावाणः', श० ब्रा० ३.६ ३.१४ । उन्हें सम्बोधन करके वेद कहता है—

ग्रावाणो अप दुच्छुनामप सेधत दुर्मतिम् ।
उस्राः कर्तन भेषजम् ।। ऋ० १०.१७५.२

हे उपदेशक ब्राह्मणों, तुम समाज से दुर्गति को और दुर्मति को दूर करो । हे दुराचार छुड़ाने वालो, तुम विकृत समाज की उपदेश द्वारा चिकित्सा करो । उत्सारयन्ति पापदुराचारादिकं ये ते उस्राः) ।

ब्राह्मण का तृतीय कर्म—राजा को परामर्श देना

क्षत्रिय राजा को परामर्श देना भी ब्राह्मण का एक महत्वपूर्ण कर्तव्य है । राजनीतिज्ञ विद्वान ब्राह्मणों को राजा अपनी सभा और समिति का सदस्य बनाना है और उनसे वर्चस्विता तथा विज्ञान ग्रहण करता है—

ये ते के च सभासदस्ते मे सन्तु सवाचसः ।
एषामहं समासीनानां वर्चो विज्ञानमाददे । अ० ७ १ २३

वेद कहता है—

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे ।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम् ।। अ० ५.१८.१

हे राजन् दिव्य प्रजाओं ने तुम्हें ब्राह्मण की वाणी रूप गाय दी है, वह खाने अर्थात् उपेक्षा करने के लिए नहीं दी। अतः उसकी उपेक्षा मत कर।

य एनं हन्ति मृदुं मन्यमानो देवपीयुर्धनकामो न चित्तात्।
सं तस्येन्द्रो हृदयेऽग्निमिन्धे उभे एनं द्विष्टो नभसी चरन्तम्॥ अ० ५.१८.५

जो राजा धनसंग्रह में ही लगा रहता है और नासमझी से ब्राह्मण को मृदु मान कर उसकी उपेक्षा करता है, उसके हृदय में आग भभक उठती है अर्थात् स्वयं वह पश्चाताप की आग में जलता है और दोनों लोक अर्थात् नर-नारी उससे द्वेष करने लगते हैं।

तद् वै राष्ट्रमास्रवति नावं भिन्नामिवोदकम्।
ब्राह्मणं यत्र हिंसन्ति तद् राष्ट्रं हन्ति दुच्छुना॥ अ० ५.१९.८

ब्राह्मण की वाणी का अनादर उस राष्ट्र को जर्जर कर देता है, जैसे फूटी नौका को नदी का पानी। ब्राह्मण की जहां हिंसा अर्थात् उपेक्षा होती है उस राष्ट्र को दुर्गति विनष्ट कर देती है।

इससे विपरीत जहां ब्रह्म और क्षत्र परस्पर मिलकर चलते हैं, वह राष्ट्र भाग्यशाली होता है—

यत्र ब्रह्म च क्षात्रं च सम्यञ्चौ चरतः सह।
तं लोकं पुण्यं प्रज्ञेषम्॥ य० २०. २५

ब्राह्मण का चतुर्थ कर्म—चिकित्सा

वेद के अनुसार ब्राह्मण का एक कार्य रोगियों की चिकित्सा करना भी है। ऋग्वेद के औषधीसूक्त में भिषक् का लक्षण इस प्रकार किया गया है—

यत्रौषधीः समग्मत राजानः समिताविव।
विप्रः स उच्यते भिषग् रक्षोहामीवचातनः॥ ऋ० १० ९७.६

अर्थात् वह ब्राह्मण भिषक् कहलाता है, जिसके पास जैसे राजा लोग अपनी अपनी स्थिति के अनुसार यथास्थान समिति में बैठते है ऐसे ही ओषधियां गुणधर्मानुसार व्यवस्थित रुप से रखी रहती हैं, और जो रोग कृमि रुप राक्षसों को नष्ट करने वाला तथा रोगों को समूल उन्मूलित करने बाला होता है ।

इसी सूक्त में ओषधियों का अपने राजा सोम के साथ आलंकारिक संवाद वर्णित हैं । वे राजा सोम को कहती है कि जिस रोगी पर ब्राह्मण वैद्य हमारा प्रयोग करता है उसे हम रोग से पार लगा देती हैं—

ओषधय: सं वदन्ते सोमेन सह राज्ञा ।

यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ।। मन्त्र २२

अथर्ववेद में अपामार्ग ओषधि को संबोधन करके कहा गया है कि हे ओषधि, तू मेधावी ब्राह्मण वैद्य के द्वारा प्रयुक्त होकर तेजस्विनी सेना के समान रोगी के पास पहुंचती है, जिससे उसका रोगभय समाप्त हो जाता है—

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन ।

सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे ।। अ० ४.१९.२

परन्तु चिकित्सा एक मात्र ब्राह्मण का ही कर्तव्य नहीं है, उसे वैश्य भी कर सकता है । ऋग्वेद में एक वैश्य गृहपति अपने परिवार के कार्यों का परिचय देता हुआ कह रहा हैं कि मैं स्वयं शिल्पी हूं, मेरा पुत्र वैद्य है, मेरी माता भाड़ में अनाज भूनती है या चक्की चलाती है । हम धन कमाने के लिए भिन्न-भिन्न व्यवसाय करते है ।

कारूरहं ततो भिषगुपलप्रक्षिणी नना ।

नानाधियो वसूयव: ।। ऋ. ९११२.३

ब्राह्मण और वैश्य के द्वारा किये जाने वाले चिकित्सा कार्य में अन्तर यह है कि ब्राह्मण का संयुक्त आर्थिक दृष्टिकोण नहीं होता, परन्तु वैश्य धन कमाने के लिए चिकित्सा करता हैं ।

ब्राह्मण का पाँचवा कर्म— पौरोहित्य

देवों में अग्नि का एक आधि भौतिक अर्थ ब्राह्मण है। इसीलिए अग्नि को वेद में 'विप्र', 'द्विजन्मा' 'यज्ञस्य विद्वान्', 'पुरोहित' आदि कहा गया है। अग्नि नाम से ब्राह्मण के पौरोहित्य कर्म का वर्णन वेद में पर्याप्त मिलता है। ऋग्वेद के प्रथम मन्त्र में ही कहा है— "अग्नि का मैं सत्कार करता हूं, जो यज्ञ का पुरोहित है, 'देव' अर्थात् ब्राह्‌मण है, 'ऋत्विज् है' 'होता' है, दक्षिणा में रत्न ग्रहण करने वाला है"—

अग्निमीड़े पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्॥ ऋ० १.१.१

इसी अग्नि नाम से ब्राह्मण को कहा गया है— "हे ब्राह्मण, तू होता, पोता, नेष्टा, आनीत्, प्रशास्ता और ब्रह्म नामक ऋत्विजों का कर्म करता है, तू 'अध्वर' यज्ञ करने की इच्छा रखता है।

तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः।
तव प्रशास्त्रं त्वमध्द वरीयसि ब्रह्म चरसि मृहपतिश्च नो दमे॥ ऋ० २.१ २

यज्ञकुशल सुयोग्य ब्राह्मण को पाकर यजमान कह रहा है— जिसे हम मन से चाहते थे वह आ गया है, जो यज्ञ का विद्वान् है, यज्ञ के प्रत्येक अंग को जानने वाला है— **यमैच्छाम मनसा सोऽयमागाद् यज्ञस्य विद्वान् पुरुषश्चिकित्वान्** ऋ० १०.५३.१।

इसी अग्निशब्दवाच्य ब्राह्मण के सम्बन्ध में अन्यत्र कहा है, ब्राह्मण यज्ञ का विद्वान् है, वह हमारे यज्ञ को सम्पन्न करे— **अग्निर्विद्वान् यज्ञ नः कल्पयाति** (ऋ० १०.५२.४)। ब्राह्मण यज्ञ को सिद्ध करने वाला है— **विप्रो यज्ञस्य साधनः** (ऋ० ३.२७ ८)। इसी ब्राह्मण के संबन्ध में यजमान लोग कहते हैं– "हम हाथ जोड़ कर नमस्कारपूर्वक आपको पूर्ण आदर देते हैं। यज्ञ में निपुण 'विप्र' आप त्रुटिरहित विधियों एवं वेदमन्त्रों से मनोयोगपूर्वक हमारा यज्ञ कराइये—

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठो मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ।। ऋ० ३.१४.५

ऋग्वेद में कहा है कि जागरुक ऋत्विज लोग अनेक प्रकार से विधिविधान एवं मन्त्रपाठ करते हुए जो यज्ञ का संचालन करते हैं, उसमें यजमान की विशेष प्रज्ञा नहीं होती, अपितु जो अनूचान ब्राह्मण ऋत्विज् नियुक्त होता है, उसी की होती है—

यमृत्विजो बहुधा कल्पयन्तः सचेतसो यज्ञमिमं वहन्ति ।
यो अनूचानो ब्राह्मणों युक्त आसीत् का स्वित् तत्र यजमानस्य संवित् ।।ऋ ८.५८ १

ब्राह्मण का षष्ठ कर्म–दान लेना

दान लेना केवल ब्राह्मण का ही अधिकार है, किसी अन्य वर्ण का नहीं । अथर्ववेद में ब्राह्मणों को बैल, गाय, चांदी, सोना आदि देने का सुफल बताया गया है । ब्राह्मणों को दुधारु गाय का दान करने से दाता सब लोकों को अर्थात् सब उच्च स्थितियों को पा लेता है । गाय में सत्य, ज्ञान और तप अर्पित होता है अतः गाय के दान से दाता को इनकी प्राप्ति हो जाती है—

ब्राह्मणेभ्यो वशां दत्त्वा सर्वाल्लोकान्त्समश्नुते ।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ।। अ० १०.१०.३३

कोई गृहपति कह रहा है कि मेरे पास ज्योति और अमृत रूप हिरण्य है खेत का पका हुआ अन्न है, यह मेरी कामधेनु है । यह धन मैं ब्राह्मणों को दान दे रहा हुं । इससे पितृजनों के लिए स्वर्ग अर्थात् सुख का मार्ग सिद्ध होगा—

इदं मे ज्योतिरमृतं हिरण्यं पक्वं क्षेत्रात् कामदुघा म एषा ।
इदं धनं निदधे ब्राह्मणेषु कृण्वे पन्थां पितृषु यः स्वर्गः ।। अ० ११.१.२८

द्वितीय वर्ण क्षत्रिय

क्षत्रियों के संबन्ध में वेद में क्षत्र एवं क्षत्रिय शब्दो के अतिरिक्त राजन्, राजन्य, इन्द्र, मरुतः आदि शब्दों का भी प्रयोग हुआ है । क्षत्र शब्द उणादिकार ने क्षद् धातु से

त्र प्रत्यय करके सिद्ध किया है (उ० ४/१६८)। उणादि की दयानन्दवृति के अनुसार 'क्षदति रक्षतीति क्षत्रम्'। कालिदास ने क्षत पूर्वक त्रैङ् पालने से क्षत्र की सिद्धि मानी है- क्षतात् किल त्रायत इत्युदग्रः क्षत्रस्य शब्दो भुवनेषु रुढः (रघुवंश २/५३)। 'क्षत्रिय' शब्द पाणिनि के मत में क्षत्र शब्द से अपत्य अर्थ में घ प्रत्यय करके निष्पन्न होता है (पा० ४.१.१३८)। पाणिनि राजन्य, क्षत्रिय राजा की क्षत्रिय सन्तान को मानते हैं (पा० ४.१.१३७)। 'इन्द्र' का आधि भौतिक अर्थप्रसंगानुसार क्षत्रिय राजा या सेनाध्यक्ष होता है। 'मरुत.' क्षत्रिय योद्धाओं के लिए आता है, जो मरने मारने को तैयार रहते हैं (मृङ् प्राणत्यागे)। क्षत्रियों को वेद में कई वर्गों में बांटा गया है— १. क्षत्रिय राजा २. सेनाध्यक्ष, ३. सैनिक योद्धा ४. क्षत्रिय राजकर्मचारी।

१. क्षत्रिय राजा

वैदिक विधान एवं परम्परा के अनुसार राजा क्षत्रिय ही होता है— **इममिन्द्र वर्धय क्षत्रिय म इमं विशामेकवृषं कृणु त्वम्** (अ० ४.२२.१)। वह प्रजाओं में से चुना जाता है— **त्वाँ विशो वृणतां राज्याय** (अ. ३.४.२)। राज्य का संचालन त्रुटिपूर्ण होने पर वह पदच्युत किया जा सकता है। पुरोहित निर्वाचित राजा का अभिषेक करता हुआ कह रहा है—

आत्वा हार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद् राष्ट्रमधि भ्रशत्॥ अ. १०.१७३.१

"मैं तुझे प्रजा के बीच से चुनकर लाया हूं, तू राजा बनकर भी प्रजा के मध्य में रह। स्थिर होकर बैठ, विचलित न हो। सब प्रजाएं तुझे चाहती रहें। ऐसा अवसर न आये कि राष्ट्र तुझसे छीना जाये।"

आत्वा गन् राष्ट्रं सह वर्चसोदिहि प्राङ् विशांपतिरेकराट् त्वं विराज।
सर्वास्त्वा राजन् प्रदिशो ह्वयन्तू पसद्यो नमस्यो भवेह॥ अ० ३.४.१

तुझे राष्ट्र प्राप्त हुआ है, तू अपने प्रताप के साथ उदित हो। प्रगति कर, प्रजाओं का पति एवं एकच्छत्र राजा के रूप में शोभित हो। हे राजन्, सब प्रदिशाएं तुझे अपने बीच बुलायें। तू उनके समीप पहुंचने वाला होकर उनका नमस्करणीय बना रह।

राजा के कार्य

राजा के प्रमुखतः द्विविध कार्य है— १. राज्य की पुष्टि २. शत्रुओं को वश में करना– **यः संग्रामान्नयति सं युधे वशी यः पुष्टानि संसृजति द्वयानि** (अ० ४.२४.७)। राज्य की पुष्टि में शिक्षा के सुप्रबन्ध द्वारा ज्ञान विज्ञान की उन्नति करना, चिकित्सा की सुव्यवस्था करना, विभिन्न आविष्कारो द्वारा कृषि कल-कारखानों, यातायात आदि को उन्नत करना, प्रजा पर यथोचित कर लगाकर लोकोपयोगी कार्य करना आदि आते हैं, जिनका वेदों में वर्णन मिलता है। यदि राष्ट्र के अन्दर तस्कर, डाकू, लुटेरे, रिश्वतखोर, आंतकवादी आदि उत्पन्न हो गये हैं, तो उनका यथोचित दण्ड आदि द्वारा सुधार करना राजा का कर्तव्य है। इसके अतिरिक्त यदि राष्ट्र के कोई बाह्य शत्रु उत्पन्न हो गये हैं तो उन्हें साम, दान, भेद द्वारा शान्ति की राह पर लाना और शान्ति के मार्ग पर नहीं आते, तो उनसे युद्ध करके उन्हें पराजित या नष्ट करना भी राजा के वेदोक्त कर्तव्यों में आता हैं। वेदों में अनेक मन्त्र ऐसे आते हैं, जिनमें शान्ति एवं सौहार्द की कामना की गयी है। परन्तु जिसने अशान्ति एवं आतंक के पथ पर चलने का प्रण ही ठाना हुआ है, उसके लिए राजा को उद्बोधन देते हुए वेद का कथन है—

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते।
एकवृष इन्द्रसखा जिगीवां छत्रूयतामाभरा भोजनानि॥
सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽवबाधस्व शत्रून्।
एकवृष इन्द्रसखा जिगीवां छत्रूयतामा खिदा भोजनानि॥ अ० ४ ३२ ६ ७

हे राजन्, तू उन्नत हो, आक्रान्ता और जो तेरे मुकाबले के शत्रु हैं, वे नीचे हो जाएं। अद्वितीय वीर, सेनानी रुप सखा से युक्त और विजेता तू शत्रुता करने वालों का भोजन छीन ले। सिंह बन कर तू सब उपद्रवियों को हडप ले, बाघ बन कर तू शत्रुओं को गिरा दे।

२. क्षत्रिय सेनापति

सेनापति में प्रधान सेनाध्यक्ष, स्थलसेनाध्यक्ष, जलसेनाध्यक्ष, वायुसेनाध्यक्ष और अलग-अलग दलों के छोटे सेनाध्यक्ष सब आ जाते है। वेद का सेनापति अपनी ओजस्विनी वाणी में कह रहा है—

मेरा ज्ञान अतितीक्ष्ण है, पराक्रम और बल अतितीक्ष्ण है। मेरे उन सैनिकों का क्षात्रबल भी अतितीक्ष्ण हो, जिनका विजयशील मैं सेनानायक हूं—

संशितं म इदं ब्रह्म संशितं वीर्यं बलम्।
संशितं क्षत्रमजरमस्तु जिष्णुर्येषामस्मि पुरोहितः ।।अ० ३.१६.१

मैं शत्रुओं के राष्ट्र को विच्छिन्न कर दूंगा, उनके ओज वीर्य और बल को विच्छिन्न कर दूंगा। इस आक्रमण रुप हवि द्वारा में वैरियों की भुजाएं काट दूंगा—

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं बलम्।
वृश्चामि शत्रूणां बाहूननेन हविषाहम् ।। अ० ३.१६ २

एक अरब सैनिकों के सेनापति अर्बुदि को उत्साहित करते हुए वेद कहता है— 'हे देवजन अर्बुदि, अपनी सेना के साथ तू उठ खड़ा हो, सन्नद्ध हो जा। रिपुओं की सेना को भग्न करता हुआ तू उसके सैनिकों को पाशों से बांध ले—

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।
भञ्जन्नमित्राणां सेनां भोगेभिः परिवारय ।। अ० ११.६ ५

यहां सेनापति को देवजन कहा गया है, क्योंकि उसका उद्देश्य हिंसा करना नहीं है। वह शान्ति का इच्छुक है, युद्ध तो विवक्षता में कर रहा है।

३. क्षत्रिय सैनिक या योद्धा

क्षत्रिय सैनिको को वेद में वीराः, देवाः, नरः, मर्याः मरुतः कह कर पुकारा गया है। वे शत्रुओं को विशेष रुप से प्रकम्पित करने के कारण या विक्रम दिखाने के कारण वीर (वि-ईर गतौ कम्पने च, वीर विक्रान्तौ) रणक्रीडा करने के कारण देव (दिवु

क्रीडादौ), बहादुर होने के कारण 'नरः' और मरने-मारने के लिए तैयार रहने के कारण 'मर्मः' और 'मरुतः' (मृङ प्राणत्यागे) कहलाते हैं। वेद में सेनापति अपने वीर सैनिकों का परिचय देता हुआ कह रहा है –

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत ।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः ॥ अ० ३.१९-४

मैं जिनका अग्रनेता हूं वे मेरे वीर परशु से भी अधिक तीक्ष्ण हैं, अग्नि से भी अधिक तीक्ष्ण हैं, इन्द्र के वज्र से भी अधिक तीक्ष्ण हैं।

अपने वीर सैनिकों को उत्साहित करता हुआ वह कहता है—

उत्तिष्ठत सं नह्यध्वमुदाराः केतुभिः सह ।
सर्पा इतरजना मित्राननु धावत ॥ अ० ११.१०.१

उठ खड़े हो, सन्नद्ध हो जाओ, हे वीरो, अपने राष्ट्रध्वजों के साथ। जो सांप हैं, सांप के समान डसने वाले हैं, अभद्रजन हैं, पराये हैं, अमित्र हैं, राक्षस हैं, उनके पीछे दौड़ पड़ो।

वेद में वीर सैनिकों की युद्धोचित वेशभूषा का वर्णन भी बड़ा सजीव है–

अंसेषु व ऋष्टयः पत्सु खादयो वक्षः सु रुक्मा मरुतो रथेशुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः ॥

हे वीरो, तुम्हारे कन्धों पर बन्दूकें (ऋष्टियां) हैं, पैरों में फौजी बूट हैं, छाती पर सुनहरी बैज हैं, युद्धरथ पर बैठे, तुम शोभित हो रहे हो हे अग्नितुल्य तेजस्वी सैनिकों, तुम्हारे हाथों में विद्युत्शस्त्र हैं, सिरों पर सुनहरे शिरस्माण हैं।

इनके अतिरिक्त विभिन्न स्थानों पर रक्षार्थ नियुक्त राज कर्मचारी, पुलिस के सिपाही, पुलिस-विभाग के अध्यक्ष, पहरेदार आदि भी क्षत्रियों में आते हैं, जिनका वर्णन वेदों में मिलता हैं।

तृतीय वर्ण वैश्य

वेदों में वैश्य के वाचक शब्द वैश्य के अतिरिक्त आद्युदात्त 'विश्य' और आद्युदात्त 'अर्य' प्रयुक्त हुए हैं। स्वरितान्त 'विश्य' शब्द 'विशिं भवः' आदि अर्थो में और अन्तोदात्त 'अर्य' शब्द स्वामी के अर्थ में आता है। क्वचित् प्रकरणानुसार प्रजावाची 'विशः' शब्द भी वैश्यों के लिए आया है। वैश्य का कार्य कृषि, पशुपालन वाणिज्य, एवं विभिन्न व्यवसाय करना है। वेदो में किसान के लिए कृषि, कृषीवन् कृष्ट वधि और की नाश शब्द, 'पशुपालक के लिए पशुप पशुपाः पशुपति, पशुरक्षि, गोपति, गोपाल, अजपाल, अविपाल, हस्तिप, अश्वप शब्द एवं व्यापारी के लिए वणिक् शब्द प्रयुत्त हुए हैं।

कृषि

ऋग्वेद के प्रथम मण्डल में भावयव्य की दानस्तुति के प्रसंग में एक ऋचा का उत्तरार्ध इस प्रकार है—

सुबन्धवो ये विश्या इव व्राः
अनस्वन्तः श्रव ऐषन्त पज्राः ॥ ऋ० १२६—५

अर्थात् शकर वाले सुबन्धु जन ऐसे ही भावयव्य से अन्न के दान की इच्छा करते हैं, जैसे शकटों के स्वामी वैश्य लोग कृषि द्वारा अन्न उत्पन्न करना चाहते हैं। इससे वैश्यों के कृषि रूप कर्त्तव्य पर प्रकाश पड़ता है।

पशुपालन

पशुपालन के कई सूक्ष्म वेदों में आये हैं। पशुओं के सम्बन्ध में कहा गया है—

इमं गोष्ठं पशवः समुस्रवन्तु बृहस्पतिरानयतु प्रजानन् ।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नियच्छ ॥ अ० २. २६.२

इस गोशाला में पशु प्रवाह के साथ एक-एक करके आयें। गृहपति इन्हें पहचानता हुआ अन्दर लाये। अन्न की स्वामिनी गृहपत्नी इनके सम्मुख घास-चारा

आदि डाले । हे पशुओं के प्रति अनुकूल प्रति रखने वाली गृहपत्नी, आये हुए इन पशुओं को तू बांध ।

मुझ गोपाल के पास गौएं स्थिर रूप से रहती हैं ।

वाणिज्य

वाणिज्य के सम्बन्ध में अथर्ववेद काण्ड ३ का १५ वां सूक्त विशेष रूप से अवलोकनीय है । प्रजाजन कहते हैं– धनवान् वाणिक् को हम प्रेरित करते हैं । वह आये, हमारा अग्रनेता बने । व्यापार में प्रतिबन्धक शत्रु को तिरस्कृत करके वह हमारे लिए धनदाता बने–

इन्द्रमहं वणिजं प्रेरयामि स न ऐतु पुरएता नो अस्तु ।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो धनदा अस्तु मह्यम् ।।१।।

इसके उत्तर में वणिक् कहता है–

द्यावापृथिवी के मध्य में स्थित अन्तरिक्ष में जो व्यापारियों के जाने–आने के बहुत से मार्ग हैं, वे दूध–घी से मेरी सेवा करें जिससे विदेश में क्रय–विक्रय करके मैं बहुत धन लाऊं ।

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी सं चरन्ति ।
ते मा जुषन्तां पयसा घृतेन यथा क्रीत्वा धनमाहराणि ।।

व्यापार में धन लगाकार धन की वृद्धि का इच्छुक मैं जिस मूलधन से क्रय-विक्रय करता हूं, वह मेरे पास बहुत है, कम नहीं । हे राजन् मूल पूंजी को भी गवां बैठने वाले अकुशल व्यापारियों को आप अपने आदेश के द्वारा व्यापार करने से रोको–

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।
तन्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान् हविषा निषेध ।।५।।

उद्योग धन्धे

व्यापार के अतिरिक्त वैश्य द्वारा करणीय उद्योग—धन्धे या व्यवसाय वेदों में बहुत से वर्णित हुए हैं। यजुर्वेद १६ वें अध्याय में ही कुलाल (कुम्हार), कर्मार (लुहार), हिरण्यकार (सुनार), मणिकार, इषुकार, धनुष्कार, ज्याकार, रज्जुसर्ज (रस्सी बंटने वाला) सुराकार (आसव बनाने वाला), दार्वाहार (जंगल से लकड़ियां लाने वाला), चर्मघ्न (चमड़े का काम करने वाला) आदि विभिन्न उद्योग-धन्धे करने वाले पुरुषों के तथा विदलकारी (बांस चीरने वाली या दाल-दलिया आदि दलने वाली), कण्टकीकारी (कंघी बनाने वाली), पेशस्कारी (वार्निश आदि करके वस्तुओं को रुप देने वाली), वासःपल्पूली [वस्त्र धोने वाली], रजयित्री [वस्त्र रंगने वाली], अञ्जनीकारी [अंजन बनाने वाली], कोशकारी [तलवार की म्यान या सन्दूक, थैले आदि बनाने वाली] इत्यादि स्त्रियों के नाम आये हैं, जिनसे विभिन्न उद्योग-धन्धों पर प्रकाश पड़ता है।

चतुर्थ वर्ण शूद्र

शूद्र शब्द वेदों में कुल १४ बार आया है। इनमें ५ पूर्वोक्त स्थल वे हैं, जिसमें चारों वर्णों के नाम दिये गये हैं। दो स्थानों पर स्त्रीलिंग 'शूद्रा' का प्रयोग है, और एक स्थल में 'शूद्रकृता' ऐसा समस्त पद है। एक मन्त्र में 'चाण्डाल' शब्द आया है (य० ३०-२१) जो शूद्र का ही एक भेद है। शूद्र के विषय में वेदों में अधिक नहीं कहा गया है। इतना ही विधान है कि सेवारुप तप के लिए शूद्र को नियुक्त करों—तपसे शूद्रम् (य० ३०.५)।

यह वैदिक वर्णव्यवस्था का संक्षिप्त रूप प्रस्तुत किया गया है। मन्त्र आदि द्वारा निर्दिष्ट वर्णव्यवस्था का आधार वेद ही हैं। मनु ने ब्राह्मण के कार्य अध्ययन—अध्यापन यजन—याजन, दान देना और दान लेना वर्णित किये हैं (मनु १.८८)। भगवद्गीता में ब्राह्मण के कर्म शम, दम, तप शौच, क्षान्ति, आर्जव, ज्ञान-विज्ञान और अस्तिकता बताये गये हैं (गीता १८.४२)। मनु ने क्षत्रिय के कर्म कहे है—

प्रजाओं की रक्षा करना, दान देना, यज्ञ करना, अध्ययन करना और विषयों में लिप्त न होना (मनु १.८९)। भगवद्गीता के अनुसार क्षत्रिय के कर्म हैं शौर्य, तेज, धृति, दक्षता, युद्ध से मुंह न मोडना दान देना और राजा बनकर सबके साथ यथायोग्य बर्तना (गीता १८.४३)। मनु स्मृति में वैश्य के कर्म हैं– पशुओं की रक्षा करना, दान देना, यज्ञ करना, अध्ययन करना व्यापार करना, व्याज पर ऋण देना और कृषि करना (मनु१.९०) गीता में कृषि, गोरक्षा वाणिज्य वैश्य के कर्म बताये गये हैं (गीता १८.४४)। मनु के अनुसार प्रभु ने शूद्र का एक ही कर्म समादिष्ट किया है कि मन में निन्दा आदि का भाव न रखते हुए तीनों वर्णो की सेवा करना (मनु १.९१)। गीता में भी परिचर्या ही शूद्र का कर्तव्य माना गाया है (गीता १८.४४)।

वैदिक वर्णव्यवस्था जन्ममूलक या गुणकर्ममूलक ?

उक्त वैदिक वर्णव्यवस्था जन्ममूलक न होकर गुणकर्ममूलक है यह अथर्ववेद के ब्रह्मचर्यसूक्त से स्पष्ट है। वेद की दृष्टि में आचार्य जब बालक का उपनयन संस्कार करता है तब उसे गर्भ में धारण करता है— **आचार्य उपनयमानो ब्रह्मचारिण कृणुते गर्भमन्तः** (अ० ११.५.३)। जब स्नातक बनाता है, तब बालक का दूसरा जन्म होता है। स्नातक बनाते समय आचार्य योग्यता के अनुसार उसे ब्राह्मण, क्षत्रिय या वैश्य वर्ण प्रदान करता है। जिसमें पढ़ने की योग्यता नहीं होती वह शूद्र कहलाता है। पहला जन्म माता–पिता से होता, उसके वर्ण स्थायी नहीं रहते। प्रथम जन्म का ब्राह्मण भी द्वितीय जन्म में क्षत्रिय, वैश्य या शूद्र बन सकता है। इसी प्रकार प्रथम जन्म का शूद्र भी द्वितीय जन्म में ब्राह्मण, क्षत्रिय या वैश्य हो सकता है।

इसके अतिरिक्त अथर्ववेद में ही काण्ड १२, सूक्त ४ में ब्राह्मणों को गोदान करने का महत्त्व बताते हुए यह कहा गया है कि अविद्वान सौ ब्राह्मण भी गाय मांगें तो गोपति उन्हें गाय न दे, विद्वान ब्राह्मण को ही दे—

यदन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम्।
अथैनं देवा अब्रुवन्नेवं विदुषो वशा ॥ मन्त्र २२

इससे भी विदित होता है कि भले ही कोई जन्म से ब्राह्मण हो, किन्तु विद्वान् न हो तो वह ब्राह्मण नहीं है।

ऋग्वेद के दशम मण्डल के वर्षकामेष्टि सूक्त (१०.६८) की निरुक्तकार यास्क की व्याख्या के अनुसार उस सूक्त के पात्र देवापि और शन्तनु दोनों क्षत्रिय राजपुत्र हैं। परन्तु देवापि यज्ञविद्या का पाण्डित्य प्राप्त करके शन्तनु के वृष्टियज्ञ में पुरोहित बनता है। इससे भी वर्णव्यवस्था की गुणकर्ममूलकता पुष्ट होती है।

वर्णव्यवस्था का वैज्ञानिक आधार

प्रत्येक मनुष्य के अन्दर मन-मस्तिष्क, शारीरिक बल-वीर्य, ग्रहणशक्ति आदि भिन्न-२ होते हैं। अतः स्वभावतः प्रत्येक मनुष्य न प्रत्येक विषय का पण्डित हो सकता है, न प्रत्येक कार्य कर सकता है। कुछ के अन्दर ज्ञान-विज्ञान में पारंगत होने की शक्ति और रूचि होती है। कुछ ऐसे होते हैं, जो शारीरिक बल का अपने अन्दर विकास करके दूसरों की रक्षा के निमित्त समर्पित हो सकें। कुछ लोगों की शक्ति और रूचि कृषि, पशुपालन आदि व्यवसायों में होती है। कुछ ऐसे भी होते हैं जिनमें पढ़ने की योग्यता सर्वदा नहीं होती और वे सेवा के अतिरिक्त कुछ नहीं कर सकते। प्रत्येक देश की प्रजा में ये चारों प्रकार के लोग होते हैं और वे इन कार्यों को करते हैं, भले ही वह देश इन्हें ब्राह्मण आदि नामों से न पुकारता हो। यह ब्राह्मणादि वर्णो का विभाग सर्वदा स्वाभाविक है और मनुष्य की शक्ति एवं योग्यता पर आधारित है। प्रत्येक देश अपने विद्वानों द्वारा ज्ञान-विज्ञान की उन्नति कराता है, प्रत्येक देश अपनी सैन्यशक्ति बढ़ाता है, प्रत्येक देश कृषि पशु-पालन, एवं विविध उद्योग-धन्धों का विकास करता है। एवं वस्तुतः वैदिक वर्ण-व्यवस्था प्रत्येक देश में प्रचलित है। यह मनुष्यों की शक्ति, योग्यता और रूचि पर आधृत होने से सर्वथा वैज्ञानिक, स्वाभाविक एवं अनिवार्य है।

वर्ण व्यवस्था तथा जाति व्यवस्था एक विश्लेषण

—डा० विभा गौड़

अध्यक्ष दर्शन विभाग हे०न०ब०ग०वि०वि० श्रीनगर गढ़वाल

प्राय: प्रत्येक समाज में स्तरीकरण की व्यवस्था आवश्यक रुप से पायी जाती है। जहां तक स्तरीकरण के स्वरुप का प्रश्न है, यह प्रत्येक समाज में वहां की परम्पराओं सामूहिक मूल्यों, राजनीतिक नीतियों और आवश्यकताओं के अनुसार भिन्न-भिन्न हो सकता है। किसी-किसी समाज में यह स्तरीकरण स्थायी रुप ले लेता है जिस में हजारों वर्षो तक कोई परिवर्तन कठिनता से हो पाता है। इस का ज्वलन्त उदाहरण भारत में देखा जा सकता है। यूरोप में अधिकतर समाजों में स्तरीकरण में तीव्र गतिशीलता पायी जाती है।

सर्व प्रथम, वर्तमान युग में स्तरीकरण के सब से प्रमुख दो आधारों जाति तथा वर्ण की प्रकृति को समझ लेना चाहिये। जाति की उत्पत्ति को जात: शब्द से माना जाता है जिस का अर्थ जन्म से लिया जाता हैं। जाति एक बिल्कुल भिन्न सामाजिक व्यवस्था का वह स्वरूप है जिस में कुछ नियन्त्रणों के अन्तर्गत प्रत्येक व्यक्ति को अपना जीवन व्यतीत करना पड़ता है। जाति व्यवस्था के ही कारण जन्म से व्यक्ति को एक विशेष सामाजिक स्थिति प्रदान की जाती है। इस सामाजिक स्थिति में आजीवन कोई परिवर्तन नहीं किया जा सकता है। इस के अतिरिक्त विभिन्न जातियों को एक दूसरे से अलग करने के लिये धार्मिक अनुष्ठान, सम्पर्क, रीतिरिवाज, विवाह एवं खान-पान आदि के लिये कुछ नियन्त्रण होते हैं जिसके फलस्वरूप विभिन्न जातियां एक दूसरे के प्रति कुछ सामाजिक दूरी का अनुभव करती है। कुछ जातियों का समाज में उच्च स्थान होता है एवं कुछ का निम्न। व्यक्तिगत योग्यता एवं कुशलता का जाति व्यवस्था में कुछ महत्त्व नहीं होता है। यही कारण है कि जाति से सम्बन्धित लगभग समस्त विचार 'जन्म' और 'सामाजिक दूरी' को आधार बनाते हुए प्रस्तुत किये गये हैं।

वर्ण शब्द संस्कृत भाषा के 'वृ' धातु से बना है। 'वृ' का अर्थ है वरण करना। इस प्रकार वर्ण का अर्थ है जिसे मानव अपने कर्म एवं स्वभाव से वरण या चुनाव

करता है। ऋग्वेद में वर्ण का प्रयोग रंग के लिये हुआ है। गौर वर्ण आर्यो एवं कृष्ण वर्ण दासों के लिये प्रयुक्त होता था। बाद में वर्ण शब्द का प्रयोग ब्राह्मण क्षत्रिय, वैश्य एव शूद्र आदि चार सामाजिक वर्गों के लिए किया जाने लगा। आज के युग में वर्ण का सामान्य और प्रचलित अर्थ 'जाति' है।

जाति और वर्ण में अन्तर है। शाब्दिक अर्थ में भी वर्ण का अर्थ वरण करना और जाति का अर्थ जन्म (जन् धातु से उत्पत्ति) लेना हैं। दूसरे शब्दों में जाति जन्म से एवं वर्ण कर्म से निर्धारित होता है क्योंकि एक व्यक्ति जाति से ब्राह्मण और-कर्म से क्षत्रिय हो सकता है जैसे परशुराम ! कोई अन्य व्यक्ति जाति से क्षत्रिय और कर्म से ब्राह्मण हो सकता है जैसे राजा जनक (संख्या की दृष्टि से भी वर्ण केवल चार हैं परन्तु जाति की संख्या वर्तमान काल में चार हजार के आस-पास।

समाज में शान्ति और व्यवस्था को बनाये रखने के लिए प्रारम्भ में वर्ण व्यवस्था का लक्ष्य बहुत उच्च था। समाज के गठन के पश्चात् सामाजिक कार्यो को भली-भांति पूर्ण करने के लिये यह आवश्यक था कि कार्यों का विभाजन व्यक्ति की स्वाभाविक प्रकृति एवं प्रवृत्ति के अनुसार हो। प्रत्येक व्यक्ति विभिन्न प्रकार के कार्यो को स्वयं ही सम्पादित नहीं कर सकता है। यह वर्ण व्यवस्था मनोवैज्ञानिक आधार पर हुई समाज की दृष्टि में समस्त वर्ण समान थे।

वैदिक काल में जाति जैसी किसी शब्द का उल्लेख नही मिलता। हिन्दू समाज में चातुर्वर्ण्य व्यवस्था का सम्बन्ध परम्परागत धारा से है। याज्ञवलक्य के मत में ब्रह्म ने पहले ववताओं के चार वर्ण बनाये। वृहदारण्यक उपनिषद में यह माना गया कि पहले केवल ब्राह्मण के अतिरिक्त कौर कोई वर्ण नहीं था। परन्तु ब्राह्मण स्वयं अपनी समृद्धि नहीं कर सकता था। इसीलिए क्षत्रिय की उत्पत्ति हुई। यह वर्ण इन्द्र, वरुण, सोम, रुद्र यम इत्यादि देवों से मिलकर बना। गुण कर्म के अनुसार ब्राह्मण का कार्य वेदाध्ययन माना गया क्योंकि उसमें सतो गुण की प्रधानता है। सतों गुण ज्ञान का प्रतीक माना जाता है, वेद का अध्ययन वास्तविक सत्ता के स्वरूप का ज्ञान प्रदान करता है। अतः ईश्वर के स्वरुप का ज्ञान प्राप्त करके चिन्तन करना ही ब्राह्मण का धर्म है।

क्षत्रिय का कार्य देश की रक्षा करना, प्रजा पर शासन करना है। मनुष्य की त्रिगुणात्मक प्रवृत्ति में रजोगुण की प्रधानता होने पर व्यक्ति अधिक क्रियाशील एवं शक्तिशाली बनता है और क्षत्रिय कहलाता है। तीसरा वर्ण वसु रुद्र, आदित्य, विश्वदेव आदि के रूप में वैश्य की उत्पत्ति हुई। वैश्य में भी रजोगुण की प्रधानता मिलती है जिसके कारण आसक्ति वश वह धर्म अर्थ को धारण करता है। वैश्य वर्ण में तमोगुण का निवास होने के कारण वह अधिक शक्ति के कार्यों को न कर के व्यापार में लग जाते है वैश्य के पश्चात् भी जब वर्ण व्यवस्था पूर्ण न लगी तो पूषन देव के रूप में शूद्र की उत्पत्ति हुई। पूषन देव पोषण करता है अर्थात् सेवक ! शूद्रों में तमोगुण की प्रधानता को माना गया है। अतः सत् रज् और तम् गुणों की मात्रा प्रत्येक व्यक्ति में भिन्न-भिन्न होती है। वर्ण व्यवस्था वास्तविक रूप में समाज का कर्मिक एवं चारित्रिक मूल्यांकन है।

प्रत्येक वर्ण के लोग आर्थिक अथवा अन्य किसी प्रकार के लाभ के लिये अपने व्यवसाय का त्याग नही करते थे। प्रत्येक व्यवसाय का अपना एक अलग संघ होता था। इस संघ का कर्त्तव्य उस व्यवसाय के समस्त लोगों का भरण पोषण करना होता था। इस प्रकार दीर्घकाल तक यह व्यवस्था निर्बाध गति से चलती रही क्योंकि लोगों में परस्पर सहयोग की भावना कायम थी। समाज में स्वतन्त्र प्रतिस्पर्धा के लिये कोई स्थान नहीं था। समाज का वैश्य वर्ण अन्य वर्णों को आर्थिक मदद दिया करता था शूद्र वर्ण, जिस का कर्त्तव्य लोगों की सेवा करना था, को वैश्य, क्षत्रिय, ब्राह्मण समय समय पर सहायता देते रहते थे।

वर्ण व्यवस्था से समाज का आर्थिक ढांचा सुदृढ़ होता था। बेरोजगारी जैसी कोई समस्या नहीं थी क्योकि वंशानुगत उद्यम को अपनाया जाता था जिसके कारण समाज में दक्ष एवं कुशल व्यक्तियों का आधिक्य होता था। व्यवसाय को सामाजिक कर्त्तव्य समझ कर किया जाता था। वर्ग वैमनस्य के लिये समाज में कोई स्थान नहीं था क्योंकि व्यवसाय को धन संग्रह का साधन नहीं समझा जाता था।

ब्राह्मण, वैश्य, क्षत्रिय एवं शूद्र वर्णो में समाज के वर्गीकरण का मुख्य उद्देश्य जन्म तथा वशानुगत उद्यम के आधार पर अलग-अलग वर्णों में पार्थक्य की स्थिति उत्पन्न

करना नहीं था अपितु सहकारी जीवन की ऐसी पद्धति का तर्कसंगत विकास करना है जिस से प्रत्येक व्यक्ति अपनी-अपनी अभिरुचियों, ज्ञान तथा क्षमताओं के अनुरूप व्यक्ति के योगदान तथा गुणों पर आधारित श्रम विभाजन के माध्यम से समाज को सुदृढ़ तथा सम्पन्न बनाया जा सके एवं समाज की सुरक्षा का आवश्यक प्रबन्ध किया जा सके ! अतः सिद्ध है कि व्यक्ति की अन्तर्निहित प्रकृति ही उस के कर्त्तव्य को निर्धारित किया करती है।

भारत के पतन के साथ-साथ कालान्तर में वर्ण व्यवस्था का पतन भी प्रारम्भ हुआ। ऊंच-नीच के भाव के कारण ब्राह्मण को उच्च कोटि का और शूद्र को निम्न कोटि का माना जाने लगा। लोगों ने वर्ण व्यवस्था के अर्थ को बदल डाला वर्ण व्यवस्था ने कठोर जाति प्रथा का रूप ले लिया। यह प्रथा वर्तमान काल में एक अभिशाप बन गयी है। उत्तर वैदिक काल के आरम्भ में विभिन्न वर्णों में जब पृथकता की भावना बढ़ने लगी तब जैन एवं बौद्ध धर्मों का विकास हुआ जिस में जन्म को महत्त्व न देकर कर्म को महत्त्व दिया जाता था। इस से ब्राह्मणों की स्थिति में ह्रास हुआ। परन्तु शीघ्र ही इन धर्मों के पतन होने पर वर्ण व्यवस्था की उदार नीति पुनः जाति व्यवस्था की संकीर्णता में बदलने लगी। वर्ण व्यवस्था के स्थान पर जाति व्यवस्था का रूप धर्मशास्त्र युग में एक दम स्पष्ट हो गया। धर्म का महत्व अत्यधिक बढ़ जाने से जाति के नियमों का तनिक सा भी उल्लंघन हो जाने पर व्यक्ति का जाति से बहिष्कार कर दिया जाता था। फल स्वरूप अनेक उपज ातियों का निर्माण हुआ। ग्यारहवीं शताब्दी से मध्यकालीन युग का प्रारम्भ होता हैं। यह जाति प्रथा के इतिहास में अत्यधिक कलुषित समय रहा। भारत में मुसलमानों के प्रभाव के बढने के कारण रोज नये-नये प्रतिबन्धों के द्वारा विभिन्न जातियों को एक दूसरे से अलग कर दिया गया। सामाजिक समस्यायें अपनी चरम सीमा में पहुंच गयी। लेकिन उन्नीसवीं शताब्दी में ही स्वामी दयानन्द तथा राजा राममोहन राय महात्मा गान्धी इत्यादि प्रगतिवादी व्यक्तियों ने इस जाति प्रथा के विरोध में आवाज उठायी जिससे जाति व्यवस्था की कठोरता में कुछ कमी होने लगी।

प्राचीन काल में व्यक्ति की आवश्यकतायें बहुत कम हुआ करती थी। ऐसे समाज के लिये वर्णव्यवस्था अति उत्तम एवं सफल थी। लेकिन आज के मानव की आवश्यकतायें अप्रत्याशित रूप से बढ़ रही हैं। आवश्यकताओं की पूर्ति के लिये मानव को अन्य उद्यमों की तलाश करनी होती है। पहले व्यक्ति का जीवन अत्यधिक सादा होता था। धन संग्रह की समस्या उसके सामने नहीं थी! व्यक्ति का जीवन विषमताओं से मुक्त था! परन्तु आज का युग भौतिकवाद का युग है। आज समाज का प्रत्येक व्यक्ति अधिकतम सुख सुविधा की ओर भाग रहा है। सामाजिक एवं आर्थिक व्यवस्था इतनी अधिक जटिल हो गयी है कि व्यक्ति ऐसे व्यवसाय की ओर दौड़ रहा है जिस से वह कम से कम मेहनत एवं समय में अधिक से अधिक धन प्राप्त कर सके। यही कारण है कि वर्ण व्यवस्था वर्तमान समाज में लुप्त प्राय: है।

जैसा की मैं पहले भी कह चुकी हूं कि वर्तमान युग में 'वर्ण' का सामान्य और प्रचलित अर्थ 'जाति' है! इसी को दृष्टि में रखते हुये मैं कहना चाहती हूं कि वर्तमान काल में अस्पृश्यता उन्मूलन, स्वतन्त्र सामाजिक सम्पर्क और व्यावसायिक स्वतन्त्रता के वातावरण में जाति व्यवस्था के बन्धन स्थायी नहीं रह सकते हैं। परन्तु जाति के आधार पर अपने राजनीतिक और आर्थिक स्वार्थों को पूरा करने की मनोवृत्ति में यदि कमी नहीं आयी तो जातिगत नियन्त्रणों से पूर्ण छुटकारा पाने की सम्भावना बिल्कुल सोची भी नहीं जा सकती है। डॉ० सर्वपल्ली राधाकृष्णन् के विचार में 'दुर्भाग्यवश वही जाति प्रथा जिस का विकास सामाजिक संगठन की रक्षा के एक साधन के रूप में किया गया था, आज उसी समाज की उन्नति में बाधक बन रही है।"

जातिप्रथा का जो रूप हमारे सामने है उस से प्रतीत होता है जाति प्रथा का भविष्य सुरक्षित नहीं है। इस में लेशमात्र भी सन्देह नहीं है कि एक दिन ऐसा आयेगा जब जाति प्रथा का बिल्कुल ही अन्त हो जाएगा। कुछ विद्वानों का यह मत हो सकता है कि सामाजिक व्यवस्थाओं को एकाएक समाप्त न कर के यदि उनमें निहित कमियों को दूर कर दिया जाए तो वे पहले से कहीं अधिक उपयोगी और सार्थक सिद्ध हो हो सकती है जैसा कि डॉ० मजूमदार ने कहा है कि एक जाति का

दूसरी जाति के द्वारा शोषण और इसी प्रकार की सहयोगी प्रथाओं को नष्ट कर देना चाहिए न कि समुचिति व्यवस्था को; क्यों कि विषपूर्ण अंगुली को ही काटना उचित होगा न कि सम्पूर्ण हाथ को।" मजूमदार का यह तर्क उचित अवश्य है परन्तु जाति प्रथा ने समाज में शोषण और घृणा को बढ़ावा देकर समाज को इतना विषाक्त कर दिया है कि इसमें कोई सुधार की आशा करना असम्भव एवं व्यर्थ सा प्रतीत होता है।

निष्कर्ष रुप में मैं दो-तीन मुख्य बाते आप लोगों के सम्मुख रखती हूं :—

जहां तक वैदिक वर्ण व्यवस्था के वैज्ञानिक आधार पर प्रश्न है, यह रुपेण वैज्ञानिक है क्योंकि किसी भी व्यवस्थित ज्ञान (systematic knowledle) को ही विज्ञान कहा जाता है। वर्ण चूंकि उपाधियां है अतः इन उपाधियों का अर्जन क्रमबद्ध एवं व्यवस्थित ज्ञान द्वारा ही होता है। कतिपय विद्वान मेरे इस कथन पर सन्देह कर सकते हैं लेकिन यह क्रमबद्ध एवं व्यवस्थित ज्ञान गणितीय जैसे २ + २ = ४ या ज्यामितीय या भौतिक शास्त्रों के सम्भाव्य (Probable) या निश्चित ज्ञान से भिन्न प्रकार का हो सकता है।

प्रस्तुत लेख में वैदिक वर्ण व्यवस्था तथा आधुनिक जाति व्यवस्था का उल्लेख किया है। परन्तु मेरी निजी सम्मति में वर्ण तथा जाति में स्पष्ट भेद है। वर्ण जैसे ब्राह्मण एक उपादि है जब कि जाति सार्वभौम एवं नित्य है। जैसे 'मनुष्यत्व' वृक्षत्व स्पष्ट है कि मेरे विचार में वर्ण जन्मनाः नहीं हो सकते जब कि जाति जन्मनाः ही होती है जैसे मनुष्यत्व'। पुनः उपाधि अर्थात् वर्ण आश्रित रुप हैं जब कि जाति और जन्म साथ-साथ ही अस्तित्व में आते हैं। उपाधियां परिवर्तन शील होती है जैसे एक डाक्टर कलाकार हो सकता है आदि-आदि शायद यही कारण रहा है कि वेद, कर्म एवं स्वभाव के अनुसार ही वर्णोत्पत्ति बताते हैं। आजकल वर्ण को ही चूंकि जाति समझ लिया गया हैं, इसलिये वर्ण व्यवस्था या तो विकृति का शिकार हो चुकी है या नष्टप्रायः।

समस्त प्रकार के विवेचन से ऐसा प्रतीत होता है कि वैदिक वर्ण व्यवस्था आज भी विद्यमान है। हां, विचारणीय यह हैं कि राष्ट्रीय एकता के लिये ब्राह्मण, क्षत्रिय, वैश्य तथा शूद्र जैसी उपाधि नामों में यदि परिवर्तन की अपेक्षा हो तो देश के बिद्वानों को इस पर अवश्य विचार कर लेना चाहिये। क्योंकि हमारा मूल उद्देश्य तो व्यक्ति देश तथा समस्त समाज का कल्याण है। हमें अपने कर्त्तव्य मात्र का ही पालन करना चाहिये क्योंकि हमारे कर्त्तव्य ही तो हमारे अधिकारों की जननी हैं।

वर्ण व्यवस्था: ब्रह्माण्ड व्यवस्था का वैज्ञानिक वर्गीकरण सिद्धान्त

वर्ण का सामान्य अर्थ यद्यपि मात्र रंग या रूप ही प्रारम्भ में रहा है लेकिन व्यवस्था एक समूची सामाजिक संस्था का बोध कराती है जिसमें अर्थ और राजनीति, विधि और व्यवस्था कर्तव्य और अधिकार सहित मनुष्यों के समस्त सामाजिक सम्बन्ध समाविष्ट होते हैं। इसलिए प्रारम्भिक अवस्था में वर्ण भले ही बाह्य प्रकृति का सूचक रहा हो लेकिन व्यवस्था से जुड़कर वह एक विराट् अर्थवत्ता एवं प्रभुसता का संवाहक बन जाता है। वैदिक वर्ण व्यवस्था से अभिप्राय न केवल यह है कि यह व्यवस्था वेद विहित है और न यह ही कि इस व्यवस्था के पुरस्कर्ता वे आर्य है जिनके पवित्र ग्रन्थ वेद थे। वस्तुत: वेद के साक्षात् कृत धर्मो ऋषियों ने ब्रह्माण्ड के अन्य तत्वों की भांति इस सामाजिक व्यवस्था का भी साक्षात्कार किया था। ब्रह्माण्ड की प्रकृति के आधार पर समाज की प्रकृति की पहचान मनोवैज्ञानिकों और दर्शन-शास्त्रियों के लिए सदैव ही चिन्तन का विषय रही है। साक्षात्कार का अभिप्राय यदि पदार्थ के धर्मो या सार तक पहुंचना हैं तो व्यवस्था के साक्षात्कार के लिए इसका अर्थ होगा समाज की समष्टि के स्वभाव-धर्मो का सूक्ष्म अकिलन।

वर्गीकरण मानव की विचार यात्रा की आधार भूमि है। विचार, प्रत्यक्षण, क्रिया और भाज्ज का प्राथमिक प्रतिफलन वर्गीकरण ही है। कोई भी बौद्धिक व्यापार वर्गीकृत रुप में हीं साकार हो सकता है। तार्किक विश्लेषण वर्ग विशिष्ट बोध के रूप में ही फलोतमुख है वर्गीकरण की योग्यता वृद्धि का विशिष्ट गुण है। उस योग्यता को अर्जित किए बिना हमारी जीवन यात्रा चल ही नहीं सकती। भौतिक जगत, सामाजिक–व्यवस्था, बौद्धिक चिन्तन सभी वर्गीकृत रूप में ही अपने अस्तित्व का बोध कराते हैं। स्थूल से सूक्ष्म की यात्रा की दिशायें वर्गीकरण का विधियों में ही प्रशस्त हो सकती है। इसी को निरुक्तकार ने :'बिल्म ग्रहणाय" कहा है वैशेषिक दर्शन वर्गीकरण की इसी विशेषता के कारण अपने नाम को सार्थक करता है। कणाद ने इसी वर्गीकरण की वैज्ञानिकता को परख कर सूक्ष्मतम परमाणुओं में भी "विशेष" का साक्षात्कार किया। वर्णव्यवस्था इसी वर्गीकरण की विशेषता की

तार्किक परिणति है। सृष्टि में निहित नियमों अर्थात् व्यवस्था के घटकों के सादृश्य और समनुरूपता के आधार पर एक आदर्श एवं विकासोन्मुख सामाजिक संस्था के संगठन के लिए यह आवश्यक था कि उसके नागरिकों की क्षमताओं और योग्यताओं के अनुरूप दायित्वों की व्यवस्था की जाय। क्षमताओं की सम्भावनाओं के आकलन को जो सहायता आज वैज्ञानिक यन्त्र देते हैं उसके लिए उस आरम्भिक काल में यज्ञ-संस्थाओं की स्थापना की गई थी। वेदविद्या अधियज्ञ, अध्यात्म और अधिदेवता में तादात्म्य का साक्षात्कार करती है। इसीलिए ब्रह्माण्ड विद्या देवविद्या और समाज विद्या या समाज शास्त्र परस्पर अनुस्भूत है ब्राह्मण का ब्रह्माण्ड में पृथ्वी के देव वर्ग में अग्नि के साथ अपृथक् तादात्म्य है। प्रसिद्ध समाज शास्त्री मारशल का कहना है कि—

Society was not simply a model which classificatory thought followed; it was its own divisons which served as divis ons for the system of classification. The first logical categories were social categories; the first classes of things were classes of men, in to which there things were integrated. It was because men were grouped, and thought of them selves in the form of groups, that in their ideas they grouped other things, and in the beginning the two modes of grouping were merged to the point of being indirtinct.

यह वर्गीकरण आज की समाज शास्त्रीय सम्भावनाओं की तरह न किसी कुलीन तंत्र पर आधारित था न मानसिक और शारीरिक श्रम पर नहीं कि इस विभाजन के मूल में आर्थिक संसाधनों कीं पृष्ठ भूमि थी। न वर्ग विशेष के लिए किसी विशेषाधिकार की व्याख्या थी। वस्तुतः वर्ण का साक्षात्कार संभहाराओं ने मानवीय चरित्रों में ही नहीं अपितु ब्रह्माण्ड की समस्त चर-अचर ईकाइयों में किया था। विश्व की ब्रह्माण्ड में जो वृद्ध भी अस्तित्वमान् विद्यमान है वह वर्ण-हीन नहीं है, उसका कोई न कोई वर्ण अवश्य है। वस्तुतः वह वर्ण के ही कारण विद्यमान

और गतिमान् है। प्राकृतिक विश्व ही नहीं अतिप्राकृतिक विश्वातीत तत्वों में भी वर्णों की व्यवस्था है, भौतिक सृष्टि की भांति देवसृष्टि के भी अपने-अपने वर्ण हैं। सम्पूर्ण ब्रह्माण्ड वर्णों के रूप में ही वर्गीकृत है। जैसे कि प्रसिद्ध तर्कशास्त्री विरगिन् स्टाइन ने कहा है—

All components of the universe can be understood as bearing one or another of a limited number of 'famly sesemblances;

सम्पूर्ण ब्रह्माण्डीय व्यवस्था को वर्णो के आधार पर विशेषीकृत रूप में प्रमेय बनाने वाला यह विश्व का प्रथम वैज्ञानिक वर्गीकरण सिद्धान्त है जिसने सर्वप्रथम सम्पूर्ण ब्रह्माण्ड को एक इकाई मानकर कुछ चारित्रिक विशेषताओं के आधार पर त्रिविध वर्गीकरण का सिद्धान्त आविष्कृत किया। इसी सिद्धान्त के आधार पर त्रिवर्ग, त्रिदोष, त्रैगुण्य, त्रिकाल, त्रिकाय, त्रिधातु के आयुर्वेद, दर्शन, ज्योतिष शास्त्र, रसायन शास्त्र जैसे पश्चाद्वर्ती शास्त्रीय सिद्धान्तों का विकास हुआ।

सृष्टि की प्रत्येक वस्तु जो यज्ञ की प्राथमिक आवश्यकता है जो शान्त, स्थिर, धीर गम्भीर मृदुल और कोमल है, ब्राह्मण है। जिसमें शारीरिक बल, सैन्य संघटन, नेतृत्व कौशल है और जो ऊर्जा का स्रोत है वह क्षत्रिय है। जिसमें दया, विनियमता, उत्पादक। शक्ति और करण-कौशल हैं वह वैश्य है। इन्हीं वर्णो की चारित्रिक विशेषताओं के अनुसंधान से आरम्भ होता है वैदिक-धर्म-दर्शन। सामाजिक सम्बन्धों और दायित्वों के परिणाम स्वरूप कर्मवाद का जन्म होता है और फिर होती है कार्य-कारण श्रृंखला की शुरूवात, जो दर्शन का प्रस्थान विन्दु है।

चारों वर्णो के साकार होने से पूर्व हम इस वर्गीकरण की प्रक्रिया को वैदिक साहित्य में विभिन्न रूपों और प्रकारों में विवेचित होते देखते हैं। ब्राह्मण का आविर्भाव जहां पृथ्वी के अवतरण और यज्ञाग्नि के उद्दीपन के साथ होता है वहां क्षत्रिय का आगमन यज्ञ रक्षा के लिए क्षात्र तेज के रूप में रथ और वाण के साथ होता दिखाई देता है। लेकिन वैश्य की उत्पत्ति के साथ हमें त्रिविध वर्गीकरण का एक व्यवस्थित सिद्धान्त प्राप्त होता है—

यहां हम वर्गीकरण की प्रक्रिया पर प्रकाश डालना चाहेंगे—

१—	सामाजिक दर्जा	ब्राह्मण	क्षत्रिय	वैश्य
२—	मौलिक गुण	ब्रह्मन्	क्षात्र	विश्
३—	अन्तः शक्ति	महत्	ओजस्वी	यशस्
४—	सत्तामूलक कइाई	आत्मन्	मनुष्य	पशु
५—	देवना	अग्नि	इन्द्र	सूर्य/विश्वदेव
६—	विश्वब्रह्माण्ड	भू.	भुवः	स्व
७—	प्राकृतिकतत्व	अग्नि	वायु	सूर्य
८—	कालभाग	प्रातः	मध्याह्न	उत्तराह्न
९—	वेद	ऋग्वेद	यजुर्वेद	सामवेद
१०—	छन्द	गायत्री	त्रिण्टुप्	जगती
११—	ऋत्विग्	होता	अवयर्यु	उद्‌गाता

	ब्राह्मण	क्षत्रिय	वैश्य	शूद्र
पशु	अजा	अश्व	गाय	भेड–अवि
छःन्द	गायत्री	त्रिण्टुप्	जगती	अनुण्टुप्
Chant गान	रथान्तर	वृहत्	वामदेव्य	वैराज

पेटर और फेरलुजी जैसे समाज-दर्शन के गम्भीर अध्येताओं ने इस व्यवस्था को **polythetic** पोलीथेटिक **Tasconomical principel** टेक्सोनोमिकल प्रिन्सीपल यानें बहु आयामी और बहु प्रायोजनिक वैज्ञानिक वर्गीकरण के सिद्धान्तों के आधार पर परखा है। वर्गीकरण का यह सिद्धान्त यद्यपि सार्वभौम है तथापि इसके निर्धारण की विधियां कठोर और निरपवाद नहीं है। उदाहरण की दृष्टि से यदि गाय यज्ञ के उपयोग की दृष्टि से ब्राह्मण वर्ग की सदस्या है तो आहार सामग्री उत्पादन के रुप में उसका वर्ण वैश्य भी है। वर्णो के विभाजन में सामाजिक उपयोग और प्रयोग की महत्वपूर्ण भूमिका है। विश्व ब्रह्माण्ड की प्रत्येक प्राकृतिक और अतिप्राकृतिक वस्तु की समाज के लिए योगदान की भूमिका के विशेषीकृत वर्गीकरण विज्ञान का नाम है— वर्ण। यह ब्रह्माण्ड व्यवस्था का प्राथमिक वर्गीकरण सिद्धान्त है जिसका समाज सस्था के अध्ययन अनुसंधाताओं के लिए आज एक महत्वपूर्ण योगदान माना जाता है।

"वैदिक वर्ण व्यवस्था"

–डा० वीनेश अग्रवाल
संस्कृत प्राध्यापिका, कन्या गुरुकुल महाविद्यालय हरिद्वार

यह कथन अतिप्रसिद्ध है कि "मनुष्य एक सामाजिक प्राणी है।" वह एकाकी नहीं रह सकता। उसे अन्य साथियों सहयोगियों की आवश्यकता होती है। यही कारण है कि वह ग्राम, कस्बा या नगर बसा कर रहता है। परस्पर सहयोग विचार विमर्श से रहने में उसे सुख की अनुभूति होती है। इसी को समाज कहा जाता है।

"समम जन्ति जना; यस्मिन् स समाजः"।

भगवती श्रुति ने सृष्टि के प्रारम्भ में मानव मात्र के कल्याण के लिए जो पवित्र ज्ञान गंगा प्रवाहित की, उसमें आध्यात्मिक, सामाजिक, पारिवारिक, आर्थिक सभी प्रकार के उत्तमोत्तम उपदेश दिये गये हैं। मानव समाज को सुव्यवस्थित चलाने के लिए कहा गया है कि हे मनुष्यों तुम्हारी सम्पूर्ण चेष्टाएं एक समान होनी चाहिए। तुम्हारी गतिविधि एवं परस्पर व्यवहार में समानता हो, तुम्हारी वाणी में समानता हो। तुम सब एक स्वर में बोलने वाले बनो, तुम्हारी विचारधाराओं में भी समानता हो। मंत्रणा के लिए बनाई जाने वाली समितियां समानता का भाव लेकर ही बनें। तुम्हारे मन व चित्त आदि में समानता, हो सभी एक समान विचार धारा को लेकर उस पर विचार विमर्श करने वाले बनो। मैं सबको समान ज्ञान देता हूं। अतः तुम समानता के आधार पर भोग्य पदार्थों का उपभोग करते हुए सदाचारी बने रहो। तुम सबके संकल्प तथा हृदयों में ऐसी समानता हो कि कभी परस्पर विरोध की भावना ही पैदा न हो। तुम्हारे मनो में ऐसा प्रेम हो, जिससे राष्ट्र में शांति रहे और सदैव सुख सम्पदा की वृद्धि होती रहे—

संगच्छध्वं संवदध्वं संवोमनांसि जानताम्।
देवा भागं यथा पूर्वे सजानाना उपासते॥

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि॥

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ।।
ऋग्वेद, १०/१९१/२-४

वेद के इन मन्त्रों के आधार पर दुनिया के सभी मानव समान हैं। उनमें कोई उच्च या निम्न नही है। अब प्रश्न उठता है कि वेद में वर्णभेद या वर्ण व्यवस्था का निर्देश क्यों किया गया है ?

वेद ने मानवता की दृष्टि से यद्यपि सबको समदृष्टि से देखा है, परन्तु कार्यंक्षमता की दृष्टि से एक व्यक्ति में दूसरे की अपेक्षा जो विशेषता या भिन्नता होती है उसे अस्वीकार नहीं किया जा सकता। प्रत्येक व्यक्ति अपनी–२ कार्यंक्षमता और बुद्धि के आधार पर भिन्न रूप में दिखाई देता है। जैसे कोई अध्यापक है तो कोई इंजीनियर कोई डाक्टर है तो कोई कुशल प्रशासक। कोई सेनापति है तो कोई कुशल व्यापारी कोई कृषक है तो कोई श्रमिक। इस बात को वेद ने स्वयं स्वीकार किया है।—

अक्षण्वन्तः कर्णवन्तः सखायो मनो जवेष्वसमा बभूवुः ।

अर्थात् समान नेत्रों कर्णो वाले सखा, मानव मन की गतियों में भिन्न-भिन्न प्रकार के होते हैं। सबकी बुद्धि, प्रतिभा, शारीरिक बल भिन्न-२ प्रकार की होती है यह भिन्नता ही वैदिक वर्णव्यवस्था का मूलाधार है। समाज को ठीक प्रकार से चलाने के लिए भिन्न-२ प्रकार की योग्यता वाले मानवों की आवश्यकता अनिवार्य रूप से होती है। इस आवश्यकता ने ही वर्णव्यवस्था कोजन्म दिया। ऋग्वेद में स्पष्ट रूप से इस वर्णव्यवस्था का निर्देश किया गया है। एक मंत्र में कहा गया है— हे परमात्मन आप हमारा ब्राह्मणों में प्रेम कीजिए, क्षत्रियों में प्रेम कीजिए, वैश्यों में पमा प्रेम कोजिए आप प्रेम से मेरे अन्दर प्रेम उत्पन्न कीजिए—

रूचं नोधेहि ब्राह्मणेषु रूचं राजसु नरकृधि ।
रूचं विश्येषु शूद्रेषु मयि धेहि रूचा रूचम् ।। यजु० १८-४८

किसी भी राष्ट्र को सुचारू रूप से चलाने के लिए सामान्य रूप से चार प्रकार के व्यक्तियों की आश्यकता होती हैं।—

१- **बुद्धि जीवी वर्ग**— यह वर्ग वह है जो अपनी विशिष्ट बुद्धि के द्वारा राष्ट्र का सही मार्ग दर्शन या कार्य कर्ता है जैसे-शिक्षक, डाक्टर, इंजीनियर आदि।

२- **रक्षक वर्ग**— सेना तथा पुलिस आदि में कार्य करने वाला यह वर्ग विशेष है जो देश की बाहर और भीतर से रक्षा करता है।

३- **व्यापारी वर्ग**— यह वर्ग राष्ट्र की उपभोग्य आवश्यकताओं को अपनी व्यापारिक क्रियाओ द्वारा पूर्ण करने में सहयोग देता है।

श्रमिक वर्ग – जो अपने परिश्रम के द्वारा सम्पूर्ण राष्ट्र को अपने कंधों पर वहन करता है वही यह वर्ग है।

इन चार प्रकार के नगरिकों को चार वर्गों में बांटा गया है। यह वर्गीकरण जन्म के आधार पर न होकर गुण कर्म स्वभाव के आधार पर माना गया है योगेश्वर कृष्ण ने गीता में कहा है— "चातुर्वण्यं मया सृष्टं गुण कर्म विभागश:।"
अर्थात् चारों वर्णों को मैंने गुण कर्म स्वभाव के आधार पर बनाया है। मनु महाराज ने ठीक ही कहा है— "जन्मना जायते शूद्रः सस्काराद् द्विज उच्यते" अर्थात् प्रत्येक मानव जन्म से शूद्र होता है। तत्पश्चात् शिक्षा ग्रहण करने पर जिसमें जिसमें जिस प्रकार की कार्यक्षमता होती है वह तदनुसार ही वर्ण या वर्ग में समाविष्ट हो जाता है।

वर्ण विभाग का आधार — वैदिक वर्णव्यवस्था में मुखवत् ज्ञानी, तपस्वी और त्यागी को ब्राह्मण कहा गया। जिस प्रकार मुख तपस्वी है, कठोर से कठोर सर्दी के दिनों में भी, जबकि हम सारे शरीर को वस्त्रों से ढ़क लेते हैं हमारा मुख नग्न ही रहता है। उसी प्रकार ब्राह्मण को भी मुख के समान तपस्वी होना चाहिए। आँख, नाक, कान रसना और त्वचा ये पांच ज्ञानेन्द्रियां मुख में एकत्र रहती हैं और ज्ञान प्राप्त कराती रहती हैं। इसी प्रकार ब्राह्मण को ज्ञानवान् होना चाहिए। और जैसे हम मुख से औरों को उपदेश देते हैं। ब्राह्मण को सदैव सत्य ज्ञान का उपदेष्टा बनना चाहिए।

क्षत्रिय समाज की भुजा है भुजा में बल होता है, जब शरीर पर कहीं से किसी प्रकार का प्रहार होता है तो भुजाऐं आगे बढ़ कर उस प्रहार से रक्षा करती हैं और यह प्रयत्न करती है कि शत्रु के प्रहार से स्वयं लहु लुहान हो जाय किंतु अन्य अंगों को आहत न होके दें। सच्चा क्षत्रिय वही है जो अपना सर्वस्व लुटाकर भी समाज और राष्ट्र की रक्षा करता है।

ऊरु और उदर के समान जो सबका आधार है उसे वैश्य माना गया है। जैसे खाया हुआ अन्न पेट में पहुंचता है पेट उस अन्न को पचा कर रस बना देता है और फिर उस रस को रक्त बना कर सम्पूर्ण शरीर को देता है उसी प्रकार जो वर्ण समाज के सभी अंगों को भोजन आदि प्रदान करे वह वैश्य है। इसी प्रकार जघाओं का काम चलना फिरना है, जो जंघाओं की तरह चले फिरेगा देश-देशान्तर में जाकर व्यापार व्यवसाय करेगा, वह आदर्श वैश्य होगा।

शूद्र को वैश्य के समान माना गया है। जैसे पैर सारे शरीर को अपने ऊपर उठाये रखता है और सम्पूर्ण शरीर को एक स्थान से दूसरे स्थान पर ले जाता है। इसी प्रकार शूद्र और वर्णो की सेवा में संलग्न रहता है। और राष्ट्र को सुदृढ़ बनाता है।

इस वर्ण विभाजन का आधार घृणा नहीं था अपितु यह विभाजन अपनी शक्तियों द्वारा समाज की अधिक से अधिक सेवा कर सकने के भाव पर अवलम्बित था, जैसे शरीर के मुख, भुजा आदि अंग एक दूसरे से घृणा नहीं करते, वे दूसरे के सुख दुख: को अपना सुख दुख समझते हैं उसी प्रकार का भाव इन सभी वर्णो में होना चाहिये। उन्हें परस्पर प्रेम से मिलकर रहना चाहिये। शूद्र के कष्ट और विपत्ति ब्राह्मण को अपना कष्ट और विपत्ति समझने चाहिए। और ब्राह्मण के कष्ट और विपत्ति शूद्र को अपना कष्ट और विपत्ति समझने चाहिए। जब सबका जीवन एक दूसरे के सहयोग अवलम्बित है तब न कोई ऊंचाई न नींचा। जो जितना अधिक गुणवान है और जितनी दूसरों की सेवा करता है वह उतना ही ऊंचा है। वर्ण-व्यवस्था के इस रूप को न समझने के कारण ही भारत देश में जन्मगत जाति के आधार पर ऊंच नीच और घृणा का भाव उत्पन्न हुआ। जिसने भयानक विष का रूप धारण करके राष्ट्र शरीर को दुर्बल कर दिया।

चारों वेदों में अनेक ऐसे मन्त्र हैं जिनमें वर्णव्यवस्था के उदात्त रूप को प्रतिपादित किया है। उदाहरण रूप में निम्न मन्त्र देखने योग्य है—

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै।

विसदृशा जीविताभि प्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥ ऋग्०-१-११३-६ ॥

अर्थात् सब जगत अंधकार से निगला हुआ पड़ा था। प्रातः काल ऊषा भाई और उसने जगत को अंधकार से बाहर कर दिया? इसलिए कि विभिन्न स्वभाव वाले लोगों को प्रकाश मिल सके, जिससे वे अपने-२ कार्यों को भली भांति कर सके। कोई क्षात्र कर्म कर सके, कोई यज्ञ के कर्म को कर सके, कोई धन सम्पादन के कार्य को कर सके। और कोई चल फिर कर साधारण सेवा आदि के कार्य कर सके।

इस वैदिक वर्णाश्रम व्यवस्था में किसी भी वर्ग को स्वयं वरण करने की व्यवस्था थी। जो व्यक्ति जिस वर्ण के गुण कर्मों का चुनाव अपने जीवन के लक्ष्य के रुप में कर लेगा, उसका वही वर्ण हो जायेगा। वेदों के बाद ब्राह्मण ग्रंथों और उपनिषद तथा मनुस्मृति आदि में वर्णव्यवस्था जन्म के आधार पर न मान कर गुण कर्म स्वभाव के आधार पर ही स्वीकार की गई थी। हाँ! मध्य काल में कतिपय स्वार्थी लोगों ने इसे जन्म का आधार देकर मानव और मानव के बीच में गहरी खाई खोद दी जिससे घृणा और ऊंच-नीच की दलदल में यह समाज फंसता चला गया। इस देश में सत्य भाषण करने वाली घर-घर में सेवा कर जीविका चलाने वाली 'जाबाल' नामक शूद्र नारी के पुत्र को 'सत्यकाम जाबाली' के नाम से परम सम्मान दिया गया था। उस देश के लोग फिर से वैदिक वर्णव्यवस्था को स्वीकार करें तो यह देश पुनः परम वैभव को प्राप्त कर सकता है।

वर्ण व्यवस्था और जतिवाद-एक विश्लेषण

प्रो० एस० आर० भट्ट
दिल्ली विश्वविद्यालय

प्रत्येक विचार एवं आचार के बाद एवं सिद्धान्त अपने युग की आवश्यकताओं, आकांक्षाओं के अनुरूप उत्पन्न होते हैं तथा परिवर्तित परिस्थियों में उनके स्वरूप में परिवर्तन आमूल–चलू परिवर्त हो, परन्तु यह ही सम्भव है जब उनमें ऐसे तत्त्व हो जिनका सनातन मूल्य हो। अत: यदि किसी बाद या सिद्धान्त की सामयिक उपयोगिता समाप्त हो जाती है तो उसका त्याग कर दिया जाना चाहिये अन्यथा वह अनावश्यक रूप से भार बनकर समाज में विकृति एवं असामञ्जस्यता को उत्पन्न करता है। कहने का तात्पर्य यह है कि कोई भी बाद या सिद्धान्त सर्वांगीण रूप से चिर स्थायी नहीं होता। भले ही उनमें निहित साध्य चिर स्थायी हों उन साध्यों की प्राप्ति हेतु प्रयुक्त साधन एवं इति कर्त्तव्यताओं में देश काल एवं परिस्थिति के अनुसार भेद होता रहता है। अत: एक जागरूक समाज से यह अपेक्षा जा की सकती है कि वह इसका विचार करे कि उसके द्वारा परम्परा से प्राप्त विचार या आचार का सिद्धान्त किस रूप में और किस सीमा तक समसामयिक है तथा अपने विवेक द्वारा ग्राह्य अंशो को सुरक्षित रखकर त्याज्य अंशों का बहिष्कार करें। यह मानकर नहीं चला जा सकता है कि परम्परा में सब कुछ मूल्यवान है या मूल्य हीन है। बिना विवेक युक्त परीक्षा के ऐसी कोई भी मान्यता रूढ़िवादिता एवं हठधार्मिता ही होगी। इसी पृष्ठ भूमि में वर्तमान भारतीय समाज में चर्चित जातिवाद एवं उसके पूर्वरूप वर्णव्यवस्था पर विचार करना आवश्यक है।

वर्ण, जाति एवं वर्ग में भेद— प्रस्तुत चर्चा में हमें सर्वप्रथम भारतीय समाज में सदियों पूर्व व्यवहार में लाये गये वर्णव्यवस्था के सिद्धान्त को भली भांति समझना होगा ताकि उसका उसके परवर्ती रूप जातिवाद तथा वर्तमान में व्याप्त वर्णव्यवस्था से भेद स्पष्ट किया जा सके।

वर्ण-व्यवस्था प्राचीन भारतीय सामाजिक संरचना में श्रम के विभाजन के लिए प्रयुक्त विधि है। जो मानव स्वभाव के गहन अध्ययन एवं सूक्ष्म निरीक्षण के उपरान्त स्थापित एक सुनिश्चित वैज्ञानिक सिद्धान्त पर आधारित प्रतीत होती है। जीव-विज्ञान

एवं मनोविज्ञान द्वारा संपुष्ट यह आकट्य तथ्य है कि सभी व्यक्तियों की मानसिक एवं शारीरिक संरचनायें एक जैसी नहीं होती है। इसके अलावा मनुष्य की अनेक विध आवश्यकतायें होती है जिन्हें एक व्यक्ति अकेला ही अपने आप पूर्ति करने में समर्थ नहीं है। अतः स्वभाव एवं रूचि वैचित्र्य तथा क्षमता-वैविध्य के कारण कार्य–कौशल में विविधता स्वाभाविक होने से समाज में पुरुषार्थ सिद्धि हेतु श्रम का विभाजन अपरिहार्य है। प्राच्य मनीषियों ने समाज में कार्य या व्यवसाय प्राणाली का नियमन करने हेतु ही वर्णव्यवस्था तथा इसके चातुवर्ण्य प्रारुप को स्थापित किया था। इस व्यवस्था का लक्ष्य मानव को उसके गुण एवं प्रकृति के आधार उसके व्यवसाय का वरण या चयन करवाना था। वेद में शरीर के विभिन्न अंगों की तुलना से प्रतीकात्मक या रूपकात्मक ढंग से यही बात कही गई है। गीता में उल्लेखित गुण और कर्म के भेद से इसकी स्थापना इसी तथ्य को उद्घाटित करती है।

वर्णव्यवस्था गुण और कर्म पर आधारित थी न कि जन्म या अन्य कोई पैतृक आधार पर। अतुलोभ और प्रतिलोम की व्यवस्थायें तथा वशिष्ठ और बाल्मीकि के उदाहरण इस तथ्य की पुष्टि के लिये पर्याप्त है। परन्तु शीघ्र ही वर्णव्यवस्था जन्म पर आधारित जातिवाद में परिवर्तित हो गई। वैसे यह रूपान्तरण अस्वाभाविक नहीं था क्योंकि वंश परम्परा से व्यवसाय-कौशल अधिक सुलभ एवं सुगम होता है। परन्तु मानवीय स्वभाव की विकृति के फल स्वरुप यह जातिवाद एक जड़, जटिल एवं कुत्सित मनो भावना और सामाजिक कुप्रथा में बदल गया। इसके आधार पर समाज में भ्रामक वर्गभेद स्थापित कर दिये गये और एक वर्ग द्वारा दूसरे वर्ग की शोषण एवं उत्पीड़न किया जाने लगा।

वेद में शरीर के अंगों से तुलना करते हुए चातुवर्ण्य को उच्च या नीच की दृष्टि से प्रस्तुत नही किया गया है। वहां सही परिप्रेक्ष्य कार्य-वैविध्य ही है। यह हमारे समझ की विकृति है कि ब्रह्माण वर्ण को सर्वोच्च औरु शूद्र वर्ण को निकृष्ट समझा जाने लगा। संभवतः प्रारम्भ में ऐसा नहीं था क्योंकि जिसे बाद में निकृष्ट समझा गया उसे मेहत्तर कहा जाता था और आज भी समाज के उस अंक को जो कि महत्तर का ही विकृत रूप है, कहा जाताहै। तथा विवाहादि संस्कारों में उसका महत्पूर्ण स्थान माना जाता है।

यहां यह भी स्पष्ट कर देना आवश्यक है कि वर्ण व्यवस्था के सन्दर्भ में 'आर्य' और 'दास' की न तो कोई विभेदक संज्ञाये थी और न इस प्रकार के संबोधनो के लिये कोई स्थान था। वस्तुत: किसी एक वर्ग को 'आर्य' और दूसरे वर्ग को 'दास' कहना वर्णव्यवस्था के विपरीत है।

वर्ण-व्यवस्था चातुवर्ण्य और जातिवाद में भेद—

वर्गभेद पर आधारित जातिवाद वर्णभेद पर आधारित चातुर्ण्य या इसी तरह की अन्य संभावित समाज व्यवस्था से पूर्णत: भिन्न है। इन दोनों के गुण-दोषों को एक दूसरे पर अध्यस्त नहीं किया जा सकता है। एक की स्वीकृतियां अस्वीकृति को दूसरे की स्वीकृति या अस्वीकृति नहीं माना जा सकता है।

यह संभव है कि तत्कालीन परिस्थितियों को ध्यान में रखते हुए वर्णव्यवस्था का चातुवर्ण्य रूप सर्वाधिक उपयुक्त था और आज की परिवर्तित परिस्थितियों में उसकी उपोगिता समाप्त हो गई हो परन्तु इसका तात्पर्य यह नही है कि वर्णव्यवस्था के आधार में निहित श्रम-विभाजन तथा वर्ण (गुण-कर्म) के आधार पर श्रम-विभाजन के सिद्धान्त ही झुठला गये हो। ध्यान देने की बात यह है कि चातुवर्ण्य वर्णव्यवस्था का पर्याप्त नही है, उसका एक प्रकार है। वर्णव्यवस्था का मौलिक ढांचा एक चीज है और उसका चातुवर्ण्य का प्रारूप दूसरी चीज है। इसके प्रारूप वदल सकते है परन्तु इससे उसके ढांचे पर प्रभाव नहीं पड़ता है। वर्णव्यवस्था का चातुवर्ण्य के अलावा अन्य कोई प्रारूप हो सकता है। अत; बिना वर्ण के सिद्धान्त को छोड़े चातुवर्ण्य की व्यवस्था को छोड़ा जा सकता है और और किसी अन्य प्रकार की वर्णव्यवस्था को अपनाया जा सकता है। आज भी हम श्रमिक, किसान, व्यापारी, पर नौकरी करने वाले आदि अनेक वर्गो को पाते हैं जिन्हें वर्ण के आधार गठित कियाजा सकता है। व्यवसाय के चयन में अव्यवस्था न केवल कर्म के कौशल में बाधक हैं वरन् मानव स्वभाव के प्रतिकूल भी है। समाज में 'वोकेशनल गाइडन्स' की आज भी वैसी ही आवश्यकता

है जैसी पहिले थी और आज के समाज शास्त्रियों को इस बारे में विचार करना चाहिए कि ऐसा कौन सा वर्णव्यवस्था का प्रारूप हो सकता है जो आज की परिस्थितियों एवं मांगों के अनुरूप हो।

जातिवाद एवं हिन्दू धर्म—

जातिवाद को केवल हिन्दू धर्म के साथ जोड़ना भी भ्रामक है। जातिवाद केवल हिन्दूओं में ही नहीं दूसरे कई समाजों में भी है। जातिवाद का ही एक रूप रंग भेद, भाई भतीजावाद या अपने ही क्षेत्र या समुदाय के लोगों को बढ़ावा देना है। जातिवाद के आधार पर ऊंच-नीच का भेद भारत के सभी सम्प्रदायों में है चाहे वे मुसलमान हो या ईसाई। धर्म-परिवर्तन के भुलावे से इसका समाधान हो सका है और न उनकी असमानता दूर हो सकी है। क्रिश्चियन दलित लिबरेशन मूवमेन्ट आदि अनेकों संस्थायें इसके ज्वलन्त साक्ष्य है। धर्मान्तरण के बाद भी इनकी जातियां नहीं बदली है। जातिवाद के नाम पर केवल हिन्दू धर्म की ओर इशारा करना राजनीतिक चाल है।

जैसा कि उपर लिखा गया है, 'आर्य' एवं 'दास' का द्वैधीकरण हिन्दू धर्म पर आरोपित संज्ञायें है जिनका प्रयोग आज हेय उद्देश्यों के लिये किया जा रहा है। हमारा लोक तन्त्र वोटों की राजनीति के झंझावात में फंसकर नारों का लोकतन्त्र हो गया है। नारों की उपयोगिता जरूर होती है पर इसके लिये सही समय, परिस्थिति एवं संदर्भ आवश्यक है। जब तिलक ने 'स्वराज्य हमारा जन्म सिद्ध अधिकार है।' अथवा सुभाषचन्द ने 'तुम मुझे खून दो मैं तुम्हें आजादी दिलवांउगा।' के नारे उद्घोषित किये तो इनकी सार्थकता स्पष्ट थी परन्तु जब आज 'आर्य पुत्र होश में आओ' या 'दास पुत्र होश में आओ' के नारे सड़कों के आस पास लिख पाये जाते हैं तो इनकी सार्थकता विचारणीय है। आज की परिस्थितियों में 'आर्य पुत्र' और 'दास पुत्र' के संबोधनों की क्या सार्थकता है ? आर्य पुत्र और दास पुत्र के सम्बोधन कभी भारत ही नहीं विश्व के अन्य देशों में भी प्रयुक्त होते रहे हैं पर आज न तो

कोई वर्ग विशेष आर्य है और न कोई वर्ग विशेष दास । हां आर्यत्व और दासत्व की संकुचित भावनायें कुछ स्थानों पर रूप रंग, जाति, वंश आदि के आधारों पर अभी भी है। मानव की गरिमा में सभी को सहभागी बनाने हेतु इन क्षुद्र एवं सकीर्ण भावनाओं को मिटाना आवश्यक है । इस समस्या का समाधान भेद दृष्टि या वर्ग संघर्ष नहीं हो सकता है । इससे अशिक्षित एवं भावुक जन को भुलावे में डाला जा सकता है और कुछ स्वार्थी तत्त्वों के लक्ष्यों की पूर्ति हो सकती है पर प्रभावित जन समुदाय का कल्याण नहीं हो सकता ।

शिक्षा द्वारा जातिवाद का उन्मूलन

अन्त में दो बाते स्पस्ट कर देना आवश्यक है । जातिवाद व्यावहारिक जगत की व्यवस्था है । इसे किसी पारमार्थिक सत्ता या व्यवस्था से जोड़ना भ्रामक हैं । उन्नसवीं सदि के अद्वैत वैदात के विद्वान श्री नारायण गुरु ने अपने ग्रन्थ 'जाति-मीमांसा' में इसका विशद विवेचन किया है । जातिवाद वर्णव्यवस्था की विकृति होते हुए भी उसका अनिवार्य परिणाम नहीं है । जातिवाद हेय है अत: त्याज्य है । वर्तमान में हमारा लक्ष्य एवं प्रयास जातिवाद का उन्मूलन होना चाहिए न कि वर्णव्यवस्था की आलोचना । जातिवाद का एक भयंकर दुष्परिणाम अस्पृश्यता थी जिसका सौभाग्य से अन्त समीप है। परन्तु जातिवाद कुछ अंशों में समाप्त हो रहा है तो कुछ अंशों में राजीतिक कारणों से पुनः पनप रहा है । यह सुनिश्चित है कि जब तक जातिवाद का उन्मूलन नहीं होगा, सामाजिक सामञ्जस्य संभाव नहीं है । यह किसी एक वर्ग विशेष में दासत्व या हीनता की भावना उत्पन्न कर उनमें दूसरे वर्गों के प्रति विद्वेष एक कटुता पैदा कर संभव नहीं है । यह तब ही संभव है जब हम सभी अपनी मनोवृति में आमूल परिवर्तन लावे । मध्यकाल में प्रबुद्ध सन्तों ने इस दिशा में उपदेश दिये थे पर उनका प्रभाव सीमित और अल्प स्थायी रहा । आज पुन: वैसे सन्तों एवं उपदेशों की आवश्यकता है । यह परिवर्तन तथा कथित उच्च एवं नीच या अगड़े एवं पिछड़े दोनों वर्गों में होना है । जिसे निम्न वर्ग कहा जाता है उनमें हीनता और असुरक्षा की भावना को मिटाना हो । इसी तरह किस एक वर्ग को नीच या पिछड़ा मानने की जो मनोवृति है उसे भी समाप्त करना चाहिये । किसी भी वर्ग के लिये ऐसा कहना

या कहलाना अपमान-सूचक माना जाना चाहिये, गौरव की बात नहीं होनी चाहिये। कुछ आर्थिक लाभ को लेकर मंडल कमीशन की आड़ में अपने को पिछड़ा घोषित करवाने की होड़ स्वर्ण मृग की तरह लुभावनी ही है। मानव की गरिमा में सभी को सहभागी होना चाहिये। प्रत्येक मानव अमृत पुत्र है। प्रतिभा किसी वर्ग या जाति की बपौती नहीं है। सभी में किसी न किसी रूप में प्रतिभा अव्यक्त रूप से विद्यमान हैं। परन्तु यह भी सत्य है कि इस अव्यक्त प्रतिभा के प्रस्फुटीकरण के लिये समुचित अवसर एवं साधन उपलब्ध होने चाहिए। हमारा प्रयास यह होना चाहिये कि जिन वर्गों या व्यक्तियों को ये अवसर एवं साधन प्राप्त नहीं है उन्हें सही शिक्षा द्वारा ऐसा करवाया जाये। शिक्षा का अभाव ही सब प्रकार के पिछड़ेपन की जड़ है चाहे वह सामाजिक हो या आर्थिक। हमें यह नहीं भुलाना चाहिये कि समाज का एक वर्ग यदि पिछड़ा रहता है तो उसका दुष्प्रभाव सारे समाज पर पड़ता है और यह परस्पर विद्वेष एवं कटुता को जन्म देता है। अतः हमें अपना ध्यान शिक्षा तन्त्र पर केन्द्रित करना होगा। इसके अलावा मुक्ति का अन्य कोई मार्ग नहीं है।

वर्ण व्यवस्था का भौतिक स्वरूप तपश्चर्या

रमेश कुमार लौ० (संस्कृत विभाग)
सनातन धर्म कालेज मुजफ्फर नगर

वैदिक वर्णव्यवस्था का वैज्ञानिक आधार तप और आध्यात्मिक उन्नति है। महाभारत में कहा भी है— "तप स्वधर्म वर्तित्वम्" (वन ३१३—८८) वैदिक ग्रन्थों में यज्ञकर्म और तपः को सृष्टि रचना का साधन बताया गया है, ऋग्वेद के प्रसिद्ध पुरुष सूक्त (१०—९०) में ऐसा उल्लेख आया है कि विराज् पुरुष को साधन बना कर प्रजापति के प्रमाण रूपी देवों ने विविध प्रकार की सृष्टि रची। इसी यज्ञ साधन भूत पुरुष के विभिन्न अंगों से ब्राह्मण, राजन्य, वैश्य और शूद्र की उत्पत्ति हुई। प्रजाओं की उत्पत्ति के निमित्त प्रजापति द्वारा तप करने के उल्लेख उपनिषदों में मिलते है—

"प्रजाकामो वै प्रजापतिः। स तपोऽनत्यत।" (प्रश्न १- ३)

"सोऽव्यामयत बहु स्यां प्रजायेपेति। स तपोऽनत्यत। स तपस्नत्त्वा इदं सर्वमसृजत यदिदं किञ्च।।। (तैः II ६)

अतः मानवी सृष्टि में वर्णव्यवस्था का तपोनिष्ट होना स्वाभाविक ही है।

महाभारत और मनुस्मृति आदि ग्रन्थों में वर्णों के प्रथक् कर्मों का जो निर्देश किया गया है उनके कुछ आर्जीविका परक कर्म है। तो कुछ स्वयावज कर्म है (मनु, १-८८-९१)। ब्राह्मण, क्षत्रिय और वैश्य के लिये अध्ययन, यज्ञ और दान सामान्य कर्म है तो शूद्र के लिए सभी वर्णों के अनुकूल होकर सेवा करना ही कर्म बताया गया है। यज्ञ, दान और अध्ययन भी तप ही है और सेवा को कठिन तप मानकर भर्तृहरि ने कहा है— 'सेवाधर्मः पदम गहनो योगिनामत्यगम्यः' (नीतिशतकम्) धर्मशास्त्रों में वर्णों के योगाधिकार पदक कर्मो का निर्देष न होने से वर्णो को अपने कर्मो द्वारा तप और आध्यत्मिक उन्नति के लिए प्रवृत रहने का सकेत मिलता है। श्रीमद् भगवत में कहा ही है—"ब्राह्मणस्य हि देहोऽयं क्षुद्रकामा च नेप्यते।' (११-१७-४२) वर्णो की उत्कृष्टता का तारतम्य भी तपः प्रधानता पर आधारित है। भगवद्गीता में (१८,४२-४७) ब्राह्मण के लिये, शमो दमस्तपः इत्यादि नौ कर्म स्वभावज बताये गये हैं, क्षत्रिय के लिये शौर्यं तेजो घृतिदाक्ष्यम् इत्यादि सात कर्म, वैश्य के लिये 'कृपि गोरक्ष्य

वाणिज्यम् ये तीन कर्म और शूद्र के लिये 'परिचर्यात्मक' यह जीविका और साधना परक ही स्वभावज कर्म बताया गया है। ब्राह्मण द्वारा स्वभावज कर्म न करने से उसके पतित होने के बहुत अधिक अवसर हो जाते है इसलिए उससे साधना और वैराग्य प्रवृत्ति की अधिक अपेक्षा की जाती है। धर्मशास्त्रों में श्राद्ध का निमन्त्रण स्वीकार करने वाले ब्राह्मण के लिये पूर्वरात्रि में ब्रह्मचर्य पूर्वक संयम रखना और श्राद्ध भोजन के बाद गायत्री तप करके शुद्धि का विधान किया जाता है। सभी वर्णो का अपने स्वभावज कर्म करके अध्यात्मिक उन्नति पर समान समान अधिकार है उसमें कोई भेद भाव नहीं है। भागवद् गीता में प्रति पादित है —

"स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।" और स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।' (१८,४५-४६)

स्वधर्म 'विगुण' होने पर भी 'श्रेयान्' है और 'सहज कर्म' सदोष होने पर भी त्याज्य नहीं है।

छान्दोग्य उप. में ऐसे अनेक उल्लेख मिलते हैं कि ब्राह्मण का सम्मान उसके अध्ययन, आर्त्विज्य, रमणीया चरण और ब्रह्म विद्या के गुणों के कारण होता है। आरुणि ने श्वेकेतु को कहा है कि उनके वंश में कोई ब्रह्म बन्धु नहीं हुआ अतः उसे गुरुकुल में वास कर ब्रह्म विद्या प्राप्त करनी चाहिये।

क्षत्रिय ब्रह्म वेता भी अपने पास आये ब्रह्म विद्या के जिज्ञासु ब्राह्मणों को पूज्य मानते थे। अवाहण जैवलि और अश्वपति कैकेय ने ब्राह्मण जिज्ञासुओं को सम्मान पूर्वक शिक्षा दी थी। (छन्दो १,८,२ और ५,३,७) प्रवाहण जैवलि ने गौतम को शिक्षा देने के बाद बहुत साधन देने की इच्छा की परन्तु गौतम ने मानुष वित्त को ठुकरा दिया। तपोबल से प्राप्त ब्रह्म तेज के कारण ही निरीह रैक्व को एक छकड़े के नीचे विश्राम करते हुये राजा जानश्रुति ने पहिचान लिया और उनसे संवर्ग विद्या प्राप्त की।

महाभारत में समाहित अनेक ग्रन्थ रत्नों में एक पराशर गीता भी प्रसिद्ध ग्रन्थ है। उसमें चारों वर्णो के विविध कर्म और तपोबल से उत्कर्ष की प्राप्ति का विशद वर्णन है। (शान्ति, मोक्ष, धर्म, पर्व २९०-२९८) जनक ने पराशर से प्रश्न किया कि जब संतान के रूप में पिता ही जन्म लेता है तो ब्रह्मा से उत्पन्न प्रजायें ब्राह्मण

के अतिरिक्त अन्य वर्णों वाली कैसी बनी ? इसका कारण पराशर ने तप का अपकर्ष बताया है —

(तपसस्तत्रपकर्षेण जाति गृहणतां गता; २९६-३)

चारों वर्णो में कहीं कहीं संकर हो जाने से अन्य जातियों की उत्पत्ति हुई है। जिनमें-अतिरथ, अम्बष्ठ, निषाद, सूत, मागध, चाण्डाल गिनाये गये है।

इस प्रसंग में पराशर गीता के वर्णो की आजीवका के विवरण का उल्लेख करना भी रुचिकर होगा। ब्राह्मण को दान से क्षत्रिय को युद्ध में विजय से वैश्य को न्याय की कमाई से और शुद्र को सेवा करने से प्राप्त थोड़ा भी अर्थ लाभ प्रशसनीय होता है और धर्म के लिए उसका उपयोग हो तो पुष्कल फल मिलता है। शुद्र की आजीवका का यदि और कोई साधन न हो तो वह व्यापार, पशु पालन अथवा किसी कारीगिरी के काम से निर्वाह कर सकता है। (२९४,—१—४) तपस्या करने में सभी वर्णो का समान अधिकार है क्योंकि इससे स्वर्ग का मार्ग मिलता है। "तप: सर्वगतं तात हीनस्यापि विधीयते" जितेन्द्रियस्य दान्तस्य स्वर्ग मार्ग प्रवर्तकम्" (२९४—१५) साधारण धर्मो के पालन में शूद्र सहित सभी का अधिकार है—"आनृशंस्यमहिंसा चाप्रमाद: संविभागिता। श्राद्धकर्मातिथेय च सत्यमक्रोध एव च।।

स्वेषु दारेषु सन्तोष: शोचं नित्यानसूयता।
आत्मज्ञानं तितिक्षा च धर्मा: साधारणा: नृप।। (२९६, २३—२४)
पराशर शूद्र को जगत् के पालनकर्त्ता विष्णु का रुप मानते हैं।
"वैदेह कं शूद्रमुदाहरन्ति द्विजा महाराज श्रुतोपपन्ना:।
अहं हि पश्यामि नरेन्द्र देवं विश्वस्य विष्णु जगत प्रधानम् (२९६-२८)

महाभारत के यक्ष युधिष्टर संवाद प्रसंग में भी वर्ण के उत्कर्ष के लिए सदाचार को ही महत्व दिया गया है वृतं यत्नेन संरक्ष्यं ब्राह्मशोन विशेषत: अक्षीणवृतो न क्षीणो वृत्ततस्तु हतो हत:।।

चतुर्वेदोऽपि दुर्वृत्त: सशूद्रादतिरिचयते।
योऽग्निहोत्र परोदान्त: स: ब्राह्मणइतिस्मृत:। वन ३१३-(१०९—१११)

पात० महाभाष्य में उद्धृत एक पद्य भी ब्राह्मणय कारकों में तप को ही महत्व देता है।

"तप: श्रुतंच योनिश्चेत्ये तद् ब्राह्मणयकारकम्।
तप: श्रुताभ्यां यो हीनो पातिब्रह्मण एव स:।" (८.२.६)

अत: वर्ण कर्म के तपोमूलक आधार को ध्यान में रख कर ही हमें इस वैदिकी व्यवस्था के महत्व को समझना चाहिये।

वर्ण व्यवस्था तथा जाति व्यवस्था : एक विश्लेषण

डा० एस० एन० थपलियाल

वर्णाश्रम व्यवस्था मनुष्य के सामाजिक एवं व्यक्तिगत आचार विचार से संबंधित है विशेषत: हिन्दू जाति के नैतिक संबन्धों की आधार शिला है भारतीय नीति शास्त्र के स्वरुप को स्पष्ट करते हुये प्रो० एस० के० मैत्र ने लिखा है कि हिन्दुओं का नीति शास्त्र आध्यात्मिक जीवन के एक तीन प्रकार की व्यवस्था पर आधारित है। इस व्यवस्था के अन्तर्गत सामाजिक नैतिकता, व्यक्तिगत नैतिकता के क्रमिक स्तरों को पार करते हुए अनन्त जीवन की प्राप्ति की जाती है। इस प्रकार हिन्दू नीतिशास्त्र सामाजिक नीतिशास्त्र पहले है, तत्पश्चात् मनोवैज्ञानिक या व्यक्तिगत नीति शास्त्र है तथा अन्त में जिसका अवसान ब्राह्मी स्थिति की प्राप्ति में होता है जहां जाकर आध्यात्मिक जीवन की परिसमाप्ति हो जाति है।"

प्रो० मैत्र के उक्त कथन में वर्णाश्रम धर्म की और संकेत है। सामाजिक नैतिकता के अन्तर्गत वर्णधर्म आता है जबकि मनोवैज्ञानिक या व्यक्तिगत नैतिकता के अन्तगत आश्रम धर्म आता है और दोनो प्रकार के धर्मों की परिसमाप्ति अनन्त जीवन या मोक्ष में हो जाती है। वर्णाश्रम धर्म वाध्यता मूलक धर्म हैं जिसके पालन के लिये समाज एवं उसमें रहने वाले व्यक्ति वाध्य है। इसके अतिरिक्त कतिपय धर्म भी व्यक्ति के लिये पालनीय हैं जिन्हें साधारण धर्म अथवा सामान्य धर्म कहा जाता है। ये धर्म उस प्रकार के धर्म है जिनका पालन करना व्यक्ति के लिये अपेक्षित है किन्तु जिनके पालन के लिये व्यक्ति वाध्य नहीं है। इससे यह स्पष्ट होता है कि भारतीय जीवन में मूल्यों की प्रतिष्ठा के लिए वर्णाश्रम व्यवस्था एक अनिवार्य व्यवस्था है।

वेदों में सम्पूर्ण मानव समाज को एक विराट पुरुष का रुप दिया गया है। समाज को एक विराट् पुरुष का रुप दिया गया है। समाज के विराट स्वरुप कीं परम पुरुष के रुप मे उद्भावना कीं गई है। पर ब्रह्म परमातमा अपरिमेय एवं अलक्षित है। इसका उपलक्षण वताते हुए पुरुष सूक्त में कहा गया है—

सहस्रशीर्षा पुरुष: सहस्राक्ष: सहस्रपात्।
स भूमि विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम्॥

वह परम पुरुष सहस्र सिरोंवाला, सहस्र नेत्रों वाला, सहस्र पैरों वाला है। वह सब ओर से भूमि को परिव्याप्त करके अनन्त में स्थित है। इस ऋचा में सहस्र शब्द का प्रयोग लक्षणा में किया गया है जिसका वास्तविक अर्थ अनन्त अपरिमित है।[2] अगली ऋचा में परम पुरुष को इसी प्रकार की लक्षणा में कालातीत बताते हुए कहा गया है कि वह परम पुरुष भूत, वर्तमान और भविष्यत् के प्राणिपदार्थों में विद्यमान है और उनसे परे भी अधिष्ठित है।[3] पुनः तीसरी ऋचा में परम पुरुष को दिगातीत या विश्वातीत कहा गया है और उपलक्षणा द्वारा कहा गया है कि उस परमात्मा के एक पाद से विश्व की उत्पत्ति हुई है और शेष तीन पाद (चतुर्थांश) दिव्य अमृत लोक में व्याप्त है। यदि इसे अभिधा में कहा जाये तो कहना होगा कि उस परम पुरुष का अंश मात्र इस विश्व के रुप में विस्तीर्ण है और शेष भाग दिव्य लोकों को व्याप्त करके स्थित है।

सूत्र की पांचवी ऋचा में ब्रह्म की जगत् रूप में अभिव्यक्ति का सिद्धान्त वर्णित है। जगत् में व्याप्त ब्रह्म के एक पाद (अंश मात्र) से स्थावर जंगम जीव-जगत् की सृष्टि हुई। इस विश्व सृष्टि को विराट पुरुष का नाम दिया गया है। सारे विश्व के प्राणि-पदार्थ इसी पुरुषाधिष्ठित विराट रुप के अङ्गभूत है।

परम पुरुष से विश्व की इस प्रकार उत्पति के सिद्धान्त को तद्वद रुप में पाश्चात्य दार्शनिक स्पिनोजा ने भी उदभावित किया है। उसका द्रव्य और पर्याय का सिद्धान्त इस प्रकार है—

ईश्वर द्रव्य रुप है उनके गुण और पर्याय सब ओर छिटके है। ईश्वर में अनन्त गुण है। मानवी बुद्धि ईश्वर के दो ही गुण पर्यायों को जान सकती है। ईश्वर के अचित् और चित् इन दो पर्यायों को वह जानती हैं। इसलिये मानव बुद्धि अनन्त[5] गुण मय ईश्वर रुप द्रव्य को गुण पर्यायों के रुप में देखती है। वस्तुतः विश्व ईश्वर का एक अणु रुप है।

वर्ण विभाजन की अपरिहार्यता

वर्ण विभाजन की पद्धति आधुनिक समय में उतनी ही स्वाभाविक एवं अनिवार्य है जितनी पूर्व युग में थी। आधुनिक समय का विभाजन वर्ण विभाजन न होकर वर्ग विभाजन है। समाज में जो व्यक्ति उच्च मेधा-सम्पन्न होते हैं उन्हें उच्च प्रशासकीय सेवा के लिये चुना जाता है। इससे कुछ कम मेधा सम्पन्न व्यक्तियों को द्वितीय वर्ग की प्रशासकीय सेवा के लिये चुना जाता है उससे कम वाले व्यक्तियो को तृतीय वर्गीय सेवा में नियुक्ति दी जाती है और निम्म मेधा सम्पन्न व्यक्ति चतुर्थ श्रेणी में रखे जाते है। यह चयन आपात क्रम अथवा यथागत क्रम से किया जाता है।

आधुनिक मनोविज्ञान में बुद्धि लब्धि (IQ) के माध्यम से योग्यता का मापन किया जाता है और १४० तक बुद्धि लब्धि वाले व्यक्ति को मेधावी १०० से १४० तक बुद्धि लब्धि वाले व्यक्ति को बुद्धिमान, १०० तक बुद्धि लब्धि प्राप्त व्यक्ति को सामान्य और इससे कम बुद्धि लब्धि वाले व्यक्ति को मन्द बुद्धि करार दिया जाता है। यह बुद्धि लब्धि का मापदण्ड व्यक्ति को उसकी योग्यता के अनुकूल पद पर प्रतिष्ठित करने में प्रयुक्त होता है। अतः वर्ण व्यवस्था श्रम विभाजन की दृष्टि से ही उपयोगी नहीं है अपितु योग्यता एवं क्षमता के आधार पर व्यक्तियों के निवेश में भी उपयोगी है गीता में भी वर्णधर्म का विषय समझाते हुए अन्त मे कहा गया है:—

स्वे स्वे कर्मण्यभिरतः संसिद्धि लभते नरः।
स्व कर्म निरतः सिद्धि यथा विन्दति तच्छृणु॥

अर्थ यह है कि मनुष्य अपने-अपने वर्णानुभारी कर्म करते हुए मोक्ष रुप सिद्धि को प्राप्त कर लेता है– और वह सिद्धि जिस प्रकार प्राप्त करता है उस उपाय को तू सुन।[6]

यतः प्रवृत्तिर्भूतानांयेन सर्वमिदंततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धि विन्दतितानवः॥

यथा जिस परमात्मा से प्राणियों की प्रवृत्ति निष्पन्न हुई तथा जिससे यह सब कुछ व्याप्त है उस परमात्मा को अपने बर्णाश्रमधर्म विहित कर्म के अनुष्ठान से पूजकर मनुष्य भगवत्प्राप्ति रुप सिद्धि को प्राप्त कर लेता है।[7]

वर्णाश्रम व्यवस्था सामाजिक संगठन की एक नितान्त वैज्ञानिक व्यवस्था थी। इससे समाज में समता, श्रम-विभाजन शान्ति और सुव्यवस्था रहती थी। राजा वर्ण तथा आश्रम धर्म की अधिष्ठाता अर्थात् गुरु कहलाता था। वर्णों और आश्रमों की

सुचारु व्यवस्था चलाना राज्य-व्यवस्था का प्रमुख अंग था। महर्षि दयानन्द जी ने सत्यार्थ प्रकाश में वर्णाश्रम पालन संबंधी राजा के कार्यों का वर्णन करते हुए लिखते है:—

स राजा पुरुषों दण्ड: स नेता श'सिता च सद
चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूच

अर्थात् जो दण्ड हैं, वही पुरुष राजा, वही न्याय का प्रचार कर्त्ता और सबका शासन कर्ता, वही चार वर्ण और चार आश्रमों के धर्म का प्रतिभू अर्थात् जामिन है।[४]

महर्षि आगे कहते हैं :—
दुष्येसु: सर्ववर्णाश्च भिधँरन् सर्वसेतव: ।
सर्वलोक प्रकोपश्च भवेद् दण्डस्य विभ्रमात् ।।

अर्थात् बिना दण्ड के सब वर्ण दूषित और सब मर्यादा छिन्न-भिन्न हो जाय। दण्ड के यथावत् न होने से सब लोगों का प्रकोप हो जावे।

वर्ण व्यवस्था और जाति व्यवस्था

वस्तुत: जाति व्यवस्था वर्ण व्यवस्था पर आरोपित है। वर्ण व्यवस्था किसी भी जाति में जन्मे मनुष्यों को उनके व्यक्तिगत गुण-कर्मो के आधार पर निष्पक्ष रुप से वर्ण प्रदान करती है। जिस प्रकार सेना में भर्ती के समय रिक्रूटिंग आफीसर के समक्ष सभी अभ्यर्थी एक जैसे होते हैं। वह उनको लाईन में खड़ा कर उनके शारीरिक गठन व्यक्तित्व एवं बुद्धि की परीक्षा कर उन्हें भिन्न-भिन्न सेवाओं के लिए संस्तुत करता है। कहा भी गया है कि :—

जन्मना जायते शूद्र: कर्मणा द्विज उच्यते ।

जन्म से सभी व्यक्ति शूद्र भाव में उत्पन्न होते है किन्तु अपने जन्मजात गुणों की अभिव्यक्ति करने पर वे स्वयं को भिन्न-भिन्न वर्णो के अनुरुप बनाते हैं। अत: वर्ण व्यवस्था विशेषत: वैदिक कालीन वर्ण व्यवस्था का स्वरूप आज की जाति व्यवस्था से सर्वथा भिन्न थी। वर्ण व्यवस्था का सच्चा रूप जाति-व्यवस्था में नहीं देखा जा सकता। जाति व्यवस्था में वर्ण-संकरता के आ जाने का अन्देशा रहता है। जाति व्यवस्था में किसी ब्राह्मण वंश में उत्पन्न हुए व्यक्ति में ब्राह्मणत्व का आरोपण किया जाता है चाहे उसमें ब्राह्मण के अपेक्षित गुण हों या न हों। ऐसी दशा में वर्ण-व्यवस्था के आदर्श का ह्रास होना अपरिहार्य हैं, साथ ही सामाजिक सद्भाव में न्यूनता आ जाती है। बड़े दीर्घ काल से चली आ रही जाति व्यवस्था के दूषण कालान्तर में भारी विस्फोट का कारण बन जाते हैं। आज मानव समाज इसी दूषण से विकृत है।

'भास-कालिदास एवं भवभूति के नाटकों में वैदिक वर्ण-व्यवस्था'

डा० बीना बिश्नोई
प्रवक्ता महिला सकाय
गुरुकुल कांगड़ी विश्वविद्यालय

मानव संस्कृति के प्राचीनतम ग्रन्थ वेद हैं। भारतीय परम्परा के अनुसार जिनका कर्ता ब्रह्मा को तथा द्रष्टा चार ऋषियों को स्वीकार किया गया है। समस्त मानव समाज के अभ्युत्थान के लिए वेदों में अनुपम उपदेश तथा सुव्यवस्थित व्यवस्था प्राप्त होती है। चारों वेद मानव समाज के लिए प्रेरणा-स्रोत व जीवन निधि के रूप में मान्य है। भारतीय संस्कृति मे समग्र मानव-समाज चार वर्णों में व्यवस्थित है।

वेदों की अनुगामिता को स्वीकार कर मानव-समाज व्यवस्था का श्रेष्ठतम स्वरुप प्रतिष्ठापित करने वाले मनु ने भी मनुस्मृति में चारों वर्णों का विशद् विवेचन करते हुए वर्ण व्यवस्था का महत्व प्रतिपादित इस प्रकार करते हुए) कहा कि सृष्टि के प्रारम्भ में पंच महाभूतों व पंचतन्मात्राओं सहित इस संसार के क्रमशः उत्पन्न होने पर ईश्वर ने जीव को जिस कर्म में लगाया वह पुनः पुनः उत्पन्न होकर उसी कर्म को ऐसे ही स्वयं करने लगा जैसे ऋतु परिवर्तन के समय ऋतु स्वयं अपने चिन्ह धारण कर लेती है। मनु ने विश्व की रक्षा के निमित्त प्रत्येक वर्ण के पृथक पृथक कर्म निर्दिष्ट किए। व ब्राह्मणों की श्रेष्ठता ज्ञान से क्षत्रियों की शक्ति से वैश्यों की धन धान्य से और शूद्रों की आयु से मानी है। भगवद्गीता में भी गुणों व कर्मों के अनुसार सृष्टि रचना में चार वर्णों को समाहित किया गया है—

"चातुर्वर्ण्यं मया सृष्टं गुण कर्म विभागशः

चतुर्वेदों स्मृतियों व पुराणों आदि के द्वारा स्वीकृत चतुर्वर्णों में ब्राह्मण को सर्वश्रेष्ठ माना गया है। जिस प्रकार सम्पूर्ण शरीर में श्रेष्ठ स्थान मुख को प्राप्त है, उसी प्रकार स्वयं ब्रह्मा के मुख से उत्पन्न होने के कारण सभी वर्णों में श्रेष्ठ स्थान ब्राह्मण को प्राप्त है। मनु ने ब्राह्मण को जीव लोक के सभी प्राणियों में श्रेष्ठ प्रदर्शित किया है।

"भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धि जीविनः।
बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः॥

मनु ने ब्राह्मण के अध्ययन, अध्यापन, दान आदि ६ कर्म नियत किये हैं व दस वर्ष के ब्राह्मण बालक को सौ वर्ष के वृद्ध क्षत्रिय से बड़ा बताया है।

'ब्राह्मण दशवर्षं तु शतवर्षं तु भूमिपम्।
पिता पुत्रौ बिजानीयाद्, ब्राह्मणस्तु तयोः पिता॥

वैदिक संस्कृति के परिप्रेक्ष्य में वेदों व स्मृतियों से प्रेरणा प्राप्त कर आदिकाव्य रामायण व महाभारत की रचना हुई जिनसे ब्रह्मा प्रसंग लेकर व वैदिक संस्कृति के परिप्रेक्ष्य में विभिन्न कवियों ने समय-समय पर अपनी कल्पना-शक्ति व काव्यात्मक प्रतिभा के आधार पर विभिन्न काव्यों व नाटकों की रचना की, उन्हीं में से भास, कालिदास व भवभूति के नाटक हैं। जिनमें हमें वैदिक वर्ण-व्यवस्था का उज्जवल रुप व वैज्ञानिक आधार मिलता है। मनु के समान भास ने भी पञ्चरात्र' नाटक में भीष्म पितामह के द्वारा गुरु द्रोण को ब्राह्मण होने के कारण बड़ा प्रदर्शित कराया है। चारुदत्त नाटक में भास ने ब्राह्मण को पूजनीय बताते हुए कहा है- 'पूजनीयः खलु स जनः' तथा 'मध्यम व्यायोग' नाटक में राक्षस घटोत्कच माता की आज्ञा होने पर भी ब्राह्मण को पृथ्वी पर सर्वोतम व पूजनीय मानते हुए उसके वध के प्रति शंकायुक्त हो रहा है। भवभूति ने भी 'महावीर चरित' नाटक में ब्राह्मण वध निषिद्ध बताया है तथा ब्राह्मण को सोमयज्ञ करने वाले ब्रह्मज्ञानी बताया है व इसी नाटक में अन्य स्थान पर ब्राह्मणों के आशीर्वाद को सब अस्त्रों से ऊपर बताया है। उत्तर रामचरित' में ब्राह्मण की वाणी को दिव्य वाणी बताया गया है। भवभूति ने उत्तर राम चरित में लव व सुमन्त्र के वार्तालाप के माध्यम से परशुराम को चारों वर्णों के अनुरुप बताते हुए वर्ण व्यवस्था का सुन्दर उदाहरण प्रस्तुत किया है। इसी प्रकार भास के नाटक अविमारक में देवर्षि नारद के चरित्र का वर्णन ब्राह्मण के गुणों के अनुरुप किया है। महाकवि कालिदास ने 'मालविकाऽग्नि' नाटक में प्रत्येक शुभ कार्य व शिक्षा प्रदर्शन से पूर्व ब्राह्मण पूजा अनिवार्य बताई है।

इसी प्रकार भवभूति ने 'उत्तर रामचरित' में लव व चन्द्रकेतु को अश्वमेघ यज्ञ के नियमानुसार युद्ध के लिए प्रेरित होने व पुनः भ्रातृ प्रेम में विह्वल होने पर कहा है कि वीरों का वीर रस पूर्ण कठोर कर्तव्य स्नेह मर्यादा का उल्लघंन करने वाला होता है। मनु ने प्रत्येक वर्ण के लिए अलग--अलग वेष-भूषा का वर्णन किया है। (क्षत्रियों के लिए मूज की बनी मेखला पहनने का निर्देश दिया है)। भास ने भी 'अविमारकम्' नाटक में अविमारक की पहचान क्षत्रियोचित वेश व गुणों से ही कराई है। महावीर चरित नाटक में भवभूति ने मनु के ही समान दुर्दान्तों का दमन, यज्ञ समान व क्षत्रियों का कर्तव्य बताया। कालिदास ने क्षत्रियतेज को 'मालविकाऽग्निमित्र' नाटक में इतना अधिक बताया है कि सामान्यजन द्वारा उनके समीप जाना भी कठिन है। अभिज्ञान शाकुन्तलम् में क्षत्रियों के लिए वानप्रस्थ आश्रम में वन में रहना कुलव्रत बताया गया है।

मनु ने वैश्य के लिए व्यापारिक शिक्षा का ज्ञान व अच्छे व्यापार के लिए विभिन्न भाषाओं का ज्ञान होना अनिवार्य बताया है, जिससे कि देश विदेशों तक व्यापारिक उन्नति, देश की प्रगति व अधिक धन उपार्जन हो सके। वैश्य को अन्न उत्पादन व खपत का उचित ज्ञान होना भी मनु ने आवश्यक कहा हैं। मनु ने वैश्य का कर्तव्य धर्म पूर्वक धन की वृद्धि करते हुए जीवों के लिए अन्न उत्पादन करना बताया है। महाकवि भास ने अपने नाटकों में ब्राह्मण की श्रेष्ठता क्षत्रिय की वीरता के साथ वैश्य की गुणवत्ता भी प्रदर्शित की गई है। चारुदत्त नाटक में (वैश्य पुत्र) वणिक संवाहक वसन्त सेना द्वारा परिचय पूछे जाने पर गर्व से अपना परिचय वणिक पुत्र बताता है व अपने वैश्योचित कर्म का उल्लेख गौरवान्वित होकर करता है।

मनु ने चतुर्थ वर्ण शूद्र मानकर उसका कर्म उपरोक्त वर्णों की सेवा द्वारा जीविका उपार्जन बताया है। मनु ने यद्यपि शूद्र को निम्न जाति वाला माना है, परन्तु शूद्र भी अच्छे कार्य करे तो उत्कृष्ट जाति को प्राप्त कर सकता है उन्होंने आगे कहा है कि यदि ब्राह्मण भी कोई निन्दनीय कर्म करे तो वह ब्राह्मणत्व को छोड़कर शूद्रत्व को प्राप्त कर लेता है साथ ही मनु का कहना है कि वित्त, बन्धु वय कर्म और विद्या इन पांचों गुणों की अधिकता जिस वर्ण मे होगी वही मान्य होगा।

भवभूति ने 'उत्तर रामचरित' नाटक में शूद्र शम्बूक को तपस्या करते हुए दिखाया है। शूद्र को भी तपस्या का अधिकार है। वह तपस्या से ब्राह्मण के समान ऊंचा उठता हुआ प्रदर्शित किया गया है। उसकी तपस्या का प्रतिफल दिखाया है भगवान राम के दर्शन, जिन्हें प्राप्त करने के लिए सब तपस्या करते हैं वे स्वयं उसे ढूंढते हुए आते हैं व ब्रह्मलोक प्राप्त करने का आशीर्वाद देते हैं। इस प्रकार मनु का यह कथन कि दस दशक में पहुंचा हुआ शूद्र भी मान्य होगा, भवभूति ने शम्बूक के माध्यम से सत्य सिद्ध किया है।

वेदों व स्मृतियों में चार वर्णों के अतिरिक्त वर्णेतर जातियों का वर्णन भी मिलता है। जिन्हें शूद्र से भी निम्न माना गया है, यजुर्वेद में इन्हें अरण्य से सम्बोधित किया जाता है। व्यास स्मृति में इन्हें अन्त्यज व मनुस्मृति में मनु ने निम्न जातियों को वर्णसंकर कहा है व वर्णेतर जातियों के अन्तर्गत माना है। भास के सभी नाटकों में अन्त्यज कहलाने वाली जातियों का वर्णन स्थान - स्थान पर मिलता है। भवभूति के नाटकों में भी वर्णेतर जातियों के अन्तर्गत नट भट सूत आदि का वर्णन मिलता है। कालिदास ने वर्णेतर जातियों में सूत और धीवर का वर्णन किया है।

महाकवि कालिदास ने अन्त्यज के माध्यम से वंश परम्परागत कार्यों के महत्व का अप्रस्तुत प्रशंसा अलंकार द्वारा बहुत ही सुन्दर वर्णन किया है। प्रत्येक व्यक्ति को अपने कर्म में आस्थावान व गर्वित होना चाहिए एक मछली पकड़ने वाले सामान्य नागरिक के कथन के माध्यम से कालिदास ने समाज को सन्देश दिया है। यहां कालिदास ने भास की 'अविमारक' नाटक में अन्त्यजों के विषय में यह उक्ति कि अकुलीनों में चरित्र व ज्ञान का अभाव होता है, गलत सिद्ध कर दिया है। इसी प्रकार भवभूति ने भी उत्तर राम चरित में शूद्र शम्बूक को तपस्वी दिखाकर भास के उक्त कथन 'अकुलीनों' के चरित्र निर्मल नहीं होते' को अनुचित ठहराया है। व्यवहारिक रुप में प्रत्येक व्यक्ति चाहें वर्णों के कर्म नित्य प्रति करता है।

वैदिक संहिताओं में वर्ण-व्यवस्था

डा० सत्यव्रत राजेश
दयानन्द नगरी, ज्वालापुर-हरिद्वार

वैदिक संस्कृति के अनुसार मानव जीवन को दो प्रकार से विभक्त किया गया है, एक कार्य की दृष्टि से और दूसरा आयु की दृष्टि से। कार्य की दृष्टि से किए विभाजन को वर्ण तथा आयु की दृष्टि से किए विभाजन को आश्रम कहते हैं। इस लेख में वर्ण के विषय पर ही विचार किया जाएगा। समाज संचालन के लिए चार प्रकार के व्यक्तियों की आवश्यकता होती है, वे है—शिक्षक, रक्षक, पोषक तथा सेवक। या यों कहो कि समाज के सम्मुख चार समस्याऐं खड़ी मिलती हैं। वे है अज्ञान, अन्याय, अभाव तथा असहयोग। इनके निवारण की जो दीक्षा लेते हैं वे क्रमशः ब्राह्मण, क्षत्रिय वैश्य और शूद्र कहलाते हैं। यह वर्ण विभाजन भी जन्म के आधार पर न होकर कार्य अथवा रुचि के आधार पर होता है। क्योंकि बाध्य करके कोई कार्य कराया जाएगा तो व्यक्ति न तो उस कार्य को ठीक प्रकार से कर सकेगा तथा न उस कार्य को करके उसे प्रसन्नता ही होगी। इसके विपरीत रुचि के अनुसार कार्य मिलने पर व्यक्ति उसे ठीक ढंग से भी करेगा तथा उसे करने में उसे प्रसन्नता भी होगी। यह भी यथाथ है कि शिक्षक तथा उपदेशक के बिना समाज में अज्ञान तथा अन्ध परम्पराएं पैर फैलाएंगी रक्षक के बिना मत्स्यन्याय फैल जाएगा, बड़ा छोटे को खा जाएगा, अन्याय अत्याचार तथा अराजकता का बोल बाला हो जाएगा तथा सम्मार्ग एवं विशुद्ध परम्पराओं का लोप हो जाएगा तथा लोग मनमानी करने लगेंगे। पोषक के बिना अभाव की विभीषिका समाज को निगलने को तैयार हो जायगी, धर्म कर्म का लोप हो जाएगा तथा मानव भेड़िया बन जाएगा। सेवक के बिना मुख्य काम करने वाले चूल्हे चौके, वस्त्र तथा बरतन धोने तथा झाड़ू बुहारी में लगे रहेंगे। इस प्रकार राष्ट्र के मस्तिष्क उच्च वैज्ञानिक कार्यों के लिए कम से कम समय निकाल सकेंगे और राष्ट्र की अकथनीय हानि होगी। इसी लिए वेद ने चार वर्णों में समाज को विभक्त किया है जो पूर्णतः वैज्ञानिक है।

वेद में अनेक स्थानों पर चार वर्णों का उल्लेख हुआ है। एक मन्त्र में सरल मार्ग से चलने वाले तथा विद्या रूपी धन वाले आचार्य से कहा गया है– कि क्या आप मुझे

जन समुदाय के अन्दर गोपाल (शूद्र) बनाओगे या राजा (क्षत्रिय) बनाओगे या सोमपायी ऋषि (ब्राह्मण) बनाओगे या अमृत-असीम धन दोगे ?[1]

हमारे ब्राह्मणों में दीप्ति-तेज भर दो, हमारे क्षत्रियों मे तेज भरो, वैश्य और शूद्रों में तेज भरो तथा तेज से मुझे भी तेजस्वी बना दो ।[2] इस मन्त्र में भी चारों वर्णो का नामोल्लेख पूर्वक कथन हुआ है । एक मन्त्र में परमेश्वर कहते है कि– जैसे मैंने इस कल्याणी वाणी अर्थात् वेद को सब मनुष्यों अर्थात् ब्राह्मण क्षत्रिय, शूद्र तथा अर्य अर्थात् वैश्य– अर्यः स्वामिवैश्ययोः अष्टाध्यायी - के लिए उपदेश किया है (वैसे तुम भी सबके लिए इसका उपदेश करो) ।[3] यजु० ३०,५ में भी चारों वर्णो का उल्लेख करते हुए कहा है कि ब्रह्मज्ञान और वेदप्रचार के लिए ब्राह्मण राज्य संचालन के लिए क्षत्रिय पशु तथा प्रजापालन के लिए वैश्य तथा प्रेम से सेवा करने तथा शुद्धि करने वाले शूद्र को तप के लिए सब राष्ट्र में उत्पन्न करो ।[4] एक अन्य मन्त्र चारों वर्णों का उल्लेख करते हुए कहता है– मुझे देवों–विद्वानों ब्राह्मणों मे प्रिय बना, क्षत्रियों में प्रिय बना, सब देखते हुओ का प्रिय बना तथा शूद्र तथा वैश्यों का प्यारा बना ।[5] अर्थात् वेद के ही एक मन्त्र में ही दर्भ के समान पापियों को चुभने वाले राजा से कहा है— आप मुझे ब्राह्मण क्षत्रिय शूद्र तथा वैश्यो का प्रिय बनाओं ।[6]

इस प्रकार वेद के अनेक मन्त्रों में वर्णचतुष्टय का उल्लेख मिलता है । कहीं एक दो या तीन वर्णो का भी उल्लेख हुआ है यह प्रसंगानुसार ही है ।

१– कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नृजिपिन् ।
कुविन्म ऋषि पपिवासं सुतस्य कुविन्मे वस्वो अमृतस्य शिक्षाः ।।ऋ ३,४३,५।।

२- रुचं नो धेहि ब्राह्मणेषु रुचं राजसु नस्कृधि ।
रुचं विश्येषु शूद्रेषु मयिधेहि रुचा रुचम् ।।

३– यथेमा वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शूद्राय चार्याय च ।।यजु० २६,२।।

४– ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्य तपसे शूद्रम ।।

५– प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु । प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ।। ।।अ० १६ ६२.१।।

६– प्रिय मा दर्भ कृणु ब्रह्मराजन्याभ्यां शूद्राय चार्याय ।।अथर्व० १६.३२.८।।

मुख के समान गुणों वाला इस समाज में ब्राह्मण है, भुजाओं के गुण वाला क्षत्रिय, अरु तथा पेट के गुणयुक्त वैश्य तथा पैरों के गुणवाला शूद्र है। मुख में तीन गुण विशिष्ट हैं— ज्ञान, तप तथा त्याग। सारी ज्ञानेन्द्रियों का केन्द्र मुंह है, चेहरा है। कान नैत्र जिह्वा नासिका का मुख्यतया तथा त्वचा का सामान्यता केन्द्र मुंह ही है। इसी प्रकार समाज में ज्ञानविशिष्ट व्यक्ति ब्राह्मण माना जाएगा। मुख का दूसरा गुण है तप। शीत काल में सारे शरीर को वस्त्रों से ढकते हैं किन्तु यह यपस्वी सदैव खुला रह कर शीत ताप वर्षा के थपेड़ों को सहता रहता है। मुख का तीसरा गुण है त्याग। उत्पन्न होने से लेकर मरण पर्यन्त व्यक्ति जो भी खाता है वह मुंह से हीं खाया जाता है। किन्तु मुंह अपना कार्य करके उसे पेट को दे देता है। अपने पास नहीं रखता। ये तीन गुण जिसमें विशिष्ट हो वह समाज में ब्राह्मण माना जाएगा।

क्षत्रिय को भुजा के गुण वाला कहा गया है। हाथ के काम शोधन, कण्टकमोचन तथा ताड़न विशेष हैं। जैसे कि पिता घर का स्वामी होते हुए भी सन्तान का ध्यान रखना है तथा उनका पालन करता है उसी प्रकार के व्यवहार करने वाले को क्षत्रिय माना जाएगा।

वैश्य को ऋग्वेद तथा यजुर्वेद ने ऊरु तथा अथर्ववेद ने 'मध्यम्' अर्थात् उदर कहा है। ऊरु का कार्य गमनागमन है तथा पेट का काम है परिष्कृत करके अनुपयोगी को पृथक् करना तथा उपयोगी को शरीर के अनुरुप बना कर सारे शरीर को बांट देना। इसी प्रकार जो व्यक्ति व्यापारार्थ देश विदेश में आए जाए, वहां से उपयोगी वस्तुओं ला कर उसे समाज के अनुरुप बनाकर फिर सारे समाज में वितरण करे तथा जो यहां उपयोगी नहीं है या उपयोग से अधिक है उसे बाहर विदेश में निकाल दे, वह व्यक्ति वैश्य कहा जायेगा।

पैरों का काम मुख, बाहु तथा उदर आदि के भार को वहन करना हैं। जो व्यक्ति ब्राह्मण क्षत्रिय तथा वैश्य के दैनिक कार्यो के भार को अपने जिम्मे ले लेता है तथा उन्हें अपने कार्यो को करने के लिये अधिक से अधिक अवकाश प्रदान करता है वह समाज में शूद्र कहा जायेगा।

महर्षि दयानन्द ने भी यजुर्वेद २२.२२, ३१.११, २६.४७, ७ ४६, ३०.५ तथा १८.४४ में वेद तथा ईश्वर को जानने वाला, ब्राह्मण पद का अर्थ किया है। १०.१८ में 'ब्राह्मणानाम्' का अर्थ 'ब्रह्मवेद भक्तानाम्' किया है। यजुर्वेद ३०.५ में - ब्रह्मणे ब्राह्मणम् का भीं यही भाव हैं। क्षत्र का अर्थ भी उन्होंने यजु० २०.१० में क्षताद्रक्षके क्षत्रियकुले' किया है। ३०५ में आए-क्षत्राय राजन्यम् का भी यही भाव है। यजु. ३१ ११ में वैश्य का अर्थ उन्होने–यो यत्र तत्र विशति प्रविशति तदपत्यम् किया है। मरुदम्यो यजु० ३०.५ का भी ऐसा ही भाव है। 'शूद्रम' का अर्थ उन्होने ३०.५ में उन्होने 'प्रीत्या सेवक शुद्धिकरम्' किया है। वहां–तपसे शूद्रम्–का भाव भी द्वन्द्व सहन करके समाज की प्रेम से सेवा करना तथा उसकी शुद्धि करना शूद्र का कार्य बतलाया है।

समाज में शूद्र की स्थिति—

यद्यपि मध्यकाल में शूद्रों की स्थिति अत्यन्त दयनीय हो गई थी। उन्हें अस्पृश्य बताकर समाज से वहिष्कृत सा कर दिया था। वेदपाठ का उन्हें अधिकार नहीं था। वेदाध्ययन करने पर उन्हें दण्ड का विधान था। उन्हें श्मशान जैसा अपवित्र भी कहा गया था। अन्य भी अनेक विसंगतियों का उन्हें शिकार बनाया गया था। किन्तु वेद में एक भी ऐसा प्रमाण नहीं मिलता जिससे शूद्र को ऐसा कहा गया हो। वेद में तो एक ही परिवार में विभिन्न वर्णो के लोगों के प्रेम पूर्वक रहने के संकेत मिलते हैं। ऋग्वेद के एक मन्त्र में कहा है कि मैं शिल्पी हूं, पिता वेद्य तथा माता पत्थर का कार्य करने वाली है। धन के इच्छुक हम विभिन्न कार्य करते हुए एक ही घर में ऐसे रहते है जैसे एक ही गोष्ठ में अनेक गाएं प्रेम से रहती हैं।[1]

युगद्रष्टा महर्षि दयानन्द ने अपने ग्रन्थों में इस मान्यता का प्रबल रुप से खण्डन किया है। उनके अनुसार शूद्र भी वैदिक समाज का एक अंग है। वर्णो में कार्यभिन्नता होती हैं। आचार व्यवहार भिन्नता नहीं। जहां तक पद्भ्यां शूद्रों अजायत का प्रश्न है। महर्षि जी ने पद्भ्याम् का अर्थ सेवा निरभिमानाभ्याम् किया है। यह अर्थ है भी युक्त। क्योंकि जिस मन्त्र के उत्तर में यह मन्त्र है वहां पूछा गया था। कि जिस पुरुष का विधान किया गया है उसे कितने विभागों में कल्पित, किया गया है। उसका मुख बाहु उरु तथा पैर कौन हैं। जब प्रश्न ही यह नहीं किया था कि कौन किससे उत्पन्न हुआ है तो उत्तर में यह कैसे मान लिया जाए कि ब्राह्मण आदि मुखादि से उत्पन्न हुए हैं। अत: वैदिक वर्ण व्यवस्था समाज के लिए एक आदर्श है।

१- कारुरह ततो भिषगुपल प्रक्षिणीनना। नानाधियो वसूयवोऽनु गा इव तस्थिमः ॥६ ११२३॥

'वैदिक वर्णव्यवस्था का वैज्ञानिक आधार'

डा० सभापति शास्त्री

'चातुर्वर्ण्य मया सृष्टं गुण कर्म विभागशः'

गीता के इस कथन में वर्णो की वैज्ञानिकता अधिक प्रतीत होती है। त्रिगुणात्मिका प्रकृति से उत्पन्न इन चारों वर्णो की वैज्ञानिकता केवल गुणों से ही सिद्ध हो सकती है। पुरुषसूक्त में उद्धृत 'ब्राह्मणोस्य मुखमासीत्' से प्रतीत होता है कि जिसमें रजगौण और सत्व प्रधान है वह ब्राह्मण है। 'बाहू राजन्यः' क्षत्रिय में रज प्रधान और सत्व गौण होता है। वैश्य में तम गौण और रज प्रधान होता है तथा शूद्र में केवल तमस प्रधान है। इसी लिए गुणों के अनुसार ही इनके कर्म भी निश्चित होते हैं।

यत् क्रतुर्भवति तत् कर्म कुरुते यत्कर्म कुरुते तत् अभिसम्वद्यते। फलश्रपृकरता।

उपर्युक्त सिद्धान्त श्रुति, तर्क एवं अनुभव से नितान्त वैज्ञानिक प्रतीत होता है। जन्मान्तरों की कर्मफलवासना से ही जन्म माना गया है। अतः इसका (मलदोष) का निराकरण भी केवल कर्म द्वारा ही सम्मति है किन्तु उस कर्म द्वारा जो कर्म फलाकांक्षा से रहित हो गीता में कहा है—

स्वे स्वे कर्मव्यभिरतः संसिद्धि लभते नरः।

तथा

स्वकर्मणा तमम्यचर्य सिद्धि विन्दति मानवः।

उन गुण और कर्मो के अनुसार समस्त स्मृतियों में चारों वर्णो के कर्मो का निर्धारण किया है।

स्वामी विवेकानन्द ने कहा है मैंने सारे विश्व में घूमकर देखा है कि वे समस्त आचार्य और चिन्तक एक सामाजिक वर्णव्यवस्था का निर्माण करने में प्रयत्नशील रहे हैं किन्तु उन्हें असफलता ही हाथ लगी, यह भारत में केवल उसकी मनीषा से ही सम्मत हुआ और आज भी समाज को चार वर्णो में नहीं बांटा जा सकता जिसे प्रकृति ने स्वयं विभाजित कर रखा है।

प्रस्तुत संदर्भ में गीता के इन श्लोकों को देखा जा सकता है —

यदहङ्कार माश्रित्य न यात्सेति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।
स्वभावजेन कौन्तेय निबद्धः स्वेज कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यसि अवशोपि तत् ।

यहां स्वभाव और प्राकृत पर्यायवाची ही है । वर्तमान जन्म में प्रवृत्ति और निवृत्ति, सुख दुःखादि की सिद्धि के हेतु होने के कारण पूर्वजन्म के पाप पुण्यादि कर्म संस्कारों को स्वभाव कहते है और यही मानव की मूल प्रक्रिति है । अतः हम वैदिक वर्णव्यवस्था की वैंज्ञानिकता को गुण कर्म विभागशः के नियम से नियमित कर सकते हैं ।

वर्तमान राजनीति और वर्ण-व्यवस्था

वर्तमान में वर्ण-व्यवस्था पर बहुत आक्षेप लगाए जाते हैं और इसी के ऊपर भारत की अवनति वा दयित्व रखा जाता है। कुछ राजनीतिक पार्टियां सम्पूर्ण मनुवादि व्यवस्था पर ही लाञ्छन लगाकर उसका तिरकार करती है। उनके अनुसार वर्ण-व्ययस्था ने ही समाज में विद्वेष- फूट व संघर्ष की स्थिति उत्पन्न कि गई है। इस वर्ण-व्यवस्था के उन्मूलन में ही भारत का हित निहित है पर यदि गम्भीरता से विचार किया जाय तो उपर्युक्त आपेक्ष निर्मूक ही सिद्ध होता है। इसका सबसे बड़ा प्रमाण तो यही है कि जो राजनीतिक पार्टियां वर्ण-व्यवस्था को वांछित करती है, वे स्वयं वर्ण-व्यवस्था को प्रोत्साहित कर अपना संकुचित स्वार्थ सिद्ध करने की चेष्टा करती हैं। वर्ण-व्यवस्था के दुरुपयोग से भले ही समाज में कुछ बुराइयां उत्पन्न हो गई है पर उनका समाधान वर्ण-व्यवस्था के उन्मूलन मैं नहीं वरन् उसके सदपयोग में निहित है। आज के राजनीतिज्ञों ने अपने दृष्टि-दोष के कारण समाज का जितना अहित किया है उतना शायद ही किसी अन्य ने किया हो। आज आवश्यकता इस बात की है कि हम उनकी माया को विदीर्ण कर उनके वास्तविक अवांछनीय चेहरे को समाज के समक्ष उजारा करें। आज दार्शनिकों का यही परम कर्तव्य है। यही दार्शनिकों का युग-धर्म है।

समाज का जैविक सिद्धान्त

जैविक सिद्धान्तो में समाज की उपमा एक जीवित प्राणीयों से की गई है जिस प्रकार शरीर अनेक अंगों से मिलक बना है उसी प्रकार समाज भी अनेक अंगों से निर्मित हुआ है। जिस प्रकार शरीर केवल विभिन्न अंशो का समुच्चय ही नहीं होता, अंशों से पृथक उसका अस्तित्व होता है, उसी प्रकार समाज भी व्यक्तियों केवल समूह नहीं है, व्यक्तियों से पृथक भी उसका एक अस्तित्व होता है। जिस प्रकार शरीर से पृथक् उसके अंशों की कल्पना नहीं की जा सकती, ठीक उसी प्रकार समाज से पृथक् व्यक्तियों के अस्तित्व की कल्पना नहीं की जा सकती। उपर्युक्त विवेचन का तात्पर्य यह है कि समाज और व्यक्ति के बीच अंगी और अंग का सम्बन्ध होता है।

समाज और उसमें रहने वाले व्यक्तियों के बीच जैविक सम्बन्ध पाया जाता है । समाज के जैविक सिद्धान्त के निम्ननिहितार्थ हैं :—

(१) समाज तथा उसके विभिन्न अंगों के बीच अन्योन्याश्रय या अपृथक्सिद्ध सम्बन्ध पाया जाता है ।

(२) जिस प्रकार शरीर के विभिन्न अंगों के कार्य पृथक्-पृथक् होते हुए भी उनमें परस्पर अपूरकता पाई जाती है, उसी प्रकार समाज के विभिन्न अंशों के कार्य पृथक्-पृथक् होते हुए भी उनमें परस्पर घनिष्ठ सम्बन्ध पाया जाता है । जिस प्रकार शरीर के विभिन्न अंगों के कार्य में पृथकता होते हुए भी सम्पूर्ण शरीर के हित–साधन में एकनिष्ठता होती है उसी प्रकार समाज के विभिन्न वर्गों अथवा वर्णों के कार्य में पृथकता होते हुए भी समाज के हित–साधन में एक निष्ठता होती है ।

कुण्ठा व नैराश्य से युक्त समाज

कोई भी सार्थक कार्य करने में असमर्थ होता है । आरक्षित वर्ग समाज में ठीक प्रकार अभियोजित भी नहीं कर पाता क्योंकि वह हीनता–ग्रान्थ (Inferiorty Complex) से सदा ग्रस्त रहता है । ऐसा देखा गया है कि जो आरक्षण के आधार पर उच्च पदों पर आसीन हो जाते हैं वे स्वजातीय व सवर्गीय वर्गों को पहचानने से भी इनकार करते हैं ।

आज भारतीय राजनीति में जो विपर्यय और अराजकता दिखाइ देती है उसका प्रमुख कारण यह है कि विभिन्न राजनीतिक पार्टियां सभी वर्णों या वर्गों का हित–साधन न कर केवल कुछ वर्ण के ही हित-साधन का उपक्रम करती हैं । वे विभिन्न वर्णों में प्रतिद्वन्दिता, विद्वेश और घृणा उत्पन्न कर अपना स्वार्थ सिद्ध करने का प्रयत्न करती है । इससे समाज का अहित तो होता ही है, उनका भी अहित होता है । केवल एक वर्ण या जाति को पुरस्कृत करने तथा अन्य वर्णों को तिरस्कृत करने से कोई भी राजनीतिक पार्टी स्थायी अर्जित नहीं कर सकती । अपनी–अपनी शक्ति लगाकर अपने–अपने कार्यों द्वारा सभी वर्णों का हित करते रहें ।

यदि इस नियम में कहीं व्यक्तिक्रम दिखाई पड़ता है तो इसका कोई न कोई बाह्य प्रबल कारण को दूर कर आनुवंशिक गुणों को उजागर किया जा सकता है। अत: वर्ण और जाति दोनों एक दूसरे से बिल्कुल भिन्न नहीं है। जातियों के अनुरक्षण से विभिन्न वर्णों की विशेषताओं को सुरक्षित रखा जा सकता है। शास्त्रों में वर्ण-सकर की निन्दा इसलिए की जाती है क्योंकि वे वर्णगत् व जातिगत विशेषताओं को नष्ट कर देते हैं। मनुस्मृति में स्पष्ट कहा गया है :—

जिस समाज में वर्णों को दूषित करने वाले वर्ण–संकर अधिक पैदा होते है वह समाज में या राष्ट्र की उन व्यक्तियों के साथ नष्ट हो जाता है।[2]"

जातीय अथवा आनुवंशिक संस्कार इतने प्रबल होते हैं कि उन्हें दूर करना कठिन ही नहीं वरन् असम्भव भी होता है। इस सम्बन्ध में विश्वामित्र व वशिष्ठ का उदाहरण उल्लेखनीय है। विश्वामित्र एक क्षत्रिय राजा थे पर वरिष्ठ एक ब्राह्मण ऋषि थे। विश्वामित्र के बार-बार तप करने पर भी वे वशिष्ठ ऋषि के ब्राह्मणतत्व को प्राप्त नहीं कर सके। उनका आनुवंशिक गुणा सदा उन्हें ब्राह्मणत्व प्राप्त करने से रोकता रहा। इस उदाहरण से स्पष्ट है एक वर्ण से दूसरे वर्ण अथवा एक जाति से दूसरी जाति में संक्रमण कितना कठिन कार्य होता हे।

भारत के ऋषि–महार्षियों का यह भी ध्यान था कि सब प्रकार के बलों की उन्नति समाज में की जाय किन्तु उन बलों के दुरुपयोग से समाज को किसी प्रकार का कलेश न हो। इस लक्ष्य की प्राप्ति के लिए उन्होंने अपनी व्यवस्था में एक बल का नियन्त्रण दूसरे बल द्वारा करने का प्रावधान किया। नियन्त्रण निग्रह और अनुग्रह दोनों द्वारा सम्भव होता है। इस दृष्टि से शूद्र-बल का नियन्त्रण वैश्य बल द्वारा, वैश्य बल का नियन्त्रण क्षत्रिय बल या शासन बल द्वारा तथा क्षत्रिय बल का नियन्त्रण ब्रह्म-बल द्वारा करने का प्रावधान किया गया। ब्रह्म-बल आध्यात्मिक बल है। इसके नियन्त्रण की कोई आवश्यकता महसूस नहीं की गई क्योंकि आध्यात्मिक बल का दुरुपयोग आध्यात्मिक बल को ही समाप्त कर देता है।

यस्मिन्नेते परिध्वंसा जायन्ते वर्णदूषका:।
राष्ट्रि कै: सह तद्राष्ट्रं क्षिप्रमेव विनश्यति॥

अन्तिम निष्कर्ष –

समाज में वर्ण–व्यवस्था रूचि-वैचित्र्य के आधार पर निर्मित की गई है सभी की रूचि एक समान कभी नहीं हो सकती । अतः समाज मे वर्ण-व्यवस्था एक स्वभाविक उपज है । इसका उन्मूलन कभी भी संभव नहीं है । इसी बात को भगवान श्री कृष्ण ने गीता में इस प्रकार व्यक्त किया है—

चातुर्वर्ण्यं मया सृष्टं गुणा कर्म विभागशः ।
तस्य कर्तारमपि मां विद्धयकर्तारमव्ययम् ।।

भगवान द्वारा सृष्ट होने का तात्पर्य यह है कि वर्ण-व्यवस्था किसी न किसी रूप में समाज मे अवश्य विद्यमान रहेगी । अतः जो राजनीतिक पार्टियां उनके उन्मूलन की बात करती है वे वर्ण-व्यवस्था के कर्म को नहीं समझती । समाज में प्रत्येक वर्ण और जाति को अपने वर्ग के हित साधन का पूरा अधिकार है किन्तु यदि उस हित साधन से समाज का अहित हो तो उसे उसका परित्याग कर देना चाहिए । वर्ण-व्यवस्था किसी वर्ण या वर्ग के हित साधन के लिए निर्मित की गई है जो सम्पूर्ण समाज का हित करता है वह परमात्मा के कार्य का ही सम्पादन करता है वह परमात्मा के कार्य का ही सम्पादन करता है । भारत वर्ष में आरक्षण-व्यवस्था जिससे किसी वर्ग–विशेष का भले ही हित-साधन होता हो पर सम्पूर्ण समाज का तो अहित ही होता है अतः देश आरक्षण का जितना शीघ्र परित्याग कर दे उतना ही उसका भला होगा ।

महर्षि दयानन्द की दृष्टि में वर्ण-व्यवस्था एक अर्थ वैज्ञानिक आधार

डा० विक्रमकुमार विवेकी

आर्य समाज के प्रवर्तक स्वामी दयानन्द सरस्वती वैदिक वर्ण व्यवस्था को सामाजिक अव्यवस्था के कारण उत्पन्न दुःखों का निवारक एवं सुखमूलक–व्यवस्था का कारक मानते हैं। सम्पूर्ण भूमण्डल में दुख का मूल कारण "निर्धनता" है तथा अज्ञान, अन्याय व अभाव के कारण ही निर्धनता उत्पन्न होकर विविध दुःखों का कारण व माध्यम भी बनती है। इन दुःखों की निवृत्ति हेतु विभिन्न महापुरुषों ने विविध प्रयत्न किये है। स्वामी दयानन्द ने भी एतद्विष्यक अनेक विचारों की अभिव्यक्ति की है। चूंकि स्वामी दयानन्द अध्यात्म के उद्‌गाता होने के साथ-साथ भौतिक जगत् की भी अनेक समस्याओं को सुलझाने वाले थे।

आर्य समाज ने किया, नहीं किया

आर्य समाज ने अपने संस्थापक महर्षि के द्वारा प्रदर्शित विभिन्न आदर्शों को लेकर समाज में प्रबल आन्दोलन किये हैं, परन्तु समाज की प्रमुख समस्या निर्धनता व आर्थिक विषमता के निवारण में उदासीनता दिखाने के कारण आज वह अपने प्रवर्तक की निर्वाण-शताब्दी को मानने के बाद स्वयं निर्वाणोन्मुख हो रहा है। आर्यसमाज ने शास्त्रार्थ द्वारा असत्य खण्डन, सत्य मण्डन, कर्तव्य कर्मकाण्ड आदि का परिपालन व गुरुकुल और स्कूल कालेज आदि के माध्यम से अध्ययन-अध्यापन आदि स्तुत्य प्रयास तो बहुत किये, परन्तु वह पड़ौसी की भूख में "भाग्यवाद" को ही कारण मानता रहा। महर्षि दयानन्द के दिल में विषमता के विरुद्ध दहकती आग को आर्यसमाज का नेतृत्व नहीं पहचान पाया। यही कारण है कि दयानन्द के अनुयायी एक शताब्दी की दीर्घावधि में एक गांव को भी पूरा आर्यसमाजी नहीं बना पाये, जबकि उसी अवधि में कार्ल-मार्क्स के अनुयायियों ने उसके प्रमुख कार्यक्रम "आर्थिक-शोषण-विरोध" को लेकर आज दुनियां की दो तिहाई से भी ज्यादा आबादी को अपना समर्थक बना लिया है।

ऐसी बात नहीं कि महर्षि दयानन्द के पास शोषण–व्यवस्था के विरुद्ध कोई कार्यक्रम ही नहीं था। वे तो एक सर्वांगीण कार्यक्रम दे गये हैं, जिसका कार्ल-मार्क्स के पास भी अभाव है। वह अद्भुत कार्यक्रम क्या है, उसको वर्णव्यवस्था के माध्यम से बतलाना ही यहां पर हमारा ध्येय है।

वैदिक समाज व्यवस्था (वर्ण-व्यवस्था)—

वर्तमान समाज में दो आर्थिक व्यवस्तुएं प्रचलित हैं, दोनों ही अधूरी हैं। वे हैं— पूंजीवादी व्यवस्था और साम्यवादी व्यवस्था है। पूंजीवादी व्यवस्था में पैसा कुछ लोगों के पास अनुचित तरीकों से इकठ्ठा हो जाता है और समाज की अधिकांश जनता अभाव, गरीबी व शोषण के कारण दुःख और कष्टों को झेलती रहती है। दूसरी ओर साम्यवादी व्यवस्था में भी अनेक दोष हैं। सभी को एक जैसा ही लाभ मिलने से व्यक्ति में विशेष उन्नति करने का उत्साह नहीं रहता, व्यक्ति की शक्ति और योग्यता का पूर्ण सदुपयोग नहीं हो पाता। परन्तु वैदिक समाज व्यवस्था में उपर्युक्त दोष नहीं हैं। हमारे विचार में पूंजीवादी व्यवस्था की अपेक्षा "साम्यवादी व्यवस्था" श्रेयस्कर है। परन्तु साम्यवाद के दोषों से रहित "वैदिक समाज-व्यवस्था" सर्वोत्तम है। पूंजीवादी व्यवस्था में लोग रोटी कपड़ा, और मकान के बिना दुःखी रहते हैं। साम्यवादी व्यवस्था में सबको रोटी, कपड़ा और मकान तो मिल जाता हैं, परन्तु भौतिकता की परिधि में ही लिपटी हुई यह व्यवस्था अध्यात्म से अछूती रह जाती है जो कि मानव का एकमात्र और अन्तिम उद्देश्य है। वैदिक समाज व्यवस्था में कोई भूखा तो मरेगा ही नहीं, साथ ही उसे मानसिक और आत्मिक सन्तुष्टि के साथ जीवन के उद्देश्य की प्राप्ति के लिए एक स्वस्थ व स्वच्छन्द वातावरण भी मिलेगा।

वस्तुतः, स्वामी दयानन्द द्वारा अनुमोदित वर्ण-व्यवस्था एक अद्वितीय समाज व्यवस्था है, जिसकी कोई तुलना नहीं हो सकती। वर्णाश्रम व्यवस्था के माध्यम से सबको इच्छानुसार प्रगति का वातावरण व अवसर मिलेगा। सब को जीने के साधन मिलेंगे। किसी का शोषण नहीं हो सकेगा। वर्णाश्रम-व्यवस्था का उद्गम स्रोत वेद स्वयं कहता है कि कोई व्यक्ति भूख के कारण नहीं मरेगा।[1]

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१. न वा उ देवाः क्षुधमिद्धं ददुः। (ऋग्० १०.११७ १)
अर्थात् परमात्मा ने निश्चय से ही भूख को मृत्यु का कारण नहीं बनाया है।

स्वामी दयानन्द के मन्तव्य—

स्वामी दयानन्द समाज से "असमानता" और "शोषण" की समाप्ति के लिए व्यक्ति के बचपन से ही उस "समानता" की बात करते हैं[1], जो व्यक्ति व सम्पत्ति के ऊपर राज्य के नियन्त्रण के बिना असम्भव है। वे बच्चे पर माता–पिता का स्वाधिकार शिशु-अवस्था तक ही मानते हैं। बाद में उस बच्चे के प्रति कर्तव्य को सरकार के कन्धों पर डाल देते हैं।[2] जिसके अनुसार वे माता–पिता जो अपने बच्चे को शिशु-अवस्था के बाद सरकार को नहीं सौंपेंगे वे दण्डनीय होंगे। इस मन्तव्य के अनुसार राष्ट्र में स्कूल, कालेज व विश्वविद्यालय आदि पाठशालायें सभी राष्ट्रीयकृत होंगी। उनमें से एक जैसी ही रहन-सहन व विद्यार्थी अध्ययन की समाप्ति तक माता–पिता के साथ उनका किसी भी प्रकार का सम्पर्क नहीं रहेगा।[3]

जब तक छात्र विद्याध्ययन में रत होंगे तब तक उनके माता–पिता अपनी ड्यूटी में संलग्न होंगे। अपने-अपने गुण-कर्म-स्वभाव व योग्यता के अनुसार वे चाहे "ब्रह्मणत्व" को धारण कर अध्यापन, अनुसन्धान व विज्ञानोन्नति में लगे होंगे, "क्षत्रियत्व" को धारण कर सेना, पुलिस आदि के रूप में सुरक्षा में संनद्ध होंगे, "वैश्यत्व" को अपनाकर कृषि, गोपालन, वाणिज्य, कारखाने आदि के द्वारा वस्तुओं के उत्पादन के माध्यम से राष्ट्रीय आवश्यकताओं को पूरी कर रहे होंगे या "शूद्रत्व" को स्वीकार कर समाज के लोगों की अनेकविध सेवा शुश्रूषा रूपी कर्तव्य को निभा रहे होंगे।

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१. सब को तुल्य वस्त्र, खान–पान, आसन दिये जायें चाहे वह राजकुमार या राजकुमारी हो, चाहे दरिद्र के सन्तान हो, सबको तपस्वी होना चाहिए।

सत्यार्थप्रकाश (तृ०समु)

२. इसमें राजनियम और जातिनियम होना चाहिए कि पांचवे अथवा आठवें वर्ष के आगे कोई अपने लड़कों और लड़कियों को घर में न रख सके। पाठशाला में अवश्य भेज देवें, जो न भेजे वह दण्डनीय हो।

सं० प्र० (तृ०समु०)

३. उनके माता-पिता अपने सन्तानों से वा सन्तान अपने माता-पिताओं से न मिल सकें और न किसी प्रकार का पत्र व्यवहार एक-दूसरे से कर सकें जिससे संसारी चिन्ता से रहित होकर केवल विद्या बढ़ाने की चिन्ता रखें।

स० प्र० (तृ०समु०)

सन्तान-परिवर्तन—

स्वामी दयानन्द के इन उदात्त विचारों से एकसुनही समाज-व्यवस्था स्पष्टतया सामने उभर कर आती है— प्रत्येक शिशु जन्म के बाद ५ या ६ वर्ष तक माता-पिता के पास रह कर शैशव वितायेगा। तदनन्तर विद्योपार्जन की अवस्था तक वह सरकार के अधीन व सरकारी व्यवस्था में ही रहेगा। विद्योपार्जन कर स्नातक होने के पश्चात् यदि वह छात्र अपनी योग्यता व स्वीकृत-वर्ण के अनुसार पैतृक व्यावसाय को ही सम्भाल सकेगा तो उसे ही (सरकारी व्यवस्थानुसार) सम्भालेगा, नहीं तो सरकार उसे उसकी योग्यता के अनुसार दूसरे परिवार (वर्ण) में भेज देगी, जहां उसके योग्य व्यवसाय उसे अवश्य ही मिलेगा, बेरोजगार नहीं रहेगा।

आपाततः देखने में यह व्यवस्था बड़ी अटपटी एवं अव्यावहारिक सी लगती है, परन्तु इसी व्यवस्था द्वारा समाज से विष्मता मिट सकती है और शोषण को समाप्त किया जा सकता है। क्योंकि यही एक मात्र व्यवस्था है जिसके कारण एक व्यक्ति को एक ही अर्थोपार्जन का साधन और वह भी अवश्य मिलेगा। यदि व्यक्ति पैतृक वर्ण के योग्य होगा तो वह उसी व्यवस्था को सम्भाल लेगा। अर्थात् उस व्यक्ति का अपने पिता के व्यवसाय के साधनों पर अधिकार (वह भी सर्वथा सरकारी नियन्त्रण के साथ) रहेगा। यदि व्यक्ति पैतृक वर्ण के योग्थ नहीं बन सकेगा तो उसे सरकार के द्वारा किसी अन्य व्यवसाय के साधनों पर अधिकार दिलवाया जायेगा। स्वामी दयानन्द की समाज व्यवस्था में वर्ण परिवर्तन की यह बात एक क्रान्तिकारी भावना से ओत-प्रोत है।[1] उपर्युक्त सन्तान-परिवर्तन की बात सम्पत्ति के सर्वथा "राष्ट्रीयकरण" की व्यवस्था से ही सम्भव है।

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१. प्रश्न— जो किसी के एक ही पुत्र वा पुत्री हो वह दूसरे वर्ण में प्रविष्ट हो जाय तो उसके मां बाप की सेवा कौन करेगा और वंशच्छेदन भी हो जायेगा। इसकी क्या व्यवस्था होनी चाहिए।

उत्तर— न किसी की सेवा का भंग और न वंशच्छेदन होगा क्योंकि उनको अपने लड़के लड़कियों के बदले स्ववर्ण के योग्य दूसरे सन्तान विद्या सभा और राजसभा की व्यवस्था से मिलेंगे। इसलिए कुछ भी अव्वस्था न होगी।

कर्म से, न कि जन्म से

वर्ण व्यवस्था में व्यक्ति को जन्म के आधार पर, व्यवसाय, सम्पत्ति व जाति आदि नहीं मिलते अपितु गुण, कर्म, स्वभाव एवं योग्यता के अनुसार उसे व्यवसाय, सम्पत्ति व जाति आदि सरकारी व्यवस्था के माध्यम से ही उपलब्ध कराये जाते हैं।[1] इससे हर एक व्यक्ति को अर्थोपार्जन का साधन और वह भी अवश्य ही मिलता है। जबकि पूंजीवादी व्यवस्था में जन्म से एक व्यक्ति ब्राह्मण भी होता है, साथ में बहुत सारी उसकी जमीन भी होती है, २–३ दुकानें भी चलाता है, कुछ मकान किराए पर भी चढ़ाए हुए होते हैं, तो दूसरे व्यक्ति को एक भी काम नहीं मिल पाता। वह मजबूर होकर पहले वाले व्यक्ति के खेत में या दुकान से पैसों पर काम

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१. प्रश्न — भला जो रजवीर्य से शरीर हुआ है वह बदलकर दूसरे वर्ण के योग्य कैसे हो सकता है?

उत्तर — रज वीर्य के योग से ब्राह्मण शरीर नहीं होता, किन्तु ···· देखो जिसका पिता श्रेष्ठ उसका पुत्र दुष्ट और जिसका पुत्र श्रेष्ठ उसका पिता दुष्ट तथा कहीं दोनों श्रेष्ठ या दुष्ट देखने में आते हैं। इसलिए तुम लोग में भ्रम में पड़े हो।··· जो कोई रज–वीर्य के प्रयोग से ···—····· माने और गुण कर्मो के योग से न माने तो उसे पूछना चाहिए कि जो कोई अपने वर्ण को छोड़ नीच, अन्त्यज हो गया हो तो उसको भी ब्राह्मण क्यों नहीं मानते। यहां यही कहोगे कि उसने ब्राह्मण के कर्म छोड़ दिये इसलिए वह ''ब्राह्मण'' नहीं है। इससे यह भी सिद्ध होता है कि जो ब्राह्मणादि उत्तम कर्म करते हैं वे ही ब्राह्मणादि और जो नीच भी उत्तम वर्ण के गुण कर्म स्वभाव वाला होवे तो उसको भी उत्तम वर्ण में और जो उत्तम वर्णस्थ होगे नीच काम करे तो उसको नीच वर्ण में अवश्य गिनना चाहिए। ···· अर्थात् चारों वर्णो में जिस वर्ण के सदृश जो जो पुरुष व स्त्री हो वह-वह उसी वर्ण में गिना जावे यह गुण कर्मो से वर्णो की व्यवस्था कन्याओं की सोलहवें वर्ष और पुरुष की पच्चीसवें वर्ष की परीक्षा में नियत करनी चाहिए। सं० प्र० (व०समु०)

करने को बाध्य हो जाता है। पहले व्यक्ति पर सरकार का कोई भी नियन्त्रण न होने से वह दूसरे व्यक्ति का मनचाहा शोषण करता है। मेहनत दूसरा व्यक्ति करता है जब कि फल पहला व्यक्ति पाता हैं। दूसरा व्यक्ति कम पैसे मिलने के कारण अपनी मूलभूत आवश्यकताओं, रोटी, कपड़ा मकान आदि को अच्छी तरह नहीं जुटा पाता, जबकि पहला व्यक्ति जन्म के आधार पर अपना व्यक्तिगत अधिकार जतलाकर सारे उत्पादन को अपना बना लेता है और अपार धनराशि एकत्र कर के विलासिता करता है।

"वैदिक समाज व्यवस्था" में ऐसा अन्याय व शोषण नहीं हो सकेगा। क्योंकि वर्ण व्यवस्था के कारण व्यक्ति को विद्या, रक्षा व्यापार या सेवा में से एक ही ड्यूटी मिलेगी। उसको अपनी ड्यूटी निभाने के लिए जिन साधनों की अपेक्षा होगी वह सब सरकार द्वारा उपलब्ध कराये जायेंगे। उन साधनो को अपना समझता हुआ पूरी निष्ठा के साथ वह अपने कर्तव्य को निभाएगा, जब कि वस्तुतः वे साधन हमेशा के लिए उसके नहीं होंगे। वे साधन, उसे अपने पुत्र को (यदि वह उसके लायक होगा तब) अन्यथा, किसी अन्य योग्य पुत्र को (जिसकी व्यवस्था सरकार करेगी) देने होंगे। जैसे कि आजकल सेना, पुलिस, बैंक, कार्यालयों व शिक्षणालयों आदि में होता है। जिस प्रकार सैनिक, पुलिस, कार्यालय के कर्मचारी या स्कूल, कालेज के प्राध्यापक प्रयोग में आने वाले अस्त्र-शस्त्र, कुर्सी, मेज या भवनों को अपना समझकर काम करते हैं परन्तु सेवा–निवृत्ति के बाद उन पर उनका अधिकार समाप्त हो जाता है, उसी प्रकार वैश्य लोगों के कर्तव्य के साधन खेत, ट्रैक्टर व कल–कारखाने आदि पर भी सेवानिवृत्ति के बाद उनका अधिकार समाप्त हो जाना चाहिए। ऐसा होने से किसी भी व्यक्ति के पास अनावश्यक पैसा इकट्ठा नहीं होगा तथा हरेक व्यक्ति को अर्थोपार्जन का एक साधन अवश्य ही मिल जायेगा। इस प्रकार वर्णों पर राज्य का अंकुश रहने से समाज की आर्थिक व्यवस्था सुन्दर बन जायेगी।

वर्णाश्रम व्यवस्था में योग्यता व रूचियों का भेद—

यहां यह ध्यातव्य है कि वर्णाश्रम–व्यवस्था की पद्धति में सर्वथा साम्य के सिद्धांत को स्वीकार नहीं किया जाता, क्योंकि पूर्ण साम्य मनुष्य-स्वभाव के विपरीत है।

वेद में इस बात को स्पष्टतया स्वीकारा गया है।[1] वहां मनुष्यों की योग्यता, रूचियों, प्रवृत्तियों व कामों के मौलिक भेद को माना गया है। अतः इस मौलिक भेद को ध्यान में रखकर ही वर्णाश्रम-व्यवस्था में लोगों को यथायोग्य पारिश्रमिक या दक्षिणा दी जाती हैं। वेतनमान के अनुपात की भिन्नता के साथ-साथ मान और प्रतिष्ठा के अनुपात की भिन्नता का भी निर्धारण किया जाता है। चारों वर्णों के लोगों को आलम्बन पदार्थ (रोटी, कपड़ा, मकान) प्राप्त करने के लायक पारिश्रमिक अनिवार्यतया मिलेगा। यदि राष्ट्रीय औसतन धन-सम्पत्ति अधिक होगी तभी योग्यता व काम के अनुसार अन्य लोगों को अनुबन्ध पदार्थ (रेडियो, फ्रिज, कार, टैलिविजन, टेलीफोन) आदि के लिए अधिक सम्पत्ति दी जायेगी। यदि राष्ट्र में अतिरिक्त धन-सम्पत्ति योग्य व्यक्तियों को देने के लिए नहीं होगी तो उन्हें मान-सम्मान देकर ही उनका गौरव माना जायेगा। ऐसा नहीं होगा कि योग्य व्यक्तियों को पहले आलम्बन व अनुबन्ध पदार्थ उपलब्ध करा दिये जायें और दूसरी और अन्य लोगों को आलम्बन पदार्थ भी नसीब न हो सकें, जैसा कि आजकल हो रहा है। वर्णाश्रम-पद्धति में लोगों में पारिश्रमिक का अनुपात देश, काल परिस्थिति के अनुसार राष्ट्रीय धन सम्पत्ति की औसत को देखकर ही निर्धारित किया जायेगा। वेद में धन-सम्पत्ति का इस प्रकार सुन्दर विभाजन करने वाले राजा का आह्वान किया गया है।[2]

यदि योग्यता व रूचि आदि के भेद के अनुसार यथोचित पारिश्रमिक या दक्षिणा नहीं दी जायेगी और "साम्यवादि-व्यवस्था" के अनुसार सब को एक समान ही पारि-श्रमिक दिया जाएगा तो समाज में अनेक दोष उत्पन्न होंगे। कठिन परिश्रम से लोग

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१. समौ चिद्हस्तौ न समं विविष्टः
सं मातरा चिन्न समं दुहाते।
यमयोश्चिन्न समा वीर्याणि
ज्ञाती चित्सन्तौ न समं पृणीतः॥ (ऋग्० १०.११७.६.)

२. विभक्तारं हवामहे वसोश्चित्रस्य राधसः। (ऋग्० १.२१.७.)

कतरायेंगे। मन लगाकर काम न करने से उत्पादन कम होने के कारण राष्ट्र की आवश्यकताएं ही पूरी नहीं होंगी। यही कारण है कि रूस में साम्यवाद पूरा नहीं चल पाया। उन्हें अपने "समानता" के आदर्श से नीचे उतर कर व्यवस्था में परिवर्तन करना पड़ा। वहां प्रमुख लोगों तथा सर्वसाधारण लोगों की सुविधा व आराम में अन्तर करना पड़ा।

भाग्य (कर्मफल) नहीं, सामाजिक अव्यवस्था —

स्वामी दयानन्द द्वारा अनुमोदित वर्णाश्रम-व्यवस्था में "भाग्य" को तो माना जाता है, "भग्यवाद" को नहीं। वर्णाश्रम व्यवस्था में वर्ण भिन्नता के योग्यता भिन्नता आदि के सभी लोगों की आर्थिक अवस्था बिल्कुल एक जैसी नहीं होगी। आर्थिक स्थिति के अनुपात में न्यूनाधिकता के कारण किसी के पास कम तदपेक्षया कुछ अधिक पैसा तो रहेगा ही। परन्तु वह अन्तर किसी को खुलने वाला नहीं होगा, जैसा कि आज है। लोग अपनी कमाई का ढंग से स्वतन्त्र रूप में उपभोग कर सकेंगे, परन्तु दुरूपयोग नहीं करेंगे। दुरूपयोग करने पर राजा उनके धन को छीन सकता है। किसी के पास परिश्रम पूर्वक तथा ईमानदारी के साथ कमाने के बाद भी पैसा यदि अधिक जमा हो जाएगा तो वह उसे अपनी इच्छा से राष्ट्र के अच्छे कामों में लगाएगा, दान देगा। यदि दान न देकर वह उसका दुरूपयोग करने की चेष्टा करता है तो वेद उसके धन को जबरदस्ती अच्छे कामों मे लगवाने का कर्तव्य सरकार को देता है।[1]

इस तरह लोगों को स्वेच्छापूर्वक अपनी कमाई का उपभोग तथा दान आदि करने की स्वतन्त्रता देने से लोगों में उत्साह, प्रतिस्पर्धा तथा ममत्व की भावना भी रहती है। सब एक दूसरे से अधिक धन का उत्पादन करके उसे अच्छी तरह से लगाने की प्रतिस्पर्धा मे जुट जाते हैं। सभी लोगों के कठोर परिश्रम से राष्ट्र में किसी भी प्रकार के उत्पादन की कमी नहीं होती, सभी के पास यथेष्ट धन-सम्पत्ति हो जाने के कारण राष्ट्र में असमानता, निर्धनता, शोषण व अन्याय का नामोनिशान भी नहीं रहता। कोई भी व्यक्ति भूखा, नंगा व बेसहारा नहीं रहता और सभी को वेद के अनुसार सौ गुणे सामर्थ्य से कमाने व हजार गुणे सामर्थ्य से दान देने का स्वर्णावसर भी मिल जाता है।[2] इस व्यवस्था के कारण आज कल की तरह ऐसा नहीं

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१. सम्राट् आदित्सन्नं दापयति ......।

(यजु० ६.२४०, देखें स्वामी भीष्य)

२. शतहस्त समाहर सहस्रहस्त संकिर। अथर्व० ३.२४.५.

होता कि एक व्यक्ति तो करोड़ों रुपये दान देने में असमर्थ बन जाये और दूसरा व्यक्ति मजबूरी व निर्धनता के कारण एक रूपया भी दान देने में असमर्थ बना रहे।

वर्णाश्रम व्यवस्था में कर्मफल के सिद्धान्त को ठुकराया नहीं गया है। पूर्वजन्म के कर्म व उसके फलों को स्वामी दयानन्द मानते हैं। जैसे जीवों का मनुष्य, अश्व, गौ, हस्ती, सर्प, कीटादि योनियों में जन्म लेना ही सबसे बड़ा "कर्मफल" है। मानव योनि में आकर शक्ति, योग्यता व रूचिभिन्नता आदि के कारण व्यक्ति का अतिश्रेष्ठ व अल्पश्रेष्ठ आदि रह जाना, तथा उसके कारण आर्थिकावस्था की न खलने वाली न्यूनाधिकता से उत्पन्न सुख-दुख भिन्नता भी "कर्मफल" ही है। परन्तु प्रभु द्वारा समान रूप से प्रदत्त भौतिक पदार्थों का[1] कुछ व्यक्तियों या प्रशासन द्वारा गलत बंटवारा कर लेना "भाग्य" या "कर्मफल" नहीं अपितु "सामाजिक अन्याय" है।

सदुपयोगवाद—

हम यहां एक और स्पष्टीकरण करना चाहते हैं। प्रश्न हो सकता है कि वर्ण-व्यवस्था में भी जब लोगों के पास अर्थ की न्यूनाधिकता (चाहे वह न खलने वाली हो) होगी तो अधिक अच्छी आर्थिक स्थिति वाला व्यक्ति कुछ साधनों को अधिक रूप में संचित कर लेगा, जिससे न्यून स्थिति वाला व्यक्ति साधनों के अभाव में परेशान हो सकता है। परन्तु "वैदिक समाज व्यवस्था" में इसका भी समाधान सन्निहित है। वह है— धन का सदुपयोग व दान। एक उदाहरण से यह स्पष्ट हो जाता है— एक बस में पचास सीटें हैं। एक व्यक्ति शुद्ध कमाई के पैसों के बल पर यदि २५ सीटों की टिकटें खरीद कर अपने कब्जे में कर लें और वे खाली पडी रहें तथा दूसरी ओर ४६ व्यक्ति शेष २५ सीटों की परिधि में ही रहने को मजबूर कर दिये जायें तो इस स्थिति को कोई भी बुद्धिजीवी नहीं स्वीकारेगा। ऐसी स्थिति में एक व्यक्ति

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१. समानी प्रपा सह वो अन्न भागः
समाने योक्त्रे सह वो युनज्मि।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः॥
(अथर्व० ३.३०.६, देखें सायण (भाष्य)

को एक ही सीट देने की बात का सब लोग समर्थन करेंगे। इसी तरह कोई व्यक्ति यदि पैसे के बल पर ५-७ कोठियां बना लेता है और लोगों को सीमेंट, लोहा आदि समान एक कमरा बनाने के लिये भी नहीं मिल पाता तो इस सामाजिक अव्यवस्था को भी राजा दूर करेगा। यदि उपभोग करने के बाद भी कोई व्यक्ति आवश्यकता से अधिक पैसो या साधनों का दुरूपयोग व व्यर्थ संचय करेगा तो राजा उसे अन्यों को दिलायेगा।

सब प्रकृति का उपभोग सुखपूर्वक करेंगे। भाई—भाई की तरह रहकर एक-दूसरे के दुःख में काम आयेंगे।[1] अपने "व्रत" को पालन करने के लिये उन सब में पारस्परिक एक विचित्र सहानुभूति मिलेगी। वे सब अपने बैंक-बैलेंस को अधिक से अधिक बढ़ाने में ही तत्पर नहीं होंगे अपितु उसका आवश्यक उपभोग करने के बाद उसे दूसरे की सुख सुविधा में ही लगाने को लालायित रहेंगे। व्यक्ति अपने सहारे भाई को ही भाई नहीं समझेगा, अपितु विश्व के किसी भी व्यक्ति का दुःख दर्द उसे अपना ही दुःख—दर्द महसूस हो। ऐसे पवित्र वातावरण में न किसी को किसी के शोषण की जरूरत पड़ेगी, न कहीं हिंसा होगी और सारा विश्व एक विशाल परिवार के रूप में परिवर्तित हो जायेगा।

उपसंहार—

इस प्रकार हम देखते है कि स्वामी दयानन्द के क्रान्तिकारी आर्थिक- मन्तव्य वर्ण-व्यवस्था की नींव पर आधारित है, इन मन्तव्यों के आधार पर हम विश्व में सुख शांति का सम्राज्य स्थापित कर सकते हैं। वर्ण-व्यवस्था पर आधारित यह अद्भुत वैदिक अर्थव्यवस्था साम्यवादी व पूंजी वादी दोनों प्रकार की दूषित व्यवस्थाओं से श्रेष्ठ है। यह व्यवस्था मनुष्यों की स्वभाविक प्रवृत्तियों पर आधारित है और पूर्ण वैज्ञानिक है।

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१. अज्येष्ठासो अकनिष्ठास एते
सभ्रातरो वावृधुः सौभगाय। (ऋग्० ५.६०.५)

वर्ण-व्यवस्था

डॉ० मधु चावला
२५० राजा गार्डन नई दिल्ली—१५

स्वेच्छा से चतुरंग वरण—

समाज को पुरुष कल्पित किए जाने का सर्वप्रथम परिणाम, अपनी-अपनी रुचि के अनुरूप वृत्त वरण कर लेना है। प्रत्येक व्यक्ति, इस बात में स्वतन्त्र है कि वह अज्ञान के दूरीकणार्थ ज्ञान के केन्द्र 'समाज-पुरुष' का मुख बनना वरण करे, अथवा अन्याय के दूरीकरणार्थ बल और वीर्य का केन्द्र समाज पुरुष की बाहु बनना वरण करे, अथवा अभाव के दूरी करणार्थ अन्न, जल और प्राण के भण्डार समाज पुरुष का उदर बनना वरण करे, अथवा शरीरस्थी महान् रिपु: 'आलस्य' के दूरीकरणार्थ गति स्थिति और तप के केन्द्र समाज—पुरुष के चरण बनना वरण करे।

इस प्रकार सारा समाज चार अंगों में विभाजित हो जाएगा। 'वरण' से पूर्व प्रत्येक व्यक्ति स्वतन्त्र होगा किन्तु वरणोपरान्त उसके शक्ति और अधिकार मर्यादित हो जाएगें और उस स्वयं वृत्त अवयव के अनुरूप कुशलता प्राप्त करना उसके लिए अनिवार्य हो जाएगा। इस अनुबन्ध के आधार वर्णव्यवस्था के तीन मौलिक सिद्धान्त की सृष्टि होती है।

वर्ण—व्यवस्था के तीन मौलिक सिद्धान्त—

(क) कौशल
(ख) शक्ति प्रतिमान
(ग) अधिकार

(क) कौशल—

प्रत्येक मनुष्य सब प्रकार के कार्यों में कुशल नहीं हो सकता। किन्तु प्रत्येक व्यक्ति में कोई न कोई अलौकिक शक्ति निहित है। यदि वह सर्वज्ञ बनने की अपेक्षा उसी अन्त: शक्ति को एकाग्र होकर समुन्नत करने में लगे तो (उसके द्वारा) समाज के सुख में निरन्तर वृद्धि हो सकती है। उसे अपने वरण की हुई दिशा में कौशल प्राप्त करने का प्रयत्न करना चाहिए। समाज के विधान (पर इस मन्त्र) के आधार पर यह लोक-कर्म तीन भागों में बांटा जा सकता है—

(१) प्राकृत पदार्थों को शारीरिक श्रम तथा बुद्धि कौशल द्वारा मनुष्य-जीवन के लिए उपयोगी बनाकर मानव–समाज की दरिद्रता (अभाव) को दूर करना। इस दिशा में कौशल प्राप्त करने वाले व्यक्ति का नाम वैश्य होगा।

(२) काम-क्रोध-लोभादि मानव-स्वभाव-सुलभ दुर्बलताओं के कारण होने वाले अन्याय को शासन और दण्ड व्यवस्था द्वारा दूर करना तथा सद्व्यवहार को प्रचलित करना इस दिशा में कौशल प्राप्त करने वाले व्यक्ति का नाम क्षत्रिय होगा।

(३) मानव-समाज के लिए हितकारी, सब प्रकार के ज्ञान को प्राप्त करने में तथा अज्ञान को नाश में जीवन लगना। इस दिशा में कौशल प्राप्त करने वाले व्यक्ति का नाम ब्राह्मण होगा।

सर्वप्रथम यह आवश्यक हैं कि प्रत्येक व्यक्ति इन तीनों में से किसी विवेष कार्य को सबसे भली प्रकार सम्पादित कर सकता है, इसका सूक्ष्म अन्वेषण स्वयं के चिन्तन और विशेषज्ञों के सहयोग से करे। तत्पश्चात अपनी शाखा में समस्त शक्ति को एकाग्र करके अधिक से अधिक कौशल प्राप्त करे।

यह कौशल वैदिक वर्णव्यवस्था का पहला सिद्धान्त है।

(ख) शक्ति प्रतिमान—

इस प्रकार कौशल प्राप्त करने वाले मनुष्यों में, पारस्परिक व्यवहार के नियम भी वनने आवश्यक है। इस विषय को समाज–पुरुष के चतुर्धा विभक्त अवयवमों से समझा दिया गया है। प्रत्येक अवयव की योग्यता, शक्ति और अधिकार-क्षेत्र पृथक्-पृथक् रखे गए हैं, —जिससे समाज में सन्तुलन वना रहे। उनमें से ज्ञान की खोज और अज्ञान को दूर करना सवसे बड़ा कार्य है, क्योंकि अन्याय के विरुद्ध लड़ने वाले तथा पाकृत पदार्थों से सम्पत्ति उत्पन्न करने वाले शेष दोनों ही ज्ञान के बिना अन्धे हैं। ज्ञान, इन दोनों को उत्पन्न कर सकता है, परन्तु ये ज्ञान को उत्पन्न नहीं कर सकते। (ज्ञान तथा अत्म-संयम के संगम-'समाज-पुरुष' के मुख ब्राह्मण में अध्ययन–अध्यापन, यजन-याजन, अज्ञान–प्रतिकार और ज्ञान–प्रतिपादन इत्यादि की शक्ति निहित कर दी गई है।)

(तदनन्तर दूसरा स्थान, न्याय के स्थापन और अन्याय के दूरीकरण का है। इसके लिए व्यक्ति को बहु–शक्ति से युक्त किया गया है।) वाहु–शस्त्र धारण और शस्त्र द्वारा अन्याय पर अक्रमण तथा न्याय का संरक्षण दोनों क्षत्रिय में निहित कर दिये गये हैं। इस संस्था के बिना, समाज पुरुष के मुख, उदर और चरण (ब्राह्मण–

वैश्य-शूद्र) अपने कार्य सम्पन्न न कर पाएगा। राष्ट्र की दण्ड शक्ति के सुव्यवस्थित रहने पर ही इन तीनों की लक्ष्यसिद्धि सम्भव है। उस शक्ति को क्षत्रिय में निहित कर दिया गया है।

(तृतीय स्थान-अन्न-जलादि जीवन-सुविधाओं के स्थापन और उनके अभाव के दूरी करण का है।) इसके लिए व्यक्ति को अर्थ-संचय के प्रतीक उदर) को नियुक्त कर दिया गया है। अन्न-संचय, अभाव प्रतिकार और भाव-प्रतिपान-शक्ति उदर रूप वैश्य में निहित कर दी गई है। इस शक्ति के बिना समाज पुरुष की मुख-बाहु-चरण (ब्राह्मण-क्षत्रिय-शूद्र) रूप अंगत्रयी अपने कार्य—सम्पानद में सक्षम न हो सकेगी राष्ट्रीय अर्थ-शक्ति के सुदृढ़ होने पर ही वर्णत्रयी का स्वसाध्य सम्पादन सम्भव है। वह अर्थशक्ति वैश्य में निहित की गई है।)

(ग) अधिकार—

वर्णों का यह शक्ति-प्रतिमान उनके अधिकारों का जनक है (१) विद्याव्यसनी, ज्ञान प्रसारक और सद्‌भाव—विस्तारक ब्राह्मण वर्ण को समाज ने मुख्यता प्रदान की है—गौरव प्रदान किया है, किन्तु उसे धन-संचय, ऐश्वर्य-विलास तथा राज्य शासन के अधिकार से मुक्त रखा है।

(२) अन्याय—प्रतिकार तथा न्याय-प्रतिपादन में प्राणों में आहुति देने वाले व्यक्ति के हाथ में शासन-व्यवस्था सोंपीः गई है। उसे प्रमुत्व प्रदान किया गया है और असद्भन्नतथा (सत्प्रतिष्ठापन के द्वारा स्वप्रभाव स्थापित करने का अवसर दिया है) किन्तु आदर उसे विद्याव्यसनियों से न्यून और लक्ष्मी सम्पति—निर्माताओं से अल्प दी गई है।

(३) सम्पत्ति उत्पन्न करने वालों को धन संचय और ऐश्वर्योंपभोग का अधिकार दिया है, किन्तु उन्हें विप्रवत् गौरव और क्षात्रवत् प्रमुत्व नहीं दिया गया। यदि ऐसा न किया जाता तो किसी एक ही वर्ग में शक्ति के निहित हो जाने से अव्यवस्था, अनुशासन हीनता और अत्याचार प्रवृत हो जाते यही उनकी यथायोग्य दक्षिणा है। इसी की प्राप्ति के लिए उन्होने अपने-अपने वर्ण का वरण किया है।

अधिकार-परिभाषा—

किसी पदार्थ को उपयोग में लाने के लिए समाज जिस व्यक्ति को जिस अंश तक स्वतन्त्रता देता है उस अंश तक उसका उस पदार्थ पर अधिकार कहा जाता है। देखना यह है कि अधिकारों का आधार क्या हो? इस विषय में इस समय तक दो पक्ष प्रचलित हैं—

(क) जन्माधिकारवाद
(ख) श्रमाधिकारवाद

जन्माधिकारवाद –

(१) जन्माधिकार वादियों का कहना है कि परमात्मा ने जिस मनुष्य को जिस कुल में जन्म दे दिया है उसे, उस कुल में जन्म लेने के कारण अपने पिता तथा पूर्वजों की सम्पत्ति, सुविधा, अवसर तथा जीवन-साधनों के उपयोग करने का जन्म सिद्ध अधिकार है।

मेरी दृष्टि में वर्तमान युग की सभी विपतियों मूल कारण यह जन्माधिकारवाद ही है। उन्नति के दो मूलमन्त्र हैं— एक 'भय' और दूसरा 'उत्साह'। समाज से 'भय' और 'उत्साह' को समाप्त कर देने के लिये — जन्माधिकारवाद से बढ़कर कोई दूसरा उपाय नहीं सोचा जा सकता। विशेषकर भय का तो इसमें सर्वथा लोप ही हो जाता है। यदि सम्पत्तिशाली पिता के पुत्र को यह 'भय' न हो कि दुरुपयोग करने पर उसकी सम्पत्ति छीनी भी जा सकती है और जन्मना शूद्र को यह उत्साह न हो कि वह योग्यता सम्पादन करके उन्नति प्राप्त कर सकता है-(उच्चतर वर्णाधिकार को पा सकता है) तो समाजिक उन्नति सम्पूर्ण मार्ग अवरूद हो जाता हैं।

इसलिए 'भय' और उत्साह दोनों का बाधक होने के कारण जन्माधिकारवाद समाज कल्याण का विघातक है। उसके द्वारा संसार का सुखी हो सकना असम्भव है।

श्रमाधिकारवाद—

(२) किसी पदार्थ पर किसी का अधिकार क्यों कर? इस विषय में दूसरा वाद श्रमाधिकारवाद है। श्रमाधिकारवादियों का कथन है कि जिस किसी व्यक्ति ने सम्पति के उत्पन्न करने में श्रम किया है उसका उस पर स्वतः सिद्ध अधिकार है— किन्तु यह बात भी युक्ति की कसौटी पर सर्वथा खरी नहीं उतरती। प्रायः

देखा गया है कि यदि कोई व्यक्ति श्रमोपार्जित सम्पत्ति का दुरुपयोग करने लगे तो उसको समाज-विधान ऐसा करने से रोकता है। श्रमाधिकारवादी कहता है— यह मेरी कमाई है इसे जैसे चाहूं फूंकूं। उसका यह कहना ठीक ऐसा ही है जैसे कोई आत्महत्या करने वाले वाला व्यक्ति कहे कि यह शरीर मेरा हैं, मैं इसे रखूं चाहे फूंकूं। जिस प्रकार आत्महत्या करने वाले को राजनियम के आधीन, अपने अधिकार के दुरुपयोग करने से रोक दिया जाता है उसी प्रकार स्व-श्रमोपार्जित सम्पत्ति के भी दुरुपयोग करने पर उसे रोक दिया जाना चाहिए।

सदुपयोगवाद—

(३) इसके लिए तृतीय सिद्धान्त है—सदुपयोगवाद। किसी सम्पत्ति का अधिकार का आधार सदुपयोग हो। न जन्माधिकारवाद, न श्रमाधिकारवाद, अपितु सदुपयोग-वाद हो इसी सदुपयोगवाद का द्वितीय नाम वर्णव्यवस्था रखा जा सकता है। इसका यह अर्थ कदापि नहीं कि जन्म अथवा श्रम का योग्यता के निर्णय में कोई स्थान नहीं इसका अर्थ उल्टे यह जरूर है कि जन्म तथा श्रम भी सदुपयोग की सम्भावना में सहायक हो। जिस मनुष्य ने आयुर्वेदिक विद्या का अभ्यास किया है और उसके गृह पर कई पीढ़ियों से यह कार्य चला आता है तो उसकी योग्यता के बढ़ने की सम्भावना निःसन्देह अधिक है। और जिस व्यक्ति ने कोई पदार्थ श्रम द्वारा अर्जित किया है उसके द्वारा उसके दुरुपयोग की सम्भावना बहुत कम है। यह सब होते हुए भी उसके अधिकार का आधार 'सदुपयोग' ही है और सदुपयोग की सम्भावना ज्ञान और आत्म संयम के संयोग से ही है।

सारांश—

उपर्युक्त विवेचन से यह निष्कर्ष निकला कि समाज का प्रत्येक व्यक्ति आत्मबुद्ध होकर समाज पुरुष का मुख-बाहु-ऊरु-पाद में से कोई एक अंग बनता वरण करे। वह मुख बने तो समाज पुरुष का, बाहु बने तो समाज की ऊरु-उदर बने तो समाज पुरुष का कल्याण संभव है।

वर्ण-व्यवस्था तथा जाति-व्यवस्था एक विश्लेषण

डॉ० त्रिलोक चन्द
अध्यक्ष दर्शन विभाग
गुरुकुल कांगड़ी विश्वविद्यालय हरिद्वार

बड़े ही सूक्ष्म निरीक्षण के पश्चात् कर्म के आधार पर वर्ण-निश्चित होता था कि ब्राह्मण की सन्तान क्षत्रिय, वैश्य अथवा शूद्र हो जाय। कहने का भाव यह है कि किसी भी वर्ण से आयी सन्तान अपने कर्मों के अनुसार किसी भी अन्य वर्ण की हो सकती थी। शिक्षा-दीक्षा के पश्चात् समान स्वभाव वालों का आपस में विवाह किया जाता था और फिर वे पति-पत्नी उसी वर्ण के कहलाते थे और फिर उसी कार्य क्षेत्र में कार्यरत होते थे।

कर्म के आधार पर बनी यह वर्णव्यवस्था बहुत ही लम्बे समय तक सुचारू रूप में चलती रही। आगे चलकर मानव की संकीर्णताओं, स्वार्थ मोह, आलस्य आदि के कारण इसका ह्रास होना आरम्भ हो गया। उच्च वर्ण के मनुष्यों ने अपनी सन्तानों को भी उच्च वर्ण की रखना चाहा, भले ही वे शूद्र रहें हों। इस प्रकार धीरे-धीरे यह वर्णव्यवस्था कर्म से हट कर जन्म के आधार पर हो गयी। महाभारत काल में ही वर्णव्यवस्था के पतन के लक्षण स्पष्ट होने लगे थे। गुरू द्रोणाचार्य ने एकलव्य को शिक्षा देने से इसलिए मना कर दिया था क्योंकि वह शूद्र कुल में उत्पन्न हुआ था। आगे चलकर तो शूद्र कुल में उत्पन्न होने वाले बालकों को शिक्षा से वंचित कर दिया गया क्योंकि वे जन्म के आधार पर ही शूद्र कहलाये जाने लगे। इस प्रकार हम निश्चित रूप में यह बात कह सकते है कि जन्म के आधार पर वर्णव्यस्था होने से सबसे अधिक हानि शूद्रों को हुई। उनके उत्थान के रास्ते ही बन्द हो गए।

कालान्तर में वर्णव्यवस्था की और अधिक हानि इसलिए हुई कि पढ़ने-पढ़ाने का प्रचलन धीरे-धीरे कम होता गया और आगे चलकर तो यह समाप्त प्रायः हो गया था। फिर एक समय ऐसा आया जब वर्ण के स्थान पर जाति का प्रयोग होने लगा। जबकि जाति तो सभी मनुष्यों की एक ही मानव जाति है। पतन का यह

सिलसिला यहीं पर नहीं रूका बल्कि आगे चल कर इन चार जातियों में से अनेकों जातियां बन गयी। ये सभी जन्म के आधार पर ही मानी जाती रहीं और आज तक मौजूद है। यद्यपि महर्षि दयानन्द जैसे समाज सुधारक महान पुरुषों ने वर्णव्यवस्था का वैदिक स्वरूप लाने का अथक प्रयास किया परन्तु जातिवाद की जड़े इतनी गहरी और मजबूत हो गयी थी कि उसे पूर्णरूप से जड़ से न उखाड़ा जा सका। आज भी जाति व्यवस्था बहुत प्रचलित है। यद्यपि शिक्षा और पाश्चात्य प्रभाव के कारण जाति व्यवस्था कुछ हल्की पड़ने लगी है। हमारे देश की सरकार ने भी इसको कम करने के प्रयास किये और इस दिशा में कुछ सफलता भी मिली परन्तु हमारे कुछ कर्णधार जो बाहर से जाति को नकारते है परन्तु भीतर से अपने स्वर्थं के लिए इसे पुष्ट करते रहे। आज तो ऐसा प्रतीत होता है कि जातिवाद फिर से बढ़ रहा है।

वर्णव्यवस्था जो कि कर्म के आधार पर रही और जाति व्यवस्था जो पूर्णरूप से जन्म के आधार पर है। ये दोनों आपस में मेल नहीं खाती है। वर्णव्यवस्था जहां अपने स्वभावनुकूल कार्य करने का अवसर प्रदान करती थीं जिससे राष्ट्र का अधिक से अधिक विकास होता था वहां जाति व्यवस्था में यह स्वतंत्रता नहीं है। जाति व्यवस्था में तो व्यक्ति कार्य करने में परतन्त्र था। उसका नाम और काम उसकी जाति के ही आधार पर था, चाहे वह उसके योग्य था या नहीं। इससे भिन्न-भिन्न कार्यं क्षेत्रों में योग्यतम मनुष्यों का आना ही बहुत कम हो गया क्योंकि स्वभाव के प्रतिकूल होने पर भी अपनी जाति के आधार पर ही कार्य करना पड़ा जिससे उसकी मूल योग्यताओं का उपयोग न हो सका। शूद्र कुल से आने वाली योग्यताओं का तो रास्ता ही बन्द हो गया। कालान्तर में तो शूद्रों पर जो अत्याचार किये गये उनको जानकर भी हृदय कांप उठता है। सारा समाज जातियों में खण्डित होकर रह गया। अधिकतर लोग राष्ट्र की परवाह न करके अपनी-अपनी जाति के बारे में ही विचार करने लगे। कालान्तर में तो दूसरी जाति के प्रति उदासीनता ही नहीं बल्कि घृणा का भाव भी कहीं-कहीं होने लगा था। लोग अपने विवाह आदि सम्बंध अपनी ही जाति में करने लगे थे और आज भी करते हैं इस प्रकार समूचा राष्ट्र जाति के कारण विघटित

होकर कमजोर होता गया और इतना पतित हुआ जाति भारत की परतन्त्रता का एक मुख्य कारण सिद्ध हुई। जाति व्यवस्था में न कि सबके उत्थान की क्षमता थी और न ही रूचि के अनुसार कार्य अपना कर अपने और राष्ट्र के उत्थान की कोई योग्यता थी। यद्यपि आजकल यह स्वतन्त्रता है कि मनुष्य जो उचित समझे, उसे अच्छा लगे और अवसर मिले वह यही कार्य कर सकता है परन्तु उसकी जाति जन्म के आधर पर ही मानी जाती है। अधिकतर मनुष्य नाम के साथ ही जाति बोधक शब्द लगाते हैं।

विद्वानों, समाज के कर्णधारों, बुद्धिजीवियों आदि सभी का यह कर्तव्य है कि जन्म के आधार पर जाति व्यवस्था के निराकरण में अपना सहयोग देवें।

वैदिक वर्ण-व्यवस्था का वैज्ञानिक आधार

डॉ० (कु०) सुषमा
६०, द्वारिकापुरी
संस्कृत विभाग एस०डी० का० मु०नगर २५१००१

संस्कृत वाङ्मय में वर्ण शब्द रंग (रोगन), रूप, वंश, शब्द, ख्याति, प्रशंसा, वेषभूषा, छवि, चादर, आवरण, कुमगीत, हाथी की झूल, गुण-धर्म, धर्मानुष्ठान और अज्ञात राशि अर्थों में प्रयुक्त होता है।[1] अमरकोश में वर्ण शब्द द्विज अर्थात् ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, शुक्ल आदि रंग स्तुति और अक्षरों के अर्थ में लिया गया है।[2] वहीं एक अन्य स्थल पर कुछ के लिए वर्ण शब्द के प्रयोग का संकेत किया गया है।[3] किन्तु इस अर्थ में यह प्रयोग अनेक रंगों के वस्त्र के संयोजन के कारण हुआ है, ऐसा प्रतीत होता है। व्याकरण के अनुसार वर्ण शब्द की रचना वर्ण धातु से घन् प्रत्यय करके होती हैं। पाणिनि कृत धातु पाठ के अनुसार वर्ण धातु प्रेरणार्थक है। इस आधार पर वर्ण शब्द के विविध अर्थों में मूल अर्थ खोजने का प्रयत्न किया जाए, तो ऐसा लगता है कि रंग अपने रूप के करण नेत्रेन्द्रिय के माध्यम से चित्त को आकर्षित करते हुए प्रेरित करता है। ख्याति (स्तुति) व्यक्ति के चारित्रिक गुणों की ओर इंगित करती हुई जनसामान्य को विशिष्ट आदर्शमय जीवन-यापन करने की प्रेरणा देती है और अक्षर भाषा के प्रतिनिधि होकर विचारों को प्रेरित करते हैं। इसलिए वर्ण शब्द के उपर्युक्त तीन अर्थ ही मुख्य होने चहिए। आवरण छिपी हुई वस्तु को देखने की उत्सुकता उत्पन्न करके प्रेरणा का हेतु बनता है, अतः उसे भी मूल अर्थों में सम्मिलित किया जा सकता है।

जहां तक ब्राह्मण, क्षत्रिय, वैश्य शूद्र अर्थों में वर्ण शब्द के प्रयोग का प्रश्न है, हमें विचार करना होगा कि ये किस रूप में प्रेरणा के स्रोत हो सकते हैं। ब्राह्मण, क्षत्रिय वर्ण आदि शब्दों का प्रयोग मनुष्यों के वर्ग विशेष के लिए होता। है

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१. संस्कृत-हिन्दी कोश, आप्टे, पु० ६०१

२. वर्णो छिजादौ शुक्लादौ स्तुतौ वर्णं तु चाक्षरे। अमर कोश, ३/३/४७

३. प्रवेण्यास्तरणं वर्णः परिस्तोमः कुथो द्वयोः। अमरकोश- २/३/४२

इस प्रयोग के मूल है क्या हेतु है, यह प्रश्न ही प्रस्तुत गोष्ठी में विचारणीय विषय है। वर्तमान समाज में ब्राह्म आदि वर्ग कुल विशेष में जन्म लेने के कारण माने हैं। परन्तु एक अन्य विचारधारा के अनुसार कर्मविशेष के आधार पर वर्ग विशेष को ब्राह्मण आदि शब्दों से इंगित किया जाना चाहिए। इन दोनों पक्षों में प्रेरणार्थक वर्ण शब्द की संगति है या नहीं ? इस प्रश्न का उत्तर ही वर्णव्यवस्था में वर्ण शब्द के अर्थ का निर्णायक हो सकता है। समाज के वर्ग कुलविशेष के आधार पर किसी भी प्रकार की प्रेरणा देते हैं, ऐसा मुझे नहीं लगता। इसके विपरीत कुल-विशेष में जन्म लेने के कारण कर्तव्यों की चिन्ता किये बिना आदर, सम्मान आदि प्राप्तव्यों के प्रति स्वतः पात्रता मानने से कर्तव्य-पालन के प्रति शिथिलता की सम्भावना अवश्य होती है। अतः कुल-परम्परा से वर्ण-व्यवस्था मानना हमें वर्ण शब्द के मूल अर्थ में संगत प्रतीत नहीं होता। इसके विपरीत कर्मविशेष अथवा गुण-कर्म स्वभाव के अनुसार की गयी वर्ण-व्यवस्था निश्चित ही प्रेरणादायक होगी। वर्ण विशेष के वाचक ब्राह्मण, राजन्य (क्षत्रिय), वैश्य और शूद्र शब्दों का प्रयोग हमें सर्वप्रथम ऋग्वेद और यजुर्वेद के पुरुष–सूक्तों के मन्त्र में मिलता है।[1]

मन्त्र में 'अजायत' क्रिया को देखकर कुछ लोग मुख, बाहु आदि से ब्राह्मण, क्षत्रिय आदि वर्गों की उत्पत्ति की कल्पना करते हैं। वह (कल्पना) न केवल अस्वा–भाविक है, अपितु मन्त्र के अभिप्राय से भी विपरीत है। अजायत क्रिया से पूर्व इस में दो और क्रियाएं हैं। इनमें प्रथम क्रिया है 'आसीत', जिसका अर्थ भूतकाल में अथवा भूतकाल से सत्ता का होना है। इससे ब्राह्मण का चिरकाल से मुख होना सूचित होता है। ब्राह्मण मुख किसका था ? कोई वर्गविशेष किसी प्राणी का अंग विशेष-मुख-नहीं हो सकता। इससे स्पष्ट है कि ब्राह्मण को किसी व्यक्ति का अंग–विशेष निश्चय ही नहीं कहा गया है। हां, उसे किसी समाज या समूह का मुख माना जा सकता है। मुख शब्द का प्रयोग बोलने वाले अथवा निर्देश देने वाले अंग के

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१. (क) ऋग्वेद १०/९०/१२
   (ख) यजुर्वेद, ३१/११

लिए प्रायः होता है। क्योंकि निर्देश (प्रेरणा और आदेश) मुख्य रूप से मुख से ही दिया जाता है, हाथ आदि की चेष्टाएं इसमें सहायक तो हो सकती है, परन्तु इस प्रसंग में उन्हें प्रधानता नहीं दी जा सकती। इस आधार पर हम कल्पना कर सकते हैं कि जो व्यक्ति या वर्ग समाज का निर्देशक और पथ-प्रदर्शक रहा है, उसे ही इस मन्त्र में ब्राह्मण के रूप में इंगित किया गया है।

विविध आघात-प्रतिघातों से शरीर की सुरक्षा का कार्य बाहुओं द्वारा सम्पन्न होता है। यहां 'कृतः' क्रिया का प्रयोग रक्षा काउ त्तरदायित्व सौंपना इस अर्थको सूचित करता। इसलिए भी समाज की रक्षा करने वाले, पीडाहारी व्यक्ति अथवा वर्ग विशेश के लिए राजन्य (क्षत्रिय) शब्द का प्रयोग तर्कसंगत प्रतीत होता है। यही स्थिति उदरपूर्ति के लिए सामग्री जुटाने वाले वैश्य की है।

उपर्युक्त मन्त्र में 'अजायत' क्रिया प्रयोग केवल शूद्र के प्रसंग में हुआ है। इससे ऐसा प्रतीत होता है कि शूद्रों की उत्पत्ति बारम्बार होती रही है। यहां प्रश्न होता है कि 'होना' और 'उत्पन्न होना' इन दोनों क्रियाओं में मूलभूत अन्तर क्या है? 'होना' क्रिया सत्ता या स्थिति के सातत्य को सूचित करती है, 'जबकि उत्पन्न होना' पद सत्ता की आकस्मिक उपलब्धि को बोधित करता है इस आधार पर मैं कहना चाहूंगी कि ब्राह्मण आदि वर्गों में अपने-अपने कर्तव्यों के प्रति निष्ठा प्रायः सतत रही है। परन्तु इन्हीं वर्गों में से एक आध व्यक्ति में अपने कर्तव्य-पालन की क्षमता का अभाव भी दृष्टिगत होता है। ऐसी स्थिति में उन्हें न तो विशिष्ट कर्तव्य-निर्वाह के लिए उत्तरदायी माना जा सकता था, जिससे उन्हें स्वतंत्रता पूर्वक कार्य करने का उत्तरदायित्व सौंपा जा सके और न ही आयोग्य मानकर समस्त कार्यो से अलग करना उचित माना जा सकता था। इसलिए उनके सामर्थ्य और श्रम का उपयोग करने के उन्हें ब्राह्मण आदि का सहायक बनाया जाता रहा है अर्थात् उनके (ब्राह्मण आदि के) पूर्ण निर्देशन में किसी कार्य के सम्पादन में उन्हें लगाया जाता रहा है। इस प्रकार योग्यता के अभाववश उत्तरदायित्वपूर्ण कार्य न सौंपने के कारण ही उन्हें शूद्र वर्ग मे रखा गया है। इस वर्ग में ब्राह्मण आदि वर्गों से व्यक्ति का प्रवेश उसकी अक्षमता

के कारण समय-समय पर होता रहता है। इसलिए 'अजायत' क्रिया का प्रयोग शूद्र वर्ग में कुल परम्परागत निरन्तरता का निषेध करता प्रतीत होता है, अर्थात् शूद्र वर्ग की कोई कुल परम्परा नहीं रही है। उसकी सन्तति को इस वर्ग का सदस्य स्वभावतः नहीं माना जाता रहा है। योग्यता अर्थात् कार्य-सम्पादन में अक्षमता की स्थिति में भले ही शूद्र की कोई सन्तान इस वर्ग में रह जाए।

उपनिषदें भी वर्ण–व्यवस्था के प्रसंग में गुण-कर्म-स्वभाव को ही महत्व देती प्रतित होती है। इसी कारण छान्दोग्योपनिषद् में अध्ययन के विषय में वेदों सहित अनेक विद्याओं के साथ ब्रह्मविद्या और क्षत्रविद्या का नामतः परिगणन किया गया है।[1] विद्याओं के ये दोनों नाम ब्राह्मण और क्षत्रियों के गुण-कर्म से सम्बन्धित होने का ही संकेत देते हैं। बृहदारण्यक उपनिषद् में गार्गी के प्रश्न का अन्तर देते हुए याज्ञवाल्य स्वीकार करते हैं कि ब्रह्मविषयक ज्ञान को प्राप्त करके ही ब्राह्मण अपने जीवन के लक्ष्य को पूर्ण करता है।[2] इसलिए एक अन्य प्रसंग में वही कहा गया है कि ब्राह्मण उस परमतत्त्व को जान कर प्रज्ञावान् बने।[3] तत्त्वज्ञान ब्राह्मण का सबसे मुख्य गुण होता। तत्त्वज्ञान के कारण उसके हृदय के सर्वविध संशय मिट जाते है और वह इतना प्रामाणिक हो जाता है कि उसका जीवन ही आदर्श बन जाता है। इसी कारण तैत्तिरीय उपनिषद् में स्नातक को दीक्षान्त उपदेश देते हुए कहा गया है कि तुम्हें जीवन में जब भी कभी कर्तव्याकर्तव्य विषयक अथवा आदर्शचरित्रविषयक विचिकित्सा हो, उस समय तुम्हें श्रेष्ट ब्राह्मणों के पास जाकर

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१. (क) अध्येमि · देवविद्याम् ब्रह्मविद्याम् भूतविद्याम् क्षत्रविद्याम्।
छन्दोग्योपनिषद् ७/१/२

(ख) विज्ञानेन वै ऋग्वेदं विजानाति······ देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्याम् नक्षत्रविद्याम् ~····। छान्दोग्योपनिषद्, ७/७/१

२. अथ य एतदक्षरं गार्गी विदित्वा अस्माल्लोकात् प्रैति स ब्राह्मणः।
बृहदारण्यक उपनिषद्, ३/८/१०

३. तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः।
बृहदारण्यक उपनिषद्, ४/४/२१

बैठना चाहिए और उनके जीवन का अवलोकन करना चाहिए। वे जीवन में जैसा व्यवहार करते हों, तुम उन्हें प्रामाणिक मानो और वैसा ही आचरण करो।[1] बृहदारण्यक उपनिषद् में भी ब्राह्मण को सर्वविध संदेहों से रहित होने के कारण समस्त पापों और राजसिक विकारों रहित माना गया है।[2]

वर्ण–व्यवस्था में गुण-कर्म स्वभाव के महत्त्व को समझते हुए ही शिखा-सूत्र (यज्ञोपवीत) रहित सन्यासी के लिए भी ब्राह्मण शब्द का प्रयोग किया जाता है। इस तथ्य की पुष्टि जाबाल उपनिषद् से होती है। जहां महर्षि अत्रि के प्रश्न का उत्तर देते हुए याज्ञवल्क्य कहते हैं— यत: संन्यासी यज्ञोपवीत के अभाव में भी शुचि (पवित्र) अद्रोही, [illegible] आदि से रहित और भिक्षाजीवी होता है, अत: उसे ब्राह्मण ही माना जाता है।[3] किसी को ब्राह्मण अथवा क्षत्रिय केवल विद्यावान् होने से ही नहीं कहा जाता, जबतक वह विद्या उसके स्वभाव का अंग न बन जाए, उसका गुण न बन जाए। इस रहस्य को बृहदारण्यक उपनिषद् में अत्यन्त सहजभाव से प्रकट करते हुए कहा गया है कि ब्राह्मण को चाहिए कि वह पाण्डित्य को नि:शेष कर, पूर्णविद्वान् होकर, सरलता से निरभिमान होकर बालभाव से जीवन जीने की इच्छा करे। जब सरलता रूप बालभाव और पाण्डित्य जीवन में प्रतिष्ठित हो जाए, तो वह मुनिभाव को अपनाने का प्रयत्न करे। जीवन में मुनिभाव के प्रतिष्ठित हो जाने

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१. ये के च अस्मच्छ्रेयांसो ब्राह्मणा:। तेषां त्वया आसनेने प्रश्वसितव्यम्। अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्। ये तत्र ब्राह्मणा: सम्मर्शिन:। ·· यथा ते तत्र वर्त्तेरन् तथा तत्र वर्त्तेथा:। अथाभ्याख्यातेषु ये तत्र ब्राह्मणा: सम्मर्शिन:। ·· धर्मकामा: स्यु:। यथा ते तेषु वर्त्तेरन् तथा तेषु वर्त्तेथा:। तैत्तिरीयोपनिषद् १/११/३-५

२. विपापो विरजो अविचिकित्सो ब्राह्मणो भवति।- बृहदारण्यक उपनिषद्, ४/४/२३

३. अथ ह एनमत्त्रि: पप्रच्छ याज्ञवल्क्यम्·· अयज्ञोपवीती कथं ब्राह्मण: स होवाच ····· शुचिरद्रोही भैक्षणो ब्रह्मभूयाय भवति। जाबाला उपनिषद्—५

पर वह पूर्ण ब्राह्मण बनता है। इसके बिना किसी को ब्राह्मण समझना आर्त अर्थात् कष्ट कर है।[1] ब्राह्मण, क्षत्रिय आदि वर्णों में गुण-कर्म-स्वभाव की महत्ता होने के कारण ही शरीर की रक्षा करने वाले प्राणों को भी क्षत्र (क्षत्रिय) कहा जाता है।[2]

वाधूल स्मृति में गुणकर्म स्वभाव के अनुसार वर्ण–व्यवस्था की स्वीकृति का संकेत बहुत स्पष्ट रूप से प्राप्त होता है। वहां कहा गया है कि शान्त स्वभाव वाला, मन को वश में रखने वाला, क्रोध के वश में न होने वाला, आत्मजयी और जितेन्द्रिय श्रेष्ठ व्यक्ति शूद्र ही होता है—

शान्तं, दान्तं जितक्रोधं जितात्मानं जितेन्द्रियम्।
तमग्रयं ब्राह्मणं मन्ये शेषाः शूद्रः प्रकीर्तिता। ।।[3]

लघु आश्वलायन स्मृति में यह स्वीकार किया गया है कि किसी भी कुल में उत्पन्न व्यक्ति यदि अपने कर्म का परित्याग कर देता है, पराधीन वृत्ति होकर जीता है, वह व्यक्ति अधीतविद्य होता हुआ भी शूद्र के समान हो जाता है। इसी प्रकार जो द्विज वेदों का अध्ययन न करके अन्यत्र परिश्रम करता है, वह श्रेष्ठ कुल में उत्पन्न होकर भी कुलसहित शूद्र हो जाता है—

यश्च कर्मपरित्यागी पराधीनस्तथैव च।
अधीतोऽपि द्विजश्चैव स च शूद्रसमो भवेत्।।
अनधीत्य द्विजो वेदानन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः।।[4]

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१. तस्माद् ब्राह्मणः पाण्डित्यं निर्विध बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्य अथ मुनिरमौनं च मौनं च निर्विद्य अथ ब्रामह्णः। अतोऽन्यदर्त्तिम्। वृहदारण्यक उपनिषद्, ३/५/१

२. क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते ह एनं प्राणः क्षणितोः प्रक्षत्रमत्रमाप्नोति।— वृहदारण्यक उपनिषद्, ५/१३/४

३. वाधुल स्मृति, १९३½, पृ० सं० २६४१।

४. लघु आश्वलायन स्मृति, २२/२२-२३

यहां पूर्व पद्य में द्विज को विद्यावान् होते हुए भी कर्मपरित्यागी होने से शूद्र के समान होने की बात कही गयी है, जब कि द्वितीय पद्य में विद्या का अभाव होने पर उसका पूर्णतः शूद्र होना स्वीकार किया गया है।

इसी प्रकार वाधूल स्मृति में कहा गया है कि अन्य गुणों के होते हुए भी गृहस्थ ब्राह्मण यदि यज्ञ-यागादि नहीं करता, तो वह ब्राह्मण नहीं रह जाता पतित हो जाता है—

कृतदारो न वै तिष्ठेत् क्षणमप्यग्निना विना।
तिष्ठेत चेद्द्विजो ब्राह्मं त्यक्त्वा तु पतियो भवेत्॥[1]

इसी स्मृति में एक अन्य स्थल पर यह भी कहा गया है कि जो विप्र मोहवश विधिपूर्वक देवाराधन नहीं करता अर्थात् सन्ध्योपासन और अग्निहोत्र आदि नहीं करता न ही वलिवैश्वदेव यज्ञ करता है, वह निश्चय ही शूद्र हो जाता है—

देवताराधनं चैव वैश्वदेवं यथाविधिः।
न कुर्याद्यदि मोहेन स चण्डालो न संशय॥[2]

कपिल स्मृति के अनुसार तीन अथवा चार बार हिरण्यगर्भ दान करने से शूद्र मौञ्जीबन्धन अर्थात् यज्ञोपवीत धारण करने का अधिकारी हो जाता है और यज्ञोपवीत धारण करने के अनन्तर वह पूर्ण ब्राह्मण हो जाता है—

हिरण्यगर्भत्रितयदानमात्रेण तत्क्षणात्।
हिरण्यगर्भदानस्य चतुर्वारकृतस्य तु।
महिम्ना वृषलस्यापि मौञ्ज्यामधिकृतिर्भवेत्॥
ततोऽपि कृतया मौञ्ज्या शूद्रो ब्राह्मण्यमृच्छति।[3]

कपिलस्मृतिकार की यह भी मान्यता है कि श्रेष्ठ ब्राह्मण किसी भी व्यक्ति के गुण-कर्म स्वभाव को देखकर यह निर्धारित करता है कि वह अमुक वर्णविशेष का है, जिसके फलस्वरूप अतिशय हीन कुल में उत्पन्न व्यक्ति भी उच्च वर्ण का अंग (सदस्य) हो जाता है—

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१. वाधूलस्मृति, १५३, पृ० २६३७।
२. वाधूल स्मृति, २२४, पृ० २६४४।
३. कपिलस्मृति ८८३½, ८६६-८६७½

अकर्तुमन्यथाकर्तुं कर्तुं सर्वं विचक्षणः ।
दुर्वर्णानपि सद्वर्णानिवशाद् कुरुते क्षणात् ॥[1]

कर्मणा वर्ण-व्यवस्था के प्रसंग में आचार्य मनु का यह वचन अत्यन्त महत्त्वपूर्ण है, जहां उन्होंने व्यवस्था दी है कि गुण-कर्म-स्वभाव के अनुसार किसी भी वर्ण में परिगणित होने के बाद भी व्यक्ति यदि उस वर्ण के अनुकूल कर्मों का आचरण नहीं करता है, तो वह न केवल दास अर्थात् शूद्र हो जाता है, अपितु उसे एक प्रकार से दण्ड के रूप में शत्रुओं का दास होना पड़ता —

स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णा ह्यनापदि ।
पापान्संसृत्य संसारान्प्रेष्यतां यान्ति दस्युषु ॥[2]

महाभारत के शान्तिपर्व में सत्य, दान, अद्रोह, क्रूरता का अभाव (दया), त्रपा, अघृणा (प्रेम) और तप आदि गुण जिन लोगों में प्रतिष्ठित हैं, उन्हें ब्राह्मण कहा गया है —

सत्यं दाममथाद्रोह आनृशंस्य त्रपा घृणा ।
तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः ।[3]

इस पद्य में 'दृश्यते' और 'स्मृत' क्रियाएं स्पष्ट रूप से सूचित करती हैं कि कि उपर्युक्त गुणों को देखकर ही कुछ विशिष्ट लोगों के लिए ब्राह्मण शब्द का प्रयोग किया जाता रहा है, जन्म के कारण नहीं ।

इसी प्रकार जिन लोगों में युद्ध आदि की प्रवृत्ति, वेदाध्ययन के प्रति अनुराग, जनसामान्य से कर लेने तथा ब्राह्मण आदि को दान देने की प्रवृत्ति है, उन्हें क्षत्रिय कहा जाता है—

क्षत्रजं सेवते कर्म वेदाध्ययनसंगतः ।
दानादानरतिर्यस्तु स वै क्षत्रिय उच्यते ।[4]

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१. कपिलस्मृति ८८२
२. मनुस्मृति १२/७०
३. महाभारतशान्तिपर्व, १८९/४
४. महाभारत शान्तिपर्व, १८९/५

यहां सेवते संगत:, रति: और उच्चते पद स्पष्ट संकेत करते हैं कि उपर्युक्त गुणों अथवा स्वभाव के कारण ही किसी व्यक्ति को क्षत्रिय माना जाता रहा है।

इसी प्रकार वेदाध्ययन की अभिरुचि के साथ-साथ जिन लोगों में वाणिज्य, पशुरक्षा, कृषि आदि के माध्यम से धनसंग्रह की प्रवृत्ति विद्यमान है, उनकी वैश्य संज्ञा होती है—

वणिज्या पशुरक्षा च कृष्यादानरतिः शुचिः ।
वेदाध्ययनसम्पन्नः स वैश्य इति संज्ञितः ।।[1]

इस पद्य में भी रति: सम्पन्न: और संज्ञित: पद सूचित करते हैं कि कुछ विशेष गुणों के कारण ही कुछ लोगों की वैश्य संज्ञा होती रही है। इसी पद्य में शुचि: पद स्पष्ट रूप से स्वभाव का ही बोधक है, जिसका सम्बन्ध कुल विशेष से नहीं जोड़ा जा सकता।

इसके विपरीत जो लोग सर्वविध उचित-अनुचित भोजन में रुचि रखते हैं, जिनको सद्-सद् कर्म की चिन्ता नहीं है, शुचिता का ध्यान नहीं है, जिन्होंने वेदाध्ययन छोड़ रखा है और और स्वभाव से अनाचारी हैं, वे शूद्र माने जाते है—

सर्वभक्षरतिर्नित्यं सर्वकर्मकरोऽशुचिः ।
त्यक्तवेदस्त्वनाचारः स वै शूद्र इति स्मृतः ।।[2]

शूद्र की परिभाषाभूत इस पद्य में सर्वभक्षरति:, सर्वकर्मकर: अशुचि:, त्यक्तवेद: और अनाचार: पद व्यक्ति विशेष के स्वभाव को ही सूचित करते हैं।

न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ।[3]

महाभारतकार का यह भी मानना है कि पूर्वकाल में समाज का ब्राह्मण आदि वर्गों में विभाजन था ही नहीं। सभी सात्त्विक प्रकृति के थे, सूर्य के समान तेजस्वी थे और ब्रह्मा के पुत्र होने के कारण ब्राह्मण कहे जाते थे। परन्तु कलान्तर में समाज में कुछ लोग काम आदि भोगों के प्रति आसक्त हो गये, तीक्ष्णता और क्रोध उनका

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१. महाभारतशान्तिपर्व, १८९/६
२. महाभारतशान्तिपर्व, १८९/७
३. महाभारतशान्तिपर्व, १८९/८

स्वभाव बनने लगा, वे अपने मूल धर्म को भूलने लगे, राग सम्पन्न हो गये, ऐसे लोगों को क्षत्रिय कहा जाने लगा। जो लोग अपने मूलधर्मों को छोड़कर गोपालन, कृषि आदि से धन संग्रह में जुट गये, वे वैश्य कहलाये तथा जो हिंसा, असत्य और लोभ आदि से ग्रस्त होकर उचित-अनुचित सभी प्रकार के कर्म करने लग गये, जिनकी शुचिता नष्ट हो गयी, वे शूद्र मान लिये गये। इस प्रकार समाज के वे वर्ग कर्मों के कारण ही बने। कर्मों के कारण ही उनके वर्णों (रंगों) में भी कुछ परिवर्तन आ गया। फलतः इन वर्गों को ब्राह्मण आदि वर्णों की संज्ञा दी गयी।[1]

महाकवि कालिदास ने रघुवंश गत इन्दुमति स्वयवर के प्रसंग में सुनन्दा द्वारा मगधराज परंतप का वर्णन कराते हुए 'राजा प्रजारञ्जनलब्धवर्णः[2]' वाक्य में कर्म से वर्ण की प्राप्ति की ओर संकेत किया है।

बौद्धपरम्परा में श्रीमद्भगवद्गीता के समान प्रतिष्ठित धम्मपद में भी यह माना गया है कि जन्म, गोत्र अथवा वंश से कोई व्यक्ति ब्राह्मण नहीं होता। जिसमें सत्य, धर्म और शुचिता गुण विद्यमान हैं, वही ब्राह्मण होता है।[3] इस ग्रन्थ में ब्राह्मण के गुणों का वर्णन ४१ श्लोकों में हुआ है। उनके अनुसार जिनमें मन, वचन और कर्म से दुष्कृत का अभाव है और संयम की प्रतिष्ठा है, वह ब्राह्मण है।[4] ब्राह्मण स्थिर बुद्धि, मेधावी, मार्ग और अमार्ग को जानने वाला तथा प्रशस्त धर्म का अनुष्ठाता होता है।[5] ब्राह्मण व्रती, क्रोधहीन, शीलवान् विद्वान, जितेन्द्रिय और मोक्षमार्ग का पथिक होता है।[6] रागद्वेष, दम्भ और दुरभिमान आदि दुर्गुण उसमें होते हैं[7] इत्यादि।

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१. महाभारत शान्तिपर्व १८८/१, १०-१४ २. रघुवंश ६/२१

३. न जटाहि न गोत्तेन न जच्चा होति ब्राह्मणो।
यम्हि सच्चं च धम्मो च, सो सुखी सो च ब्राह्मणो।। धम्मपद, ३९३
[न जटाभिर्न गोत्रेण न जात्या भवति ब्राह्मणः।
यस्मिन् सत्य च धर्मश्च स शुचिः स च ब्राह्मणः।।]

४. धम्मपद, ३९१ ५. धम्मपद्र, ४०३

६. धम्मपद, ४००

७. यस्स रागो च दोसो च मानो मक्खो च पातितो।
सासपोरिव आरग्गा तमहं ब्रूमि ब्राह्मणं।। धम्मपद, ४०७
[यस्य रागश्च द्वेषश्च मानो भ्रक्षश्च पातितः।
सर्पय इवाराग्रात् तमहं ब्रवीमि ब्राह्मणम्।।]

इस प्रकार हम देखते हैं कि इन सभी प्रसंगों में ब्राह्मण आदि के गुण-कर्म स्वभाव का ही वर्णन हुआ है।

इस प्रकार निष्कर्ष के रूप में हम कह सकते हैं कि समाज के संगठन में वर्ण-व्यवस्था का होना अनिवार्य है और यह वर्ण-व्यवस्था गुण-कर्म और स्वभाव के आधार पर प्रारम्भ की गयी थी और आज भी गुण कर्म स्वभाव के आधार पर समाज मे उपयोगी हो सकती है। कुल-परम्परागत संस्कार भले ही गुण-कर्म और स्वभाव के निर्माण में और व्यवसाय को अपनाने में सहयोगी के रूप में महत्त्वपूर्ण भूमिका निभाते हों, फिर भी कुलपरम्परा के आधार पर वर्ण-व्यवस्था को स्वीकार करना किसी के लिए प्रेरणा का स्रोत नहीं हो सकती, अतः उस वर्गीकरण को वर्ण-व्यवस्था कहा जाना भी उचित नहीं हो सकता।

"वैदिक वर्ण व्यवस्था का वैज्ञानिक आधार"

डॉ० जे०एस० मलिक
परियोजना अधिकारी
प्रौढ़, सतत शिक्षा एवं प्रसार विभाग, गु०कां०वि०वि०, हरिद्वार

वर्ण व्यवस्था को भारत के इतिहास में प्रमुख स्थान प्राप्त है। वर्ण व्यवस्था समाज का एक ऐसा वैज्ञानिक आधार है जो वैदिक काल से लेकर आज तक सम्पूर्ण भारत में विद्यमान है भले ही इस समय समाज विभिन्न जातियों एवं प्रजातियों में विभक्त हो गया है, लेकिन वर्ण व्यवस्था की संरचना एवं वैदिक आश्रम व्यवस्था का स्वरूप अभी भी हमारे सम्मुख स्थित है। समाज में कर्म तत्व सदियों से विद्यमान रहे है जैसे रंग, भेद, ऊंच–नीच, धर्म, मर्यादाएं तथा गुण कर्म आदि। इन सबके कारण समाज का विभाजन अनिवार्य रहा होगा। प्राचीन इतिहास का अध्ययन करने से ज्ञात होता है कि प्राचीन काल में समाज "आर्य" तथा 'दास' वर्ग मे विभाजित था।[1] ऋग्वद के प्रारम्भिक काल में त्वचा को भेद परक आधार माना गया है। इसीलिये भी आर्य तथा दास में भेद का अवलोकन होता है। 'आर्य' तथा 'दास' के संघर्ष का वर्णन ही मिलता है।[2] दास को अव्रत, मृधवाच, अनास तथा अक्रतु कहा गया है अर्थात देवताओं की आज्ञा को अस्वीकार करने वाला, कटुवाणी वाला, चपटी नाक वाला तथा यज्ञ न करने वाला। आर्यो को सदाचरण एवं सदवृत्तियों को अपनाने वाला बताया गया। इस प्रकार पूर्व वैदिक काल में रक्तगत, शरीरगत तथा सस्कारगत प्रजातीय भेद रहा। इसीलिये दोनों वर्गो का अस्तित्व अलग-अलग बना रहा। परस्पर विचारों, निर्दिष्ट कार्यो और अधिकारों के संघर्ष ने समाज को एक ऐसी चुनौती दी जिसके कारण समाज का विभाजन करना अनिवार्य हो गया तथा समाज के विभाजन का वैज्ञानिक आधार तैयार किया गया, जो कर्म व गुण के आधार को पुष्ट करता है।

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१. ऋग्वेद २.२.४. यो दासं वर्ण मद्यरंक:
२. ऋग्वेद १.१७६.६, ३.३४.६

इस प्रकार वर्णों के नैतिक नियम समाज को कर्तव्य परायणता में बांधते है। भारतीय वर्ण व्यवस्था सामाजिक वर्गों की महत्ता और उनके कर्मों की प्रतिष्ठा से सम्बद्ध है। इससे व्यक्ति का बहुमुखी विकास एवं उत्थान सुरक्षित है। अपने वर्ण के कर्मानुसार तथा पुर्नजन्मों के आधार पर मनुष्य अपने संस्कारों को पुष्ट बनाता है। मानव जाति में समानता होते हुए गुण कर्म में अन्तर निहीत है तथा वर्णों में विभाजित होने पर आपस में गहरा सम्बन्ध भी है।

वर्ण–व्यवस्था की वैज्ञानिकता कर्म थी, न कि वंश से क्योंकि जब मनुष्य वर्णानुसार कर्म न करता था वह उस वर्ण से पतित कर कर्मानुसार एवं गुण-धर्म के आधार पर अन्य वर्ण में स्थापित कर दिया जाता था। मनुष्य का मान जन्म स न हाकर कम से था। सुधारवादी आज भी मनुष्यों के कर्म एव गुण के आधार पर ही मनुष्य का मूल्यांकन करते है तथा उनके कतव्यों को स्वीकार करते हैं। इसी कम प्रधान चिन्तन के कारण स्वाभाविक विकास एवं गति थी, जो मनुष्य की उन्नति को सुनिश्चित करती थी तथा उसको अग्रसर होने में मार्ग प्रशस्त करती थी।

ऋग्वैदिक काल के प्रारम्भ में ऐसी पुष्ट वर्ण व्यवस्था नहीं थी जो उत्तर वैदिक काल में स्थापित हो गयी थी। प्रारम्भ में समाज के दो समूह ही अस्तित्व मे थे आर्य तथा अनार्य। इन दोनों समूहों में शरीर रचना, रंग तथा आचार-विचार म काफी अन्तर विद्यमान था। आर्य गौर वर्ण, ऊचे कद, उन्नत नासिका और आकर्षणयुक्त व्यक्ति व्यक्तित्व तथा अनार्य कृष्ण वर्ण अनुन्नत नासिका (चपटी) तथा अनाक्रोपत व्यक्तित्व वाले थे। इन दोनों वर्गों के धार्मिक और सांस्कृतिक कार्यों में भी अन्तर था। इसलिए अनार्यों को अनास [बिना नाक वाला] अव्रत [व्रत न करने वाला], अक्रतु [यज्ञ न करने वाला], अब्रहमन [पूजा न करने वाला] अदेवयु [देवत ओ के प्रति अनासक्त] अक्रमण [कर्महीन] अयज्ञ [यज्ञ न करने वाले] अन्यव्रत [व्रत न रखने वाले] देवभिषु [देवताओं को अपशब्द कहने वाले] कृष्ण योनि आदि शब्दो से सम्बोधित किया गया है। इस प्रकार प्रारम्भिक काल मे समाज इन्ही दो वर्गों में चल रहा था, इसी बीच आर्यो का समाज कार्यो, गुण, रंग एवं धर्म के कारण वर्गीकृत होने लगा।

आर्यों के समाज में प्रारम्भ में दो वर्ण स्थापित किये गये-प्रथम ब्राह्मण द्वितीय क्षत्रिय और बाद में वैश्य–तीसरे वर्ण की स्थापना की गयी जो क्रमश: प्रथम वर्ग मन्त्र रचना, मन्त्र पाठ, याज्ञिक कार्य तथा पोरोहित्य कार्य से सम्बद्ध था। द्वितीय वर्ग शौर्य, युद्ध, समाज रक्षा और क्रूरता से सम्बद्ध था और तीसरा सामान्य लोगों का समूह था जिसे वैश्य कहा गया। यह व्यवस्था उत्तर काल में पुष्ट हो गयी, जो चार वर्णों ब्राह्मण, क्षत्रिय, वैश्य तथा शुद्र में विभक्त थी। यह वर्ण व्यवस्था, वह वर्ण व्यवस्था थी जिसके द्वारा आर्यों ने सर्वश्रेष्ठ समाज की स्थापना की, जो आज तक विद्यमान है। इसके द्वारा मनुष्य के सब कार्य एवं अधिकार नियत कर सुसंस्कृत समाज का गठन किया।

कालान्तर में वर्ण व्यवस्था में भी परिवर्तन हुए हैं। वैदिक काल में मनुष्य अपने श्रेष्ट कर्मों के आधार पर उच्च वर्ग में अपना स्थापन करना जीवन का लक्ष्य मानता था। श्रेष्ठता के प्रयास में बाह्मण तथा क्षत्रिय में प्रतिस्पर्धा रही, जिससे समय-समय पर कई ब्राह्मणों ने पुरोहित कार्य छोड़ शास्त्र धारण किये तथा कई क्षत्रियों ने ब्राह्मण धर्म अपनाया जिनमें विश्वामित्र, विदेह शासक जनक, प्रवाहण जाबलि, अश्वपति केकय और विद्वान शासक अजात शत्रु जैसे क्षत्रियों ने पोरोहित्य, याज्ञिक क्रियायें तथा दार्शनिक गवेषणाओं में पारंगत होकर ब्राह्मण कर्म किया तथा ब्राह्मणों में भी क्षात्र धर्म स्वीकार करने वालों में मुख्य द्रोणाचार्य व परशुराम थे। कालान्तर में पुण्य मित्र शुगं ने भी क्षात्र धर्म स्वीकार कर शुंग वंश की स्थापना की। कण्व, सातवाहन, वाकाटक आदि राजवंश भी ब्राह्मण थे। इन लोगों ने अपने-अपने धर्म एवं कर्म बदले लेकिन वर्ण नहीं बदल पाये। इस विवरण से ज्ञात होता है कि वर्ण व्यवस्था कितनी मजबूत थी। इस सामाजिक वैदिक व्यवस्था का आधार कड़े संघर्ष एवं तप के बाद न्यायोचित व्यवस्था के अन्तर्गत तैयार किया गया।

वैदिक युग में मनुष्य श्रेठ कर्म कर श्रेष्ठ वर्ण–व्यवस्था के अन्तर्गत स्थित होना चाहता था लेकिन आज परिस्थितिवश मनुष्य शूद्र अर्थात निम्नवर्गीय बनाना चाहता है, यह अव्यवस्था का ही घोतक है। आज समाज की स्थिति अव्यवस्थित हो चुकी है।

इस समय के चिन्तन और प्राचीन काल के चिन्तन में रात-दिन का अन्तर आ चुका है। समाज जाति-उप जातियों में विभक्त होने के कारण अपनी वैज्ञानिकता खोता जा रहा हैं। वर्तमान चिन्तकों एवं विचारकों के लिये समाज की व्यवस्थी एक कड़ी चुनौती के रूप में खड़ी होती जा रही है। उस समय नैतिक मूल्य एवं अनुशासित जीवन का ह्रास हो रहा है तथा समाज अराजकता, अनैतिकता की और बढ़ रहा है। मानव भौतिक सुखों में इहीलोक तथा परलोक की सिद्धि मानता है, जो वैदिक सभ्यता और आदर्शों को ग्रसती जा रही है।

आज भी यदि समाज वैदिक सिद्धान्तो एवं व्यवस्था को अंगीकार करता है तो हर क्षेत्र में प्रगति सम्भव है। और प्रगति के लिये वैदिक व्यवस्था की वैज्ञानिकता को स्वीकार करना होगा।

जाति एवं वर्ण-व्यवस्था

गुलजार सिंह चौहान
सहा० पुस्तकालयाध्यक्ष

एक ही जन्म में कर्म के अनुसार वर्ण परिवर्तन हो सकता है जाति और वर्ण को एक मान लेना उचित नहीं है। आज हमारे देश में जाति-भेद की समस्या उग्र रूप धारण किये हुए है। सर्व प्रथम हम जाति शब्द को देखते हैं। जाति शब्द की शास्त्रीय परिभाषा इस प्रकार है— "समान प्रसवात्मिक जाति"।

अर्थात् जो प्राणी अपने जैसी सन्तान पैदा करने की सामर्थ्य रखता हो, उस प्राणी वर्ग की एक जाति होती है। जैसे— भेड़, बकरी की सन्तान भेड़, बकरी ही होगी कुत्ता नही। गाय और बैल की सन्तान गाय और बैल ही होगी, भेड़ बकरी नही। इसी प्रकार मनुष्य की सन्तान मनुष्य ही होगी, पशु नहीं। अर्थात मनुष्य चाहे किसी भी रंग या किसी देश का हो, उसकी सन्तान हमेशा मनुष्य ही होगी। अतः जाति का सम्बन्ध जन्म के साथ जुड़ा हुआ है। अर्थात जाति शब्द का अर्थ ही जन्म है। इस प्रकार जाति और वर्ण एक ही हो सकते क्योंकि जाति का सम्बंध जन्म से है और वर्ण का सम्बन्ध कर्म से है। वर्ण बदल सकता है जबकि जाति नही।

डा० राधाकृष्णन् का भी यही मत है कि वर्ण-व्यवस्था कर्म पर आधारित है जन्म पर नही। आपके अनुसार कुछ ऐसे उदाहरण है जिनमें व्यक्तियों और समूहों ने अपना सामाजिक वर्ण वदल लिया था। विश्वामित्र, अजमीढ और पुरामीढ को ब्राह्मण वर्ण में स्थान दिया गया था, और यहां तक कि उन्होंने वैदिक ग्रन्थों की रचना भी की पास्क ने अपने निरूक्त में वताया है कि सन्तानु और देवापि दो भाई थे, उनमें एक क्षत्रिय राजा बना और दूसरा ब्राह्मण पुरोहित। दास कन्या इलुषा के पुत्र कवष ने एक ज्ञ में ब्राह्मण पुरोहित का कार्य किया था। भागवत में वताया गया है कि धष्ट्र नामक क्षत्रिय जाति उन्नत होकर ब्राह्मण बन गई थी।

वर्ण व्यवस्था की कई व्याख्याएं की गई हैं। ठीक व्याख्या करने वालों में महर्षि दयानन्द सरस्वती का स्थान सबसे ऊपर है। ऋग्वेदादिभाष्य भूमिका [पृष्ठ २३४] में महर्षि ने कहा है कि यह विशेष जाना चाहिये कि प्रथम मनुष्य जाति सबकी एक है,

सो भी वेदों से सिद्ध है। वेद में श्रेष्ठ मनुष्य को आर्य और दुष्ट मनुष्यों को दस्यु कहा है। समाज में श्रेष्ठ और दुष्ट दोनो ही प्रकार के मनुष्य रहते हैं। जब बच्चे का जन्म होता है तब वह अबोध होता है और बडे होने पर उसमें वैसे संस्कार पडते हैं वह वैसा ही बन जाता है। जो बच्चा व अच्छे संस्कारो से वंचित रह जाता है उसमें दुष्ट वृत्तियां विकसित हो जाती है। और वह वैसा ही बन जाता है। जन्म काल से लेकर शिक्षा काल तक व्यक्ति का कोई वर्ण नही होता जन्म से चाहे वह किसी भी वर्ण का हो लेकिन शिक्षा ग्रहण करते हुए वह अपनी रूचि के अनुसार जिस पाठ्यक्रम में विशेष दक्षता हासिल कर लेता है वही उसका वर्ण हो जाता है। व्यक्ति वर्ण का चुनाव स्वयं करता है और इसमें वह अपने गुरू की सहायता भी लेता है।

महर्षि दयानन्द सरस्वती ने जन्म के आधार पर वर्ण व्यवस्था का घोर विरोध किया। उनका कहना था कि यदि किसी का पिता अंधा है तो क्या उसका पुत्र भी अपनी आंख फोड़ लेवे। यदि किसी का पिता कुकर्मी हो तो क्या उसका पुत्र भी कुकर्म को ही करे ? नहीं, जो पुरूषों के उत्तम कार्य हों उनको ग्रहण करना चाहिए और जो दुष्ट का कार्य हो उनका त्याग कर देना चाहिये। काशी में एक व्यक्ति ने महर्षि स जाति भेद के बारे में जानना चाहा तो महर्षि दयानन्द ने कहा कि ब्राह्मणवादि वर्ण जन्मगत नही हो सकते, यदि ऐसा हो तो एक ब्राह्मण के दो पुत्रों मे यदि एक मुसलमान और एक ईसाई हो जाये तो क्या फिर भी वे ब्राह्मण ही कहलायेगें यदि नहीं तो ब्राह्मणत्व कहां रहा इससे यह सिद्ध है कि जो उत्तम कर्म करते है वे ही ब्राह्मादि और जा उच्च वर्ण होकर नीच कर्म करे तो उसको नीच वर्ण में गिनना चाहिए। महर्षि ने यह भी कहा कि जो व्यक्ति धर्म कर्महीन हो जाये उनके यज्ञोपवीत उत्तर देने चाहिए। अर्थात चाहे वह ब्राह्मण के घर में जन्में हो लेकिन अब शुद्र माने जायेगें और उन्हें यज्ञोपवीत धारण करने का कोई अधिकार नही है।

इस प्रकार यह स्पष्ट है कि शिशु चाहे किसी का हो अर्थात ब्राह्मण, क्षत्रिय, वैश्य और चाहे शूद्र का हो सभी समान है। सभी को शिक्षा प्राप्ति के समान अवसर मिलने चाहिये। इसलिए गुरुकुलीय शिक्षा प्रणाली पर जोर दिया गया है। जहां सभी के बच्चों का एक साथ रहना, खाना-पीना, पढ़ना लिखना होता है। अतः हमारा यह मत है कि महर्षि दयानन्द सरस्वती द्वारा बताई गई वर्ण व्यवस्था ही सच्ची वर्ण व्यवस्था है और उसी को अपनाने में राष्ट्र की उन्नति संभव है।

वर्ण-व्यवस्था और इसकी समसामयिकता

डॉ० कृष्ण कुमार
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प्राचीन समय में भारतीय समाज का संघटन वर्ण-व्यवस्था के आधार पर हुआ था। ये वर्ण चार थे– ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। वर्ण परम्परा की रक्षा करना राज्य का धर्म था।[1]

वर्ण-व्यवस्था का प्रारम्भ

भारतीय समाज में वर्ण-व्यवस्था के प्रारम्भ के संकेत 'ऋग्वेद' में उपलब्ध होते हैं। महाभारतकार ने ऋग्वैदिक वर्ण व्यवस्था को स्वीकार करके इसी पद्धति से समाज का विभाजन चार वर्गों में किया था।[2]

वर्ण पद की निष्पति/वृजवरणे धातु से हुई। इसका अर्थ है– वरण करना, चुनना मनुष्य अपने स्वभाव एवं योग्यता के आधार पर अपने वर्ण को चुनता है। प्रारम्भिक काल में यह वर्ण-व्यवस्था गुण-कर्मानुसार रही होगी, क्योंकि उससे पूर्व सम्पूर्ण प्रजा का वर्ण एक ही था।[3] वर्णो का विभाजन उनके व्यवहार के अनुसार किया गया।

परन्तु कालान्तर में वर्ण का निर्धारण जन्म के आधार पर किया जाने लगा। अब यह वर्ण के स्थान पर जातिगत हो गया परन्तु जन्म के आधार पर वर्ण–व्यवस्था

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१. (क) वर्णानामाश्चमाणाञ्च राजा सृष्टोऽमिक्षिता ।।मनुस्मृति ७ ३५।।

(ख) व्यवस्थितार्यमयदिः कृतवर्णाश्रम स्थितिः ।

त्रय्या हि रक्षितो लोकः प्रसीदति न सीरति ।।अर्थशास्त्र-शिक्षासमुद्देश।।

२. ब्राह्मणों मुखतः सृष्टों ब्रह्मणा राजसत्तम ।

बाहुम्यां क्षत्रियः सृष्ट उसम्यां वैश्य एव च ।।

वर्णानां परिचयार्थ त्रयाणां भरतर्षभ ।

वर्णश्चितुर्थं : पश्चात् पद्भ्यां शूद्रोविनिर्मितः ।। महाभारत-शान्तिपर्व ७२.४.५ ।।

३. अमरेन्द्र भया बुद्ध्या प्रजाः सृष्टास्तथा प्रभो ।

एकवर्णाः समभाषा एक रुपाश्च सर्वशः ।। रामायण ३.१०.१६ ।।

को महाभारतकार द्वारा चुनौती दिये जाने पर भी यह प्रयत्न सफल नहीं हो सका। वर्ण का आधार जन्म प्रतिष्ठित हो गया। मनु ने ब्राह्मण कुल में उत्पन्न व्यक्ति को चाहे वह विद्वान् हो या मूर्ख, ब्राह्मण ही माना। वह देवता के समान महान होगा।[1] कालिदास के समय तक वर्ण निर्धारण को जन्म के आधार पर प्रतिष्ठित मान लिया गया था। भारत वर्ष में अभी तक यह व्यवस्था सामान्यतः जन्मानुसार ही प्रचलित है। गुण-कर्म का अधिक महत्व नहीं रहा हैं। यह वर्णगत धर्म अब जातिगत हो गया है।

वैदिक युग का समाज गुण-धर्म के आधार पर चार वर्णों में विभक्त था, जो कालान्तर में जन्म के आधार पर चार जातियों में विभक्त रहा। वर्णों का आधार जन्मगत हो जाना आर्यों के हिन्दुओं के लिए बहुत अधिक हानिकारक रहा। ऐतिहासिक प्रमाणों से यह स्पष्ट है कि हिन्दू समाज के पतन और पराधीनता के लिए यह जन्म गत वर्ण-व्यवस्था बहुत अधिक उत्तरदायी है। अपने महत्व और प्रभुत्व को बनाये रखने के लिए ब्राह्मणों ने जो कि विधि निर्माता थे वर्णों को जन्मगत निश्चित करके जो रुप दिया उसने हिन्दू समाज को छोटे छोटे वर्गों में विभक्त करके पतन के गढ़े में धकेल दिया। बौद्ध धर्म के ह्रास तथा ब्राह्मण धर्म के पुनसन्थान के युग में यह घटना और भी अधिक प्रबल रूप से हुई।

यह बहुत अधिक विस्मयजनक और कष्ट दायक है कि जिस हिन्दू जाति में इतनी अधिक उदारशीलता और ग्रहणशीलता थी, जिसने सारे विश्व में विदेशों में आर्य धर्म और सभ्यता का प्रसार किया था, इस देश में प्रवेश करने वाली सभी आक्रमण कारी जातियें यूनानी, पर्थियन, शक, हूण, कुषाण आदि को अपना अभिन्न अंग बना लिया था, वह हिन्दू समाज इतना अधिक सकीर्ण कैसे हो गया। इस अनुदारता और संकीर्ण मनोवृत्ति का मुख्य कारण वर्णों का जन्मगत हो जाना और उनमें पारस्परिक सम्बन्धों का कठोर हो जाना ही है। इस कारण निम्न वर्णों मे उत्पन्न होने वाले बालकों के और व्यक्तियों के उन्नति के द्वार बन्द हो गये हिन्दू समाज से बाहर के व्यक्तियों को म्लेच्छ मान कर उनके साथ सभी प्रकार के सम्बन्धों का परित्याग कर दिया गया। कहीं हम बाह्यम्लेच्छों के सम्पर्क से दूषित न हो जावें, इस कारण समुद्र-यात्रा और अन्य विदेश यात्राओं को पाप समझा जाने लगा।

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१. अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैववत् तहत् ॥ मनु० ९.३१७ ॥

वर्ण-व्यवस्था की इस कठोरता ने हिन्दू समाज को अकल्पनीय हानि पहुँचायी। वैदिक युग में वर्णो में परस्पर वैवाहिक सम्बन्ध मान्य थे। इनमें रुकावट नहीं थी। अनुलोभ और प्रतिलोभ विवाहों से उत्पन्न सन्ताने अपनी योग्यता और रुचि के आधार पर अपने वर्णो को प्राप्त कर लेती थीं। वर्ण-व्यवस्था के कठोर रूप से जन्मगत हो जाने पर परस्पर विवाह के सम्बन्ध समाप्त हो गये। यदि कभी परस्पर संयोग और विवाह के सम्बन्ध हो भी गये तो उनसे उत्पन्न सन्तानों को वर्ण संकर समझा गया। इनको जाति से बहिष्कृत कर शूद्रो के तुल्य माना गया।

इस समय ब्राह्मणों की श्रेष्ठता का प्रतिपादन करने वाले मनु ने अनुलोभ विवाह की अनुमति तो दे दी, अर्थात् उच्च वर्ण का व्यक्ति निम्न वर्ण की कन्या से तो विवाह कर सकता था, परन्तु यह भी अधिक सम्मानजनक नहीं था। इससे उत्पन्न सन्तान वर्णसंकर थी और उसको अपने पिता का वर्ण नहीं मिल सकता था। मनु ने प्रतिलोभ विवाह का निषेध किया निम्न वर्ण के पुरुष के संयोग से उच्च वर्ण की कन्या में उत्पन्न सन्तान को अति निकृष्ट माना गया। शूद्र पुरुष ब्राह्मण कन्या में यदि सन्तान को उत्पन्न करता है तो वह सन्तान चाण्डाल होगी[1] तथा उसकी सामाजिक स्थिति पशुओं से भी अधिक गिरी हुई होगी। इसका परिणाम यह हुआ कि जाति बहिष्कृत वणसंकरों की संख्या बहुत अधिक हो गई। उनको हिन्दू समाज का बहुत बड़ा कलंक माना गया।

इस जन्मगत वर्ण-व्यवस्था ने शूद्रों को बहुत अधिक हीन अवस्था में कर दिया उनके सम्पूर्ण गौरव और अधिकार को यहां तक कि सम्पत्ति के अधिकार को भी छीन लिया गया। उच्च वर्णो ने शूद्रों पर अकथनीय अत्याचार किये। उनके साथ सभी प्रकार के सामाजिक सम्बन्धों का निषेध कर दिया गया। विवाह आदि सम्बन्धो का तो कहना ही क्या है साथ बैठकर खान-पान भी बन्द हो गये थे। शूद्रों का एक मात्र कार्य अन्य वर्णो की सेवामात्र हो गया। समाज में इनकी अवस्था इतनी हीन और अपमानजनक हो गई कि इनका स्पर्श करना और छाया पड़ जाना भी पाप समझा जाने लगा।

१. मनुस्मृति १०.१२ ॥

इसका अवश्यम्भावी परिणाम यह हुआ कि पद-दलित शूद्र वर्ग में आत्महीनता के भाव तो भर ही गये, उनमें अपनी जाति, धर्म और देश के प्रति गौरव और प्रेम के भाव भी नष्ट हो गये। इस अवस्था में उन्होंने अपने सनातन वैदिक धर्म का परित्याग करके अन्य धर्मों को स्वीकार करने में भी कोई संकोच नहीं किया। पहले तो उन्होंने मनुष्य मात्र के प्रति समभाव का उपदेश देने वाले बौद्ध धर्म को अपनाया। जब भारत पर मुसलमानों और ईसाईयों के आक्रमण हुए और उन्होंने शूद्रों को समानता का दर्जा देने की घोषणा की तो अनेक शूद्र इन धर्मों में दीक्षित हो गये। हीन वर्ण के ये व्यक्ति बड़ी संख्याओं में मुसलमान और ईसाई हो गये।

बौद्धिक कार्य करने वाले ब्राह्मणों ने शारीरिक श्रम को हीन दृष्टि से देखा था शारीरिक श्रम से जीविका उपार्जन करने वालों को उन्होंने शूद्र की कोटि में रखा। इसका परिणाम यह हुआ कि क्षत्रिय और वैश्य भी शारीरिक श्रम को हेय दृष्टि से देखने लगे। ऐसे पेशे, जिनमें कि शारीरिक श्रम अपेक्षित था, शूद्रों के लिये निर्धारित कर दिये गये। पहले शिल्पियों को वैश्य समझा जाता था। राज, बढई, कुम्हार, सुनार, लौहार, ठठरे आदि शिल्पी जो वैश्य वर्ग में आते थे, शारीरिक श्रम करने के कारण शूद्र वर्ग में ढकेल दिये गये। इसका स्वाभाविक परिणाम यह हुआ कि जाति से बहिष्कृत और सामाजिक सम्मान से वंचित इस वर्ग ने बड़ीं संख्या में हिन्दू धर्म का परित्याग करके अन्य धर्मों की दीक्षा ली। यही कारण है कि आज भारत में कारीगरों में हिन्दू कम ही दिखाई देते हैं।

शिक्षा और विज्ञान की प्रगति में भी इस जन्मगत वर्ण-व्यवस्था ने बहुत बड़ा अवरोध उत्पन्न किया। शिक्षा देने का प्रमुख कार्य ब्राह्मण वर्ग का था। प्रथम तो उन्होंने शूद्रों को विद्या-अध्ययन के अधिकार से वंचित किया, तदनतर स्त्रियों को। इस प्रकार समाज का तीन चौथाई भाग विद्या प्राप्त करने के अधिकार से वंचित कर दिया गया।

कालान्तर में वेद आदि शास्त्रों को पढ़ने का अधिकार ब्राह्मण वर्ग का ही रह गया क्षत्रिय और वैश्य, जो पहले वेद-वेदाङ्गों की शिक्षा पाते थे और यज्ञ का अधिकार

रखते थे, केवल अपनी जीविका उपार्जन के लिये मात्र उपयोगी ही शिक्षा प्राप्त करके सन्तुष्ट रहने लगे शनैः शनै ब्राह्मणों में भी विद्या प्राप्त करने के लिए परिश्रम का उत्साह मन्द हो गया। ब्राह्मण को अपने जन्म के कारण ही समाज में सर्वोच्च स्थान प्राप्त हो जाता था। अतः अध्ययन के श्रम के प्रति उनकी रूचि क्यों होती ?

अपने को जन्म के कारण ही ब्राह्मण श्रेष्ठ समझते थे। उन्होंने हिन्दुओं से भिन्न अन्य जातियों को म्लेच्छ कहा और उनके साथ सम्पर्क को दोषयुक्त माना। इस सम्पर्क से बचने के लिये विदेश यात्रायें भी बन्द हो गई। इससे भारत का वैदेशिक व्यापार तो बन्द हो ही गया विदेशों से ज्ञान का सम्पर्क भी समाप्त हो गया। विदेशों में होने वाले वैज्ञानिक आविष्कारों, विशेष रूप से सैन्य विज्ञान से सम्बन्धित आविष्कारों से हिन्दू वंचित रहे। भारत वर्ष की पराधीनता में यह तथ्य बहुत महत्त्वपूर्ण है। भारत की सेनायें वीरता, सहास और संख्या में किसी भी आक्रमणकारी सेना से श्रेष्ठ होने पर भी उनकी वैज्ञानिक युद्ध प्रणाली और उनके नये ढंग के विकसित हथियारों के कारण पराजित हुई।

वर्ण-व्यवस्था की कठोरता के कारण अनेक वर्गों में विभाजित हुये हिन्दू समाज में वर्णो के पारस्परिक सम्बन्धों में मधुरता का अभाव रहा। परस्पर वैवाहिक और खानपान के सम्बन्ध तो समाप्त हो ही गये थे, उनमें संगठन भी नहीं रहा। वर्णों के कर्तव्य निर्दिष्ट थे, अतः प्रत्येक वर्ण अपने ही कार्य को करने में सक्षम था। सैनिक शिक्षा को प्राप्त करने और युद्धों में भाग लेने का अधिकार केवल क्षत्रियों का ही था। परन्तु सम्पूर्ण हिन्दू समाज में क्षत्रियों की संख्या अधिक नहीं थी। देश की अधिक जनसंख्या वैश्यों और शूद्रों की थी, जो सैनिक शिक्षा लेने और युद्धों में भाग लेने के अधिकार से वंचित थे। अतः विदेशी आक्रमणों के प्रति वे उदासीन ही रहे।

इसका परिणाम यह हुआ कि विदेशी आक्रमण होने पर देश की रक्षा करने के लिये उनका मुकाबला करने का उत्तरदायित्व क्षत्रिय राजाओं और उनके वेतन भोगी क्षत्रिय सैनिकों का रहा देश के बहु संख्यक समाज ने युद्धों में भाग नहीं लिया। इस कारण भारतीय सेनायें पराजित हुई। इसका दुष्परिणाम भारतीयों को पराधीनता

के रूप में भोगना पड़ा। यह देश शताब्दियों तक विदेशियों और विजातियों के अधिकार में रहकर दुःख भोगता रहा। भारत वर्ष पर मुसलमानों की विजय तभी हुई, जबकि हिन्दू समाज निर्बल हो गया और इसका पतन हो गया।

आर्यों की हिन्दुओं की वर्ण-व्यवस्था में ऊपर कहे गये दोष वैदिक व्यवस्थाओं को भुला देने के कारण ही सम्भव हुये थे। वैदिक वर्णव्यवस्था में समाज के सभी वर्गों को समान रूप से उन्नति करने के अवसर दिये गये थे। किसी भी वर्ण के परिवार में उत्पन्न व्यक्ति अपनी योग्यता, परिश्रम तथा रुचि द्वारा योग्य वर्ण पा सकता था। एक ही परिवार के सदस्य विभिन्न वर्णों के ब्राह्मण क्षत्रिय वैश्य शूद्र वर्ण के हो सकते थे। अतः वर्णों में परस्पर विरोध और भेदभाव के अवसर नहीं थे।

समाज के सर्वाङ्गीण विकास के लिये यह व्यवस्था बहुत उत्तम थी। अपनी योग्यता और क्षमता के द्वारा अपने अनुरूप कार्य को प्राप्त करके भी विभिन्न वर्णों को अपनी अन्य आवश्यकताओं के लिये अन्य वर्णों पर निर्भर रहना पड़ा था। विद्या, तप और बौद्धिक श्रेष्ठता के कारण ब्राह्मण को यद्यपि समाज में श्रेष्ट स्थान प्राप्त था, तथापि वह शासक नहीं था। व्यवस्था पर उसका नियन्त्रण नहीं था। प्रशासनिक सुविधाओं, आर्थिक आवश्यकताओं और घरेलू कार्यों के लिये उसे क्रमशः क्षत्रिय, वैश्य और शूद्र का आश्रय लेना होता था। इसी प्रकार क्षत्रिय शासकों के प्रशासनिक कार्यों पर ब्राह्मणों का अंकुश रहता था और धन की प्राप्ति के लिये वे वैश्यों पर निर्भर थे। इस प्रकार एक वर्ग अपने कार्यों को करते हुये भी अन्य वर्णों के सहयोग के बिना जीवन-यापन नहीं कर सकता था। अपने-अपने स्थान पर सभी वर्णों का महत्त्व और सम्मान था। वैदिक मन्त्रों में सभी वर्णों के लिये प्रेम तथा सद्भाव की प्रार्थना की गई है।[1]

वर्ण-व्यवस्था का जो प्राचीन रूप रहा और कालान्तर में वह जिस रूप को धारण करता गया, उसका पाश्चात्य विचारकों ने भी गहन अध्ययन किया हैं। एक ओर जहां उन्होंने इसकी कटु आलोचना की है[2], वहीं दूसरी ओर प्रशंसा भी की है।[3] समाज के संगठन की यह परम्परा अद्भुत है। इसका सादृश्य अन्यत्र दुर्लभ है। वर्तमान समय में भी यह किसी न किसी रूप मे अस्तित्व में है ही।

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१. रुचं नो धेहि ब्राह्मणेषु रुचं राजसु न स्कृधि।
रुचं वैश्येषु शूद्रेषु मयि धेहि रुचा रुचम्॥ यजुर्वेद १८.४८

२. Ancient law Mai:— पृ० १७

३. Vision of India पृ० २६२–२६३

वैदिक वर्णव्यवस्था का ऊपर का रूप प्राय: सभी सभ्यताओं में किसी न किसी रूप में मिल सकता है। समाज को शिक्षकों की और विधि निर्माताओं की आवश्यकता होती है। शासन-व्यवस्था के संचालन के लिये प्रशासकों की तथा देश रक्षा के लिये सैनिकों की आवश्यकता रहती है। समाज की आर्थिक आवश्यकताओं को पूरा करने के लिये कृषक, पशुपालक, उपयोगी-शिल्पी-व्यापारी होते हैं। शिल्पी विविध सामानों का निर्माण करते हैं। विविध सेवाओं को सम्पन्न करने के लिये सेवक भी रहते हैं। वैदिक ऋषियों ने इन आवश्यकताओं का वर्गीकरण करके सामाजिक आवश्यकताओं को चार वर्गों में विभक्त किया था। इन आवश्यकताओं की पूर्ति के लिये ब्राह्मण, क्षत्रिय, वैश्य और शूद्र वर्णों की व्यवस्था हुई।

वर्णों के इस विभाजन ने समाज की बौद्धिक, प्रशासनिक और आर्थिक उन्नति में महत्वपूर्ण योग दिया था। सर्वथा वर्ग हीन समाज की कल्पना अक्रियात्मक और असम्भव है। विभिन्न सामाजिक कार्यों के लिये वर्गों की रचना किसी न किसी रूप में करनी ही होती है। इसमें दोष तभी उत्पन्न होता है, जब किसी की योग्यता एवं क्षमता का विचार न करके, वंशपरम्परा को आधार बना कर उसके कार्य को सुनिश्चित कर दिया जावे। वैदिक वर्णव्यवस्था के मूलरूप को भुला देने के कारण ही हिन्दू समाज में जातिगत और वर्णगत संकीर्णतायें उत्पन्न होकर देश और जाति का पतन हुआ।

वैदिक वर्णव्यवस्था वस्तुत: समाज के कार्य को सुचारू रूप से संचालित करने का मार्ग था। यह सामाजिक आवश्यकताओं के समाधान का परमप्रभु ने प्रणति किया था और ऋषियों ने इसको प्रवर्तित किया था। अपनी सभी सामाजिक आवश्यकताओं की पूर्ति इस मार्ग में है। इसमें वर्णगत विशेष या भेदभाव का कोई स्थान नहीं है। वर्तमान युग में जो समाज में जातिगत विद्वेष तथा भेद के भाव दृष्टिगोचर होते हैं, उनका मूल कारण यही है कि समाज के नेताओं ने वर्ण को जाति के रूप में परिवर्तित कर उसको जन्मगत स्वरूप दे दिया। आज भी सामाजिक जातिगत विद्वेष और भेदभाव की चिकित्सा यही है कि वर्णों का आधार जन्म को न मान कर गुण-कर्म एवं योग्यता-क्षमता को प्रदान किया जावे। यही वैदिक संकल्पना है और यही परमप्रभु परमात्मा का आदेश है।

वैदिक वर्ण व्यवस्था का वैज्ञानिक आधार

डॉ० जय किशन प्रसाद खण्डेलवाल
वृन्दावन शोध संस्थान वृन्दावन

यजुर्वेद में उल्लिखित "आ ब्रह्मन् ब्राह्मणों"। (२२ २२)

इत्यादि वैदिक प्रार्थनाएं राष्ट्रिय एकता को प्रस्तुत करती है। वैदिक संस्कृति में किसी भी प्रकार का भेदभाव नहीं था सभी को अपनी-अपनी क्षमता के अनुरूप कार्य आवंटित था, सभी मिलकर समाज की उन्नति में सहायक होते थे।

वैदिक आदर्शों से अनुप्राणित वर्णव्यवस्था में ऊंच-नीच का भाव नहीं था। इसका आधार मानवता के सम्मान के लिए था। इसीलिए इस व्यवस्था को अत्यन्त महत्वपूर्ण माना गया है। "न मानुषात् श्रेष्ठतरं हि किंचित्" का उद्घोष मानवीय गौरव की भावना को अभिव्यक्त करता है। शूद्र वर्ण के व्यक्तियों ने भी वैदिक ऋषित्व के सम्मानपूर्ण पद को प्राप्त किया है। ऋग्वेद में भी कहा है—

"अज्येष्ठासो अवनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय।" (ऋ. ५ ६०.५)

वेद स्पष्ट घोषित करता है कि न कोई बड़ा है न छोटा है— ये सभी भ्राता सौभाग्य के लिए साथ-साथ बढ़ते हैं। इसी आधार पर अथर्ववेद (१६.६२.१) में मनुष्यों को निर्देश दिया है— "प्रियं सर्वस्य पश्यत उत शूद्र उतार्यें।" कि शूद्र और आर्यं सबका प्रियत्व देखें।

यजुर्वेद (१८ ४८) में परमेश्वर से ब्राह्मण, क्षत्रिय, वैश्य और शूद्र सबमें समान रूप से शोभा या दीप्ति का आधान करने की प्रार्थना की गई है, जिससे सबका समान कल्याण हो और कोई भी अपमानित न हो— रुचं नो देहि ब्राह्मणेषु रुचं राजसु नस्कृधि।

रुचं विश्येषु शूद्रेषुमयि धेहि रुचा रुचम्॥ (यजु० १८ ४८)

सबकी समान समृद्धि से ही समाज की समृद्धि संभव है। समाज के सभी अंगों के स्वस्थ रहने पर समाज उचित दिशा में प्रगति कर सकता है। समस्तसमाज में बन्धुत्व, मित्रता की भावना वैदिक समाज व्यवस्था का आदर्श है। इसीलिए यह निश्चय व्यक्त किया गया कि हम एक दूसरे को मित्र की दृष्टि से देखते हैं— मित्रस्य

चक्षुषा समीक्षा महे (शुक्ल यजु. ३६.१८) तभी यह सदिच्छा व्यक्त होती है कि सब दिशाएं हमारी मित्र हो जाएं— सर्वा आशा मम मित्रं भवन्तु (अर्था १९.१५.६) इस भावना के आधार पर ही वेद का आदेश है कि मनुष्य सब ओर से मनुष्य की रक्षा करें— पुमान् पुमांसं परियातु विश्वतः (ऋ. ६.७५.१४) यह है व्यापक विश्व-परिवार की वैदिक भावना। इसमें ऊंच—नीच का कहीं लेशमात्र भी अवकाश नहीं है। वैदिक परिवार-रचना न तो जाति भेद के आधार पर थी और न वंश परम्परा की सीमित परिधि के भीतर।

वेदों में चारों वर्णों के कर्तव्यों का यथास्थान विधान किया गया है। ब्राह्मण को शिक्षा, क्षत्रिय को रक्षा, वैश्य को व्यापार और शूद्र को शिल्प का कार्य विशेष रूप से दिया गया है—

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यम्, मरूद्भ्यो वैश्यं तपसे शूद्रम् (यजु. ३० ५)

वेदों में चार्सो वर्णो को यज्ञ करने का अधिकार प्रदाद किया गया है। पंचजनाः शब्द के द्वारा ब्राह्मण, क्षत्रिय वैश्य और शूद्र के अतिरिक्त अति शूद्र को भी यज्ञ करने अधिकार दिया गया है।—

जना यदग्निमयजन्त पंच (ऋ० १०.४५.६ यजु०—१२ २३)

वेदों में सामाजिक एकता को सुदृढ़ करने के लिए सहभोज और सहपान का भी प्रावधान है क्योंकि खानपान में सहभागी होने पर ही समाज के प्रत्येक वर्ण के लोगों में आत्मीयता का भाव जाग्रत होता है—समानी प्रपा सह को अन्भागः (अर्था. ३.३०.६)।

वैज्ञानिक आधार—

वैदिक वर्ण व्यवस्था में योग्यता के अनुसार कार्य करने का विधान है। गुण-कर्म के विभाग से वर्ण—व्यवस्था की गई है। जाति के आधार पर यह व्यवस्था नहीं है किन्तु कर्म के अनुसार इसकी व्ययवस्था है इस व्यवस्था के अनुसार चारों वर्णो की समाज को आवश्यता है सबका समान महत्व है, ऊंच नीच का कोई भेदभाव नहीं है। कोई अपने विशेष कुल में जन्म के कारण अस्पृश्य नहीं है। सबके समान सहयोग से ही समाज की उन्नति संभव है। सभी नें समस्त कार्यो को करने की क्षमता नहीं होती। अतः यह पूर्णतया स्पष्ट हो जाता है कि वैदिक वर्ण-व्यवस्था का वैज्ञानिक आधार है और उसका उद्देश्य समाज एवं राष्ट्र की पूर्ण समृद्धि है। इस व्यवस्था से सामाजिक जीवन सुखमय एवं परिपूर्ण होता है।

यास्ककालीन वर्ण-व्यवस्था

डॉ० दिनेशचन्द्र धर्ममार्तण्ड
वेद विभाग, गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार-२४९४०४ (उ०प्र०)

वेदों को यथार्थरूप से समझने एवं तदनुकूल आचरण करने के लिए निर्मित षडङ्ग या वेदाङ्ग साहित्य में यास्क प्रतीत निरूक्त का महत्व पूर्णस्थान है। आचार्य यास्क ने इसमें न ३४ वेदमन्त्रों और ३२ शाखा मन्त्रों की पूर्ण या आंशिक व्याख्या की है।[1] आवश्यकतानुसार इसमें जहां सांस्कृतिक, दार्शनिक एव मनोविज्ञान आदि के विविध विषयों से सम्बन्धित विशेष - परिवेश को ध्यान में रखा गया है, वहीं कहीं-कहीं समाज-विज्ञान को भी यास्काचार्य ने अनावृत किया है। क्योंकि कोई भी रचना तत्कालीन वातावरण से अछूती नहीं रहती इसलिए यास्कीय विरुक्त भी अपने समय की सामाजिक परिस्थिति से अछूना नहीं रहा है। एतत्सम्बन्धी स्थान-स्थान पर निरुक्त में निर्दिष्ट संकेतों के विवेचन से तत्कालीन समाज की एक धुंधली सी झलक मिलती है। इन संकेतों के स्रोत मुख्य रुप से यास्कीत निर्वचन और उनके मन्त्रों की व्याख्या है। जिनका दोहन करके यास्क कालीन सामाजिक वर्ण-व्यवस्था की पृष्ठभूमि देने का प्रयास है।

यास्क के समय में सामाजिक संगठन बहुत सुगठित, सुश्लिष्ट तथा निर्दोष था। समाज का आधार वर्णव्यवस्था थी, जाति-व्यवस्था नहीं। समाज में ५ जन थे :– १ ब्राह्मण २. क्षत्रिय ३. वैश्य ४ शूद्र तथा ५. निषाद। उनमें प्रथम चार जन वर्ण कहलाते थे और पांचवा जन सम्भवत: आर्यो भिन्न किन्तु आर्यो के रीति तथा धार्मिक क्रियाओं को स्वीकार करने वालों का रहा होगा।[2] जैसा कि निरुक्त ३.८ में उल्लेख मिलता है :— 'पञ्चजना : ········चत्वारों वर्णा, निषाद पञ्चम इत्यौपमन्यव :। निषादः कस्मात् ? निषण्णमस्मिन् पापक्रमिति नैरुक्ता:।'

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१. द्र.: चन्द्रमणि विद्यालंकार पालीरत्नकृत वेदार्थ दीपक निरुक्तभाष्य की भूमिका।
२. द्र.: पं. शिवनारायण शास्त्री, नि०मी०, पृ० ३७०

नि० २.१० के अनुसार कोई क्षत्रिय अपना क्षात्र कर्म छोड़कर यदि ब्राह्मण का कर्म करने लग जाता था। वह पुरोहित बनकर यज्ञ भी करवाया करता था। इस सन्दर्भ में यास्काचार्य ने एक आख्यान का उल्लेख किया है :— 'स शन्तनुः कनीयानभिषेचयाञ्चक्रे। देवापिस्तपः प्रपेदे तमुवाच देवापिः पुरोहितस्तेऽसानि, याजयामि च त्वेति।'

अस्पृश्यता:– यास्ककालीन समाज में परस्पर छुआ-छूत भी नहीं थी। पञ्चजना मम होत्रं जुषध्वम् (ऋ. सं. १०.५४.४) में अग्निहौत्र करने वाले पञ्चजनों में औपमन्यव आचार्य ने समाज के पांचों अंगों के नाम गिनाये हैं। यदि आपसी स्पृश्यास्पृश्यता होती, तो पांचों जन यज्ञ में एक साथ कभी नहीं बैठ पाते।[1] हां सामाजिक ऊंच-नीच अवश्य था। अपने आचार की पवित्रता तथा विद्या की गरिमा से ब्राह्मण श्रेष्ठता की सीमा माना जाता था, तो निषाद तथा वृषल दूसरी सीमा। निषाद को तो पाप का अधिष्ठान ही समझा जाता था। जैसा कि लिखा है— 'ब्राह्मणवद् वृषलवत्' (नि० ३.१६) तथा, 'निषादः कस्मात्? निषदनो भवति। निषणामस्मिन् पापकमिति' नैरुक्ताः' (नि० ३.८)।

१. असूया। गुण में भी दोष-निकालते रहने की आदत।

२. कुटिलता (अनृजुता) छलकपट, आड़े-टेढ़े तरीके इस्तेमाल करना करते रहना।

३. असंयम। गुरु के आश्रम में रहने के नियमों के पालन में प्रमाद तथा इस प्रकार अनुशासन भंग करना।[2]

आचार्य :– नि० १.४ के अनुसार उस समय आचार्य के तीन कर्त्तव्य होते थे—

१. शिष्य को श्रेष्ठ आचरण सिखलाना - 'आचारं ग्राहयति'।

२. उसे विभिन्न शास्त्रों में पारङ्गत बनाना– 'आचिनोत्यर्थान्'।

३. उसकी बुद्धि को विशद बनाना— 'आचिभेति बुद्धिमिति वा।'

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१. द्र. नि० ३.८ में ऋ. सं. १०.५४.४ की व्याख्या।

२. विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टेऽहमस्मि।
असूयकायानृजवेऽयताय न मा ब्रूया वीर्यवती तथा स्याम्॥

स्वयं यज्ञादि धार्मिककृत्य करना तथा गृहस्थ का पुरोहित बनकर उनके यज्ञादि धर्म-कृत्य कराना भी ब्राह्मण का प्रमुख कृत्य होता था। यज्ञादि धार्मिक प्रसंगों में पुरोहित को सबसे प्रथम प्रमुख - स्थान मिलता था। इसका संकेत यास्क ने नि. २.१२ में इस प्रकार किया है — 'पुरोहितः पुर एनं दधति'।

लोगों में आपेक्षिक श्रेष्ठता विद्या के आधार पर ही मानी जाती थी। किसी एक विद्या में निपुण पुरुष का बहुत सम्मान होता था। उससे अधिक सम्मान होता था पारोवर्यवित् अर्थात् शास्त्र के पारदृश्वा विद्वान् का। पारदृश्वा विद्वानों में भी जो जितना अधिक ज्ञानी होता था, उसका उतना ही अधिक सम्मान होता था:— 'यथा जानपदीषु विद्यातः पुरुषविशेषो भवति। पारोवर्यवित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवति।' नि० १.१६)

क्षत्रिय:— क्षत्रियों में राजा का बहुत सम्मान होता था। राजा को अत्यन्त ऐश्वर्यशाली माना जाता था। जैसा कि निरुक्त और निघण्टु मे लिखा है—(१) राजा राजतेः (नि० २/१२) (२) इरज्यति। पत्यते। क्षयति। राजति। इति चत्वारः ऐश्वर्यकर्माणः। (निघण्टु २.२१)

३. वैश्य— उस समय वैश्य के लिए आम शब्द वणिक् था। व्यापार करना ही उसका प्रधान व्यवसाय होता था। माल को साफ-सुथरा रखना (ताकिग्राहक का आकर्षण हो) उसका प्रमुख गुण-होता था—'वणिक् पण्यं नेनेक्ति' (नि० २.१७)

—५. शूद्र और निषाद की सामाजिक स्थिति, उनके कर्त्तव्य आदि पर और कुछ प्रकाश डालने का अवसर निरुक्त में नहीं आया है। अतः हम उस पर अधिक कहने की स्थिति में नहीं है।

इस प्रकार उपर्युक्त लगभग २० प्रामाणिक संकेतों से निरुक्त में प्रतिबिम्बित यास्ककालीन सामाजिक वर्णव्यवस्था की एक धुंधली-सी झलक मिलती है, जिससे तत्कालीन भारतवर्ष के सामाजिक संगठन पर पर्याप्त प्रकाश पड़ता है।

वैदिक साहित्ये वर्णव्यवस्था

डा० वेदप्रकाश उपाध्यायः आचार्यत्रयः
एम्०ए०डी० फिल्०, डी० लिट्०
अध्यक्षः- संस्कृत विभागे, पंजाब विश्वविद्यालयीये चंडीगढस्थे

वैदिक साहित्ये वर्णव्यवस्थायाः वैज्ञानिक आधारः प्राप्यते। 'वर्णोवृणोते[1] रिति निर्वचनाद् वर्ण शब्दः वरणत्वावछिनत्वव्यवच्छिन्नत्वावच्छिन्न त्वव्यवच्छिन्नत्वमभि-व्यञ्जयति न तु जन्मत्वावच्छिन्न त्वमवबोधयति। वर्णो वरणाद् जातिश्च जन्मना इति वर्णजातिशब्दद्वयं परस्परं भिन्नार्थबोधकतां गतम् इत्यत्र न काचिद् विप्रतिपत्तिः। 'गुणकर्माणि च दृष्ट्वा यथायोग्यं व्रियन्ते ये ते वर्णाः' इति महर्षिदयानन्दसरस्वती सम्मतं वर्णशब्दार्थबोधकं निर्वचनम्।

शतपथब्राह्मणस्य पञ्चम काण्डे 'ब्रह्महिब्राह्मणः' इत्युक्त्वा ब्राह्मणस्य ब्रह्मत्वभावः प्रतिपादितः।[2] ब्रह्मणा वेदेन परमेश्वर स्योपासनेन च सह वर्तमानो विद्याद्युत्तमगुणयुक्तः पुरुषो ब्राह्मणो भवितुमर्हति[3] इति तु सर्वथा सत्यम्। क्षत्रियार्थवाचकः राजन्यशब्दः ऋग्वेद यजुर्वेदयोरुपलभ्यते। 'बाहू राजन्यः कृतः' इत्यत्र शतपथब्राह्मणे उक्तं वीर्यं वा राजन्यस्य यद्बाहू।[4] ऋग्वेदादिभाष्यभूमिकायामुक्तं महर्षिदयानन्द सरस्वतीमहोदयेन यः पुरुष इन्द्रः परमैश्वर्यवान् शत्रूणां क्षयकरणाद्युद्धोत्सुकत्वाच्च प्रजापालनतत्परः क्षत्रियो भवितुमर्हति।[5] वैश्यश्च परमेश्वरस्योरूस्थानीयो मतः। 'पशूनां रक्षणं दानमिज्याध्ययनमेव च वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च[6] इति मनुस्मृतौ वैश्यकर्म प्रतिपादितम्। 'पद्भ्यां शूद्रो अजायत' इति श्रुतेः शूद्रवर्णस्य परमेश्वर पादस्थानीयत्वं पुष्यति। यथा शरीरस्याधाररूपेण पादौ मन्येते तथैव शूद्रोऽपि समाजस्याधारः परमेश्वर पादस्थानीयत्वात्।

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१. निरुक्त २.३
२. शब्रा., ५.१.१.११
३. ऋग्वेदादि० पृ० २६७
४. शब्रा ५.४.३.१५–१७
५. ऋग्वेदादि. पृ० २६७
६. मनु० १ ९०

स्मृतिग्रन्थेष्वपि ब्राह्मण क्षत्रियाद्यर्थे वर्णशब्दः लालभ्यते । पुलस्त्यस्मृतौ प्रोक्तम्– वर्णमेकं समाश्रित्य योऽधिकारः प्रवर्तते । वर्णधर्मः स विज्ञेयो यथोपनयनं त्रिषु । (पुलस्त्य स्मृति ४) । वर्णविषये उच्चावचत्वनियमो नैव प्रवर्तनीयः । सत्यौदार्याहिंसादि-गुण सम्पन्नः शूद्रोऽपि ब्राह्मणो भवितुमर्हति । क्षत्रियकुले जातेन विश्वामित्रेण ब्राह्मणकर्म समाश्रितं स्वजीवने ।[1] द्रोणाचार्यः कृपाचार्यः अश्वत्थामा जन्मना ब्राह्मणाः सन्तोऽपि कर्मणा क्षत्रियत्वं गता इति महाभारतस्य शल्यपर्वणि विशदीकृतम् ।[2] क्षत्रियकुलोत्पन्नः गार्ग्यः ब्राह्मणः अभवदिति भागवत पुराणे स्पष्टम् ।[3] पिशध्रनामा क्षत्रिय कुलोत्पन्नो राजकुमारो कर्मणा शूद्रतां जगाम । कैवर्तकन्यायां जातं व्यासं को न वेद । उर्वश्याः पुत्रं वशिष्ठं ब्राह्मणत्वेन सर्वे विद्वांसः जानन्ति । वज्रसूच्युपनिषदः शाङ्करभाष्ये एतादृशाः अनेके दृष्टान्ताः प्राप्यन्ते, येषु कर्मणा वर्णस्वीकारः समाजे प्रतिष्ठापितो बभूवेति सिद्धं भवति ।

वैदिकसंहितासु प्रतिपादिता वर्णव्यवस्था वैज्ञानिकी वर्त्तते सार्वभौमसमाजस्य आधार त्वेन च स्वीकर्त्तुं शक्यते । न केवलं भारतवर्षे अपितु ईरानदेशेऽपि समाजस्य विभाजनं चतुर्षु वर्णेषु आसीत् । पुरोहितः योद्धा–व्यापारी सेवकः इति चत्वारो वर्णाः इस्लाम–धर्मप्रचारात्पूर्वं तत्र तथैव आसन् यथा भारतवर्षे श्रुतिपादिताः चत्वारो वर्णाः स्वस्वकर्मणि निरताः प्रतिपादिताः । येन केनचिदपि पुरुषेण यः वर्णः क्रियते, तस्मिन् रतेन स्वकीय कर्माणि कर्त्तव्यभावनया विधेयानि । चतुर्षु वर्णेषु उच्चावचभावस्त्याज्यः, यतः सर्वे एक वर्णाः परस्परं पूरकत्वेन मता

एव वर्णाः परस्परं पूरकत्वेन मताः ।

१. वाल्मीकीयं रामायणम् बालकाण्ड ७.४

२ महाभारत, शल्यपर्व ३०.१०–११

३. भागवतपुराण ९.२१, १९

'वैदिक वर्ण-व्यवस्था वैज्ञानिक आधारः'

डॉ० हरिगोपाल शास्त्री
प्राचार्यः
महाविद्यालय ज्वालापुरस्य

इदं नास्ति तिरोहितं समस्त शास्त्राटवी परिभ्रमण लब्धमहाविभूतीनां महतां सतां विदुषां यत् निर्धारित विषय घटकानां पदानां व्युत्पत्तिनिमित्तं प्रवृत्तिनिमित्तं वा यावज्जनो न जानीयाद् तावत् असौ विपन्नो वराको वक्ता यदा स्वमपि बोधयितुं न शक्नुयात् कथं तावत् परान् प्रत्यययायितुमसौ प्रयतेत । प्रथमं मया वैज्ञानिक आधारः इति सम्यक् विचारयतैव अग्रे धावितुं पार्यते नान्यथा ।

कमनीय गुणालया महानुभावाः । प्रथमहम् वैज्ञानिक शब्दरहस्य जातमेव स्वलेखनी प्रचारणेन प्रकटयामि । वैज्ञनिक शब्दस्तावत् दाक्षिपुत्रानुसारेण समस्ताष्टाध्यायी घटकेन 'प्रयोजनम्' इति सूत्रेण प्रसिद्धिमाप्नोति, तेन च विज्ञानम्-प्रयोजनम् अस्य इति समुचितां व्युत्पत्तिमनुसरन् विज्ञानशब्दः प्रतीतिपथमलङ्करोति ।

समस्त सारस्वतपारावारीणेन तत्र भवता भगवता महाभाष्यकृता 'गोनर्दीयेन' सूत्रेऽस्मिन् भणितं यत् प्रयोजनं फलं च कारणञ्च । तच्चेत्थम् प्रयोजयते तत् प्रयोजनम् उताहो प्रयोज्यते अनेन तदीय प्रयोजनम् । फलं साधनञ्च व्युत्पत्तिरियं प्रतीतिपथं अवतरत्येव शाब्दिकदार्शनिकालंकारिकादि समस्त शास्त्रार्णव मन्थायमान बुद्धिदण्डानामपरोक्षोऽयमर्थः ।

महामहिमशालिनः अमूल्यमणि-माणिक्यनिधयः, सरस्वती समुपासकाः सज्जनाः । प्रस्तुत विषयो गभीरो विचारणीयश्च । इदं तावत् अतिस्फुटं यत् विचारविषयतायाः संदिग्धतायाश्च कश्चनातिनिकटो अविनाभावसम्बन्धो धूम-धूमध्वजयोरिवास्ति । तथा च न्यायविदां रहस्यमय वचनम्-नासंदिग्धोविचार्यते । परन्तु विलसतिभिः तर्कप्रमाथ युक्तिभिः प्रमाणयितुं साधयितुमिदं शक्यते यद् वैदिक वर्णाश्रम व्यवस्थायाः वैज्ञानिकता अनिच्छद्भिरपि सर्वैर्मानयितव्या । यदा भवद्भिः वैदिक वर्णव्यवस्था इति कथ्यते तदा अमुष्या प्रमाणिकता सुतरामेव स्वतः सिद्धां सम्पद्यते ।

'यतोहि वेदे भवा वैदिकी' इति 'अध्यात्मादिभ्यः ठञ्' इति ठञ् प्रत्ययेन वैदिकी शब्दो सिद्धयति, वेदानां स्वतः प्रामाण्यम् सनेऽपि उच्चैश्शिरसो दार्शनिक मन्यन्ते एव। यदा च प्रतिपादकस्य प्रामाणिकता कस्यापि नास्ति संदिग्धा तदा प्रतिपाद्यस्य वर्णव्यवस्थादिकस्य प्रमाणिकता विषये सन्देहोऽपि न जागर्ति कुतो विचारणीयता। बहवः खलु उच्चावच यज्ञानुष्ठानादयः मानवानां दैनन्दिनिक नित्य-नैमित्तिक आचारादयः आत्मानात्ममोक्षविद्या प्रभतयः ऐहिकमुष्मिक फलकाः अनेके अन्ये च सिद्धान्ता विषयाश्च वेदे प्रतिपादिता, समेऽपि विषया सहृदयैर्विद्वद्भिरहम-हमिकया स्वीक्रियन्ते विशिष्ट ज्ञान जनकाः विलक्षणज्ञानफलकाः चामी इति मन्यन्ते। यथाहि दार्शनिकानां तत्त्वमस्यादि महावाक्यानां परिशीलनेन सर्वैरपि निरतिशय सुखरूपं मोक्षफलं बुध्यते।

ज्योतिष्टोमेन स्वर्गकामो यजेत एवं प्रभुतिभिः ऐहिक परलौकिक फलं प्रयच्छद्भिः अनुष्ठाने प्रतिपादितम् सम्पन्नञ्च फलं, सत्यमेक असदिग्धमेव मन्यन्ते भवन्तः तर्हि किमपराद्धम् वैदिकवर्णव्यवस्थाया वैज्ञानिकता भवनेन।

महानुभावा विद्वांसः मदीय विचारसरण्याम् इदमेव केवलं एकं विदुषां महनीयम् कर्तव्यमस्ति इत्याभति यद् जनतासु तत्तद् विषये प्रसृता प्रसारिता च भ्रान्तिरेव अपसारणीया। तथा च वैज्ञानिक शब्दस्य यथा मया शब्दानुशासन शास्त्रमनुसरता व्युत्पत्तिर्निवेदिता तदनुसारेण संक्षेपेण वैज्ञानिकतालंकृतया वर्णाश्रम व्यवस्थाया वैज्ञानिकता वैज्ञानिक शब्दान्वर्थकता च सुतरामेव विलसति। अनयैव व्यवस्थाया अनेकशोभारतस्य भारतस्य प्राचीना दार्शनिकाः औपनिषदिकाः कर्मकाण्डविषयकाश्च पन्थानः अनादिकालतः प्रचलिताः। अद्यावधि यावत् रेखामात्रमपि स्वावलम्बितम् अध्वानं विमुञ्चन्ति। यदा तु एतादृशीभिः व्यवस्थाभीर हीतानां अन्येषां पश्चिमादि देशानां प्राचीना व्नवस्थाः कश्मिंश्चिदन्धकारगर्ते निमग्ना न खलु जगति स्वजीवित चिह्नं धारयन्ति। अमूषु वर्णाश्रमादि व्यवस्थासु स्वार्थान्धैरैव कैश्चिद् स्वदुरभिसन्ध्या जनतासु व्यामोहो वितान्यते। उचितं तु इदं यत् सम्प्रति सौमनस्य सनन्वितया यया व्यवस्थया प्रजासु स्नेहस्य परस्पर भातृभावस्य प्रबलः समुन्मेषो भवेत् सा सरणिः सर्वैरपि सज्जनै जनैः सम्मिलित प्रयासेन अङ्गीकर्तव्या अङ्गींकरणीया च। नास्ति जगति इद्वशोरोगो यस्य न स्यान्निदानम्। अस्मिंस्तु लघुतम लेखे विचारणीय विषयस्य सत्यपि वाहुल्य विस्तरादहम् बिभेमि। अतः यथा समयं व्याख्याय विषयं विरमामि। इत्यलम्।

"Scientific Base of Vedic Varna System"

Nagendra Nath Misra

HINDU SOCIETY is very ancient and complex. With the passage of time, many traditions and ideas, have got roots in our social organisation. Varna vyvastha, Dharma, Karma and Ashramas are some such systems, which cannot be seperated from our social organisation. With the advancement and spread of education, every system is being scientifically examined and put to the test of time. On the whole the Hindu Society's faith in Dharma and Karma remains unshaken and highly firm and every Hindu is bound to believe basically in the theory of Dharma end Karma.

MEANING OF VARNA

In Nirukta Shri Yaskacharya evolved the word Varna, from the root "Vri" giving the meaning of choice of Varna In this way, Varna is that which a person chooses according to his nature and his work. According to P.V. Kane the word V rna was applied to white complexioned Aryans and black complexioned slaves At a later stage the word came to be used for the four social classes ie. Brahmin, Kshatriya, Vaishya and Shudra.

DIVISION OF LABOUR

The aim of the four Varna system in India was division of labour, similar to the division of labour of Plato and wells. The theory of division of labour is one of the fundamental theories of social organisation. It propounds that for an orderly progress of work in society, it is necessary that it be divided into classes according to natural tendencies. Dr. Bhagwan Das has divided labour under the Indian Varna system in the following classes :-

1) Teacher Class
2) Governing Class
3) Business Class
4) Physical Labourer Class

These are respectively the Brahmins, the Kshtriyas, the Vaishyas and the Shudras. Thus the responsibility of the Brahmins was to see to the proper execution of works like study for knowiedge and teaching, and other religious activities. The governoment of the state. defence and direction were left to the Kshatriyas while the Vaishyas carried on the Agriculture dairy farming and business. The Shudras served the other three Varnas. It is pertinent that this class division is not peculiar to India, it has been the comman feature of all the organised societies of the world.

EXCELLENT AND DEVELOPED SOCIAL ORDER

The Varna system is a developed social system. Social Stratification is found in all the societies but it is difficult to find one as systematic as the Indian Varna system. The object of this system is to put the different powers of man to proper and productive uses in order to maintain the solid, organised and balanced state of society. The Indian scholars-ancient medieval and modern, like Plato of Greece and other world-wide experts gave the highest position in society to Brahmins, experts in the field of thought and spirit. The second place was given to the protectors the Kshatriyas and third to the producer, the Vaishyas and the servants of the society in the fourth place. In the Varna system the higher classes get special rights and prerogatives but special responsibility corresponding to their authority is also attached to it. This is clear from the provision for punishment made by the penal authorities According to MANU, the retribution made for theft should be of the value of 8 times in the case of Shudra, 16 times if the person is a Vaishya, 32 times if a Kshatriya and 64 or 100 times If a Brahmin.

DECENTRALISATION

In this modern age we often talk of decentralisation of power and authority. In the Varna system there was clear glimpse of decentralisation of power. Cetralisation of all the powers of the society in the hand of one class may lead to exploitation and despo-

tism. In the Varna system the bower of shastra or power of know ledge. Power of arms, Powar of wealth, and power of labour were evenly distributed among the Brahmins, the Kshtriyas, the Vaishyas and the Shudras respectively.

In this way, society is made safe from the evil results of centralisation. The reward of their work differed. The Brahmins were rewarded in the form of respect, the Vashyas in wealth and Shudra in rest etc. Thus, by keeping respect, authority and wealth seperate, the society was saved from the present day defects of cetralisation or localisation of power. In this way the Varna system showed a fine synthesis of the fundamentals of social organisation.

The system also resulted in harmonious division of work in the society. Each Varna had its own funtions to perform with the result that there was no vocational disharmony. The system thus helped in the preservance of social integrity. It provided such a sound constitution to the society that it saved it from shattering into pieces, inspite of many political and religious upheavals, which rocked the country during the post thousand years. Thus the system was rightly responsible for stability and contentment by which Indian society has been traced for centuries by others for dignity and decency of head and heart, at all levels.

FOOT NOTES

Since Independence in India every governoment is trying to end cast-system but still it persists because there were and still are certain favourable conditions for it. Some important changes in castesystem, which are evident in India presently are :—

a) The Brahmanic-cult has been challanged. However I feel the pros and cons of the particular issue should be studied before raising an issue just for the shake of opposition. I feel only the scientific analysis is the only solution, instead of fighting issues by differedt groups which will only divided our society.

b) Inter-cast marriages are increasing and should be encouraged as far as possible is healthy—spirit.

c) Orthodoxy of the orthodox people have come under severe criticism.

d) Criticising the Varna-system oulv for the shake of criticism, gives a sense of advancemet to few, who have attained power, Latest example - The removal of Sri T.S.R. Subramaniyam the chief secretary of Uttar-Pradesh (U.P.), only because he was a Brahmin and was not liked by particular section of the Ruling party members of U.P. Governoment. I feel the only solution is that "work-culture" should be gived credence than the Birth on the Varna of the person. It is time we should not stretch things too far only to create distrust among the Varnas.

e) It is pertinent and healthy that today people meet quite frequently irrespective of Varna-consideration at several functions. It is mainly owing to industrialisation and cosmopolitanism way of life.

f) Similarly—owing to scientific advancement and rapid technology and computer envirnoment the people do not follow the Varna-system rigidly. They follow concerned occupations of their choice. The parents irrespectives of Varna system should not be very rigid and allow ther children to choose their subject of study and career, with freedom. Any imposition and regimentation by parents to choose a career of their own liking for the sons and daughters will be counter productive. In fair play it is better to leave it to children However the parents can give guidence or can take the help of teachers, psychologists or career guidence bureau establised in the town or cities.

g) The political people often exploit the caste and Varna system to grind their own axe. Often we hear of "Vote-banks", where elections are fought on caste consideration. On the one hand owing to political patronage they talk of "Mandal Commission" while in reality they perpetuate their own family creed. It is time that the benefit should reach the common man, living in village.

पुस्तक समीक्षा

पुस्तक का नाम– ऋग्वेदीय ब्राह्मणों का सांस्कृतिक अध्ययन।

लेखक– डा० बलवीर आचार्य

प्रकाशक– विद्यानिधि प्रकाशन D- १५४८, गली नं. १०
समीप श्री महागौरी मन्दिर खजूरीखास
दिल्ली—११००६४

वैदिक साहित्य के बारे में भिन्न–भिन्न मत हैं। कुछ विद्वान् अपौरुषेय कहते हैं और कुछ जिनमें कि पाश्चात्य विद्वानों का बहुमत है उन्हें तत्कालीन जीवन का आर्थिक सामाजिक व सांस्कृतिक वर्णन मात्र मानते हैं।

प्रत्येक वेद के अपने ब्राह्मण हैं। प्रस्तुत पुस्तक के लेखक डा० बलवीर आचार्य वैदिक साहित्य व संस्कृत साहित्य के विद्वान् हैं। उनका अध्ययन भी गुरुकुलीय परम्परा से हुआ है। वर्तमान मे वे महर्षि दयानन्द विश्वविद्यालय के संस्कृत विभाग में रीडर है।

प्रस्तुत पुस्तक में पशु हिंसा व पशुयज्ञ पर आठवें अध्याय में विशेष वर्णन किया गया है जो कि अब तक प्रकाशित अन्य ग्रंथों में अप्राप्य है।

प्रथम अध्याय विषय प्रवेश का है। इससे सांस्कृतिक ज्ञान की आवश्यकता, संस्कृति शब्द का अर्थ, ब्राह्मण शब्द का अभिप्राय, वर्ण विषय, ब्राह्मण साहित्य, रचना काल, ऋग्वेदीय ब्राह्मण ग्रन्थो का परिचय और भौगोलिक तत्त्व का वर्णन है। इसमें ब्राह्मण शब्द का वर्णन करता हआ लेखक लिखता है— समाज का कथन है कि "जो परम्परा से मन्त्र नहीं वह ब्राह्मण है और जो ब्राह्मण नहीं वह मन्त्र है।" आपस्तम्ब परिभाषा सूत्र की व्याख्या में कपर्दी का कथन है कि "मनन करने से मन्त्र होते हैं तथा अभिधान करने से मन्त्र ब्राह्मण।" बौधायन धर्म सूत्र में 'वाक्' को ब्राह्मण कहा है। उत्वट तथा महीधर ने श्रुति शब्द का अर्थ ब्राह्मण किया है। ब्राह्मण ग्रन्थों में प्रयुक्त ब्राह्मण शब्द "ब्राह्मण ग्रन्थ" तथा "सन्दर्भ विशेष" को द्योतित करता है। वेबर ने ब्राह्मण शब्द का अर्थ प्रार्थना किया है।

द्वितीय अध्याय में पारिवारिक संगठन का वर्णन है। इसमें गोत्र, प्रवर, परिवार में विघटन, दाम्पत्य जीवन एवं विवाह, धर्म का पालन आदि का वर्णन है। इसमें लेखक अध्याय के प्रारम्भ में लिखता है— परिवार का आधार यौन सम्बन्ध है, जबकि स्त्री–पुरुष के संयोग से सन्तान उत्पन्न होती है। तदनन्तर परिवार के माध्यम से ही सन्तान का लालन-पालन, भारण–पौषण, सेवा–शुश्रूपा होती है। परिवार ही गृहस्थ जीवन में मनुष्य अपने समस्त उत्तरदायित्वें का निर्वाह निठणपूर्वक करता है

और सभी पारिवारिक सदस्यों से व्यक्तिगत और भावनात्मक रूप में आवद्ध होता है। पारस्परिक सहयोग–भावना एवं कर्त्तव्य–बोध परिवार के सदस्यों का मूल आधार है।

तृतीय अध्याय में सामाजिक संगठन वर्णित है। इसमें संकलित विषय है— वर्णव्यवस्था का प्रारम्भ, सामाजिक स्थिति, धार्मिक कर्मकाण्ड का योग, राजसंस्था का योग, ब्राह्मण और राजनीति, क्षत्रिय शूद्र और वैश्यों के गुण कर्त्तव्य और सामाजिक स्थिति।

चतुर्थ अध्याय में तत्कालीन राजनीतिक संगठन का विषय संकलित है। इसमें राज्य की उत्पत्ति स्थापना, शासन पद्धति, साम्राज्य पद्धति, भौज्य पद्धति, स्वराज्य पद्धति, वैराज्य पद्धति, पारमेष्ठ्य पद्धति, राज्य पद्धति, राजा के गुण, कर्त्तव्य, शक्ति और अधिकार, राज्य की आर्थिक स्थिति आदि।

पञ्चम अध्याय में आर्थिक स्थिति के अन्तर्गत कृषि, पशु, वाणिज्य, शिल्पकला, आवास, परिधान, आदि।

षष्ठ अध्याय में वर्णित विषय है— ज्ञान एवं विज्ञान। इसके अन्तर्गत शिक्षा, शिक्षा केन्द्र, अध्यापन पद्धति आदि का वर्णन है।

सप्तम् अध्याय के अन्तर्गत ऋषि और देवता का वर्णन है। ऋषि नाम-गुणवाचक और संज्ञावाचक ऋषि मन्त्रद्रष्टा, मन्त्रकृत् शब्द पर विचार, देव शब्द का अर्थ आदि का वर्णन है।

अष्टम् अध्याय के अन्तर्गत यज्ञ का वर्णन है। इसमें देव पूजा, सङ्गतिकरण, दान, ऋग्वेदादि संहिताओं में द्रव्य यज्ञ का विधान नहीं, याज्ञिक कर्मकाण्ड का विकास और पशुहिंसा का प्रारम्भ, ऋग्वेदादि संहिताओं में पशु–यज्ञ का विधान नहीं है आदि का वर्णन है। ऋग्वेदादि संहिताओं में पशु यज्ञ का विधान नहीं इसके पक्ष में लेखक ने विद्वत्तापूर्वक तर्क दिये हैं।

शशिभानु विद्यालंकार
गुरुकुल कांगड़ी विश्वविद्यालय

गुरुकुल-पत्रिका

शोध पत्रिका

MONTHLY RESEARCH MAGAZINE

सम्पादक :
डॉ० भारतभूषण विद्यालंकार

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वेदाचार्य एम. ए. पी-एच.डी.
प्रोफेसर—वेद विभाग
एवं
निदेशक—श्रद्धानन्द वैदिक शोध एवं प्रकाशन केन्द्र

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विषय सूची :-

श्रुति-सुधा

वाचस्पते पृथिवी नः स्योना योनिस्तल्पा नः सुशेवा।
इहैव प्राणः सख्ये नो अस्तु तं त्वा परमेष्ठिन् पर्यग्निरायुषा।
वर्चसा दधातु ॥ अथर्व १३.१.१७ ॥

हे (वाचस्पते) वाणी के स्वामिन्! (नः पृथिवी स्योना) हमारे लिए पृथिवी सुखकर हो। (योनिः स्योना) हमारे लिए हमारा घर सुखदायी हो। नः तल्पा सुशेवा) हमारे लिए बिछौने सुखदायी हों। (इह एव नः सख्ये प्राणः अस्तु) यहां ही हमारे सख्य में प्राण रहे। हे परमेष्ठिन् (तं त्वा अग्निः आयुषा वर्चसा परि दधातु) तुझको यह अग्नि आयु और तेज से धारण करें।

हे वाणी (वेद) के प्रकटकर्ता परमात्मन्! अथवा आचार्य! यह सम्पूर्ण बिस्तारवती भूमि हमारे लिए सुखदायी हो। इस राष्ट्र में हमारे लिए कहीं भी किसी भी प्रकार का दुख न हो। हमारे घर व हमारे विश्राम के क्षण व साधन हमारे लिए कल्याणकारी हों। हे परमात्मन्! तुम्हारे सखा भाव से ही हमारे प्राण इस शरीर से संयुक्त हैं। हे परम सत्तावान्! इस अग्नि के माध्यम से हम दीर्घायु एवं तेज को धारण करें।

सम्पादकीय

वर्तमान में सम्पूर्ण राष्ट्र में जो उथल-पुथल मची है उसका मूल कारण है अलक्ष्मी! यह अलक्ष्मी है दूषित एवं भ्रष्ट तरीके से कमाया गया धन ! व्यक्ति जिस समय इसका संचय करता है उस समय वह इसके परिणाम के प्रति बिल्कुल नहीं सोचता। इसका एक निश्चित विधान है क्योंकि धन की तीन ही स्थितियां होती है। दान-भोग और नाश। दान के प्रति हम उदासीन हो गए हैं। उदासीन ही क्यों उसके प्रति उपेक्षाभाव करने लगे हैं। भोग की एक सीमा है, परन्तु मनुष्य के लोभ की कोई सीमा नहीं है। अतः नाश ही उसका निश्चित परिणाम होता है। हमारे नेतृत्व की यह दुर्बलता जग-जाहिर हो रही है। अभी न जाने कितने पर्दे उठने शेष है।

यह देश सभी का पेट भरने में समर्थ है। परन्तु जब अन्न उत्पन्न करने का उद्देश्य सबका पेट भरना न होकर निर्यात करके पैसा कमाना हो, और वह पैसा विदेशी बैंकों में जमा करके राष्ट्र को नरक बनाता हो तो वह और भी निकृष्ट हो जाता है। नरक का अर्थ है नीचे गिरना इसकी भी कोई सीमा नहीं है। इस देश का आदर्श रहा है कि तेन व्यक्तेन भुंजीथा मागृधः कस्य स्विद्धनम्। अर्थी की क्षुधा का निवारण करके ही हम भोग करें। यह भूमि विश्व भरा है। यह सबका पेट भर सकती है। परन्तु लालसा एक को भी पूरी नही कर सकती है यह भोग की ओर खींचती हुई अप संस्कृति शीघ्र समाप्त होनी चाहिए। वेद के ऋषि के शब्दों में हमें यही कहना चाहिए।

"या विभर्ति बहुधा प्राणदेजत् सा नो भूमि र्गोष्वप्यन्ने दधातु"

वैदिक सात मर्यादायें

डॉ॰ दिनेश चन्द्र 'धर्ममार्तण्ड'
गु॰कां॰ विश्वविद्यालय, हरिद्वार

विधाता की इस विभूतिमयी विश्वभूति में विविधता देखने को मिलती है। पदे-पदे परिवार समाज, संस्था और देश अपने-अपने नियम, कानून, व्यवस्था एवं सिद्धान्तों में आबद्ध दीखते हैं। नियमों के अनुसार समाज फलता-फूलता है। नियम रहित समाज जंगली और उच्छृङ्खल हो जाता है और वहां अराजकतत्त्व स्वतः ही पैदा हो जाते हैं। वेद इन नियमों को 'मर्यादा' नाम से अभिहित करता है। आचार्य यास्क ने मर्यादा को सीमा का पर्यायवाची शब्द माना है। और इसका अर्थ इस प्रकार किया है—'सीमा मर्यादा। विरतिव्यति देशाविति'।[1] एक भाष्यकार के अनुसार 'मर्यादा' उसको कहते हैं जो मानव का नाश करे या खाये।[2] श्रीपाददा सातवलेकर के अनुसार पाप से बचने की व्यवस्था को 'मर्यादा कहते हैं।[3]

मनुष्य इस सृष्टि की सर्वोत्कृष्ट[4] सुव्यवस्थित और अङ्ग-प्रत्यङ्गों से सुघटित (मर्यादित) कृति है। वह मनुष्य समाज की एक इकाई है। उसको भी अपनी मर्यादा (सीमा) में रहना पड़ता है। जो व्यक्ति मर्यादा में रहता है, नियमों में चलता है, वह मर्यादा पुरुषोत्तम कहलाता है। जिस प्रकार नदी का जल जब तक अपने तटों के मध्य में, मर्यादा में बहता है तभी तक वह जीवन दायिनी व्यक्ति के रूप में स्वीकृत होता है। इसी प्रकार जब व्यक्ति सामाजिक सर्वहितकारी नियमों के पालन में अनुशासित होकर कार्य करता है तभी वह अपने जीवन को तो महान बनाता ही है वलिक अपने समाज देश और जाति को भी ऊंचा उठाता है। वेद के अनुसासर सदाचार की ये मर्यादायें सात है—

"सप्त मर्यादाः कवयस्तत क्षुस्तासामेकामिदभ्यंहुरो गात्।
आयोर्ह स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ॥"
(ऋ १०.५.६, अथर्व. ५.१६)

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१. निरुक्त १ ६
२. देखो दयानन्द संस्थान, दिल्ली से प्रकाशित ऋग्वेद १०.५.६ का भाष्य।
३. देखो अथर्ववेद ५ १ ६ का सुबोध भाष्य।
४. नहि मानुजात् श्रेष्ठतरं हि किञ्चित् (महाभारत)।

अर्थात् तत्वदर्शी ज्ञानियों ने सात मर्यादायें (पाप से बचने की व्यवस्थाएं) बनाई हैं। उनमें से एक का भी जो कोई उल्लंघन करता है, वह पापी बनता है और जो मनुष्य सातो मर्यादाओं से बचता हुआ पाप का भागी नहीं बनता, वह निश्चय से जीवन के स्तम्भ, उच्चतम शक्ति के धाम और जहां अनेक मार्गों की विसृष्टि नहीं, ऐसे सर्बाधार परमेश्वर में और धारक शक्तियों में स्थित होता है।

भाष्यकारों ने इन सात मर्यादाओं की भिन्न-भिन्न प्रकार से कल्पना की है। आ. यास्क ने अपने निरुक्त[1] में इस मन्त्र की व्याख्या करते हुए इन मर्यादाओं को इस प्रकार परिगणित किया है— "स्तेयं, तल्पारोहणं, ब्रह्महत्यां, भ्रूणहत्यां, सुरापानं, दुष्कृतस्य कर्मण: पुन: पुन: सेवां, पातके ऽनृतोद्यम् इति।" (१) चोरी न करना (२) व्यभिचार न करना (३) ब्रह्महत्या न करना (४) गर्भपात (भ्रूणहत्या) न करना (५) मद्यपान न करना (६) किसी बुरे काम की आदत न पड़ना, और (७) पाप हो जाने पर झूठ न बोलना।

सायणाचार्य्य ने अपने ऋग्वेदकभाष्य में इस मन्त्र का अर्थ करते हुए एक तो सात मर्यादायें वे ही स्वीकार की हैं जो आ. यास्क ने लिखी है। दूसरे मनु आदि ने अपने शास्त्रों में जो त्यागने योग्य कामज और क्रोधज दोष लिखे हैं उनमें से प्रधान सात को छाँटकर उनके परित्याग को सात मर्यादायें माना है[2]। वे हमेशा बचना चाहिये इस प्रकार हैं[3]— (१) मद्यपीना (२) जुआ खेलना (३) स्त्रियों में अत्यशक्ति (४) शिकम् खेलना (प्राणियों की हिंसा करना, मांस-भक्षण करना) (५) निरपराध को दण्ड देना (६) कठोर वाणी बोलना, और (७) दूसरों पर मिथ्या दोषारोप करना।

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१. नि० ६.२७

२. कामजेभ्य: क्रोधजेभ्यश्चोद् धृता: पानमक्षा: स्त्रियो मृगया दण्ड: पारुष्यमन्यदूषणमिति सप्त मर्यादा:। यद्वा 'स्तेय गुरुतल्पा-रोहणं ब्रह्महत्यां सुरापानं दुष्कृतस्य कर्मण: पुन:-पुन: सेवां पातके ऽनृतोद्यम्' (नि. ६ २७) इति निरुक्ते निर्दिष्टा: सप्तमर्यादा:। (द्र. ऋ. १०.५.६, सायण भव्य।

३. पानमक्षा: स्त्रियश्चैव मृगया च यथाक्रमम्।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे॥
दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे।
क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा॥ मनु. ७ ५१

आचार्य उद्‌गीय[1] ने यास्काचार्य द्वारा परिगणित और वेङ्कट[2] ने मनुमहाराज द्वारा प्रतिपादित मर्यादायें ही स्वीकार की हैं। चाहे हम यास्क का अर्थ स्वीकार करें और चाहे सायण उद्‌गीय एवं वेङ्कट का। सभी ने जो मर्यादायें प्रतिपादित की है वे पूरी तरह से अनुकरणीय एवं पालन करने योग्य है। उनमें से किसी एक का उल्लंघन करना भी हमारे जीवन को घोर पापी बनायेगा। उनमें से अधिकांश के या सबके उल्लंघन का तो कहना ही क्या। आचार्य प्रियव्रत वेदवाचस्पति के शब्दों में तब तो मनुष्य का जीवन पाप से सना हुआ हो जायेगा[3]। इन मर्यादाओं का उल्लंघन मानव को अधोगति की ओर ले जाने वाला है। जिससे जीवन का तात्पर्य संयम से रहना है। संयम से जीवन व्यतीत करने से जीवन का आधार शक्तिशाली होता है और उत्तम दीर्घ जीवन प्राप्त होता है। इसके साथ ही साथ जो धर्मानुकूल व्यवहार करके अपने जीवन का आधार स्तम्भ बनता है, वह सबके लिए उपमा देने योग्य परमात्मा के स्थान में, स्थिर रहता है। यहां हम निम्न मर्यादाओं पर विस्तार से विचार करते हैं—

पहली मर्यादा है चोरी न करना, दूसरों का धन न चुराना। जो अपने अधिकार में वस्तु है केवल उसका ही उपयोग करना। दूसरों की वस्तु ढेले के समान देखनी और समझनी चाहिए। जैसा कि कहा भी है— 'परद्रव्येषु लोष्ठवत्।' यजु. ४०.१ 'मागृध कस्य स्विद्धनम्'-केअनुसार-दूसरे के धन को ललचाइ दृष्टि से नहीं देखना चाहिए। धर्मशास्त्र कहते हैं—

"अन्यायेनागता लक्ष्मीः, खद्योत इव दीप्यते।
क्षणं प्रकाश्य वस्तूनि निर्वाणं केवलं तमः॥"

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१. सप्त मर्यादा··· स्तेयं तल्पारोहणं ब्रह्महत्यां (या. ६.२७) इति। द्र.- ऋ. १०.५६ पर उद्‌गीथभास्य।

२. कामजेभ्यः क्रोधजेभ्यश्चोद्धृताः 'पानम् अक्षाः स्त्रियो मृगया दण्ड पारुष्यं वाक्पारुष्यम् अर्थभूषणम् (मनुस्मृ० ७/४८,५०) इति सप्तमर्यादाः ···। (देखो, ऋ. १०.५.६ पर वेङ्कटभास्य)।

३. वरुण की नौका, द्वि. भाग, पृ० १७३

अन्याय से आया धन खद्योत (जुगनू) की न्याई चमकता है परन्तु देर तक प्रकाश कर पुनः अन्धेरा हो जाता है। अतः—

अकृत्वा पर संतापं, अगत्वा खल न म्रताम्।
असत्यञ्च सताम्मार्गम्, यत्स्वल्पं तद्वै वसु॥"

किसी को कष्ट न देकर, दुर्जनों के सामने न झुककर, और सन्मार्ग को न छोड़कर जो थोड़ा भी कमाया जाता है, वही बहुत है।

योगदर्शन के अनुसार 'अस्तेय प्रतिष्ठिायां सर्वरत्नोपस्थानम्' (साधनपाद-३७)— चोरी न करने (की मर्यादा) में स्थित हो जाने पर सब रत्न प्राप्त होने लगते है। संक्षेप में अस्तेय (चोरी न करने) का अर्थ यह है कि मन, वाणी और कर्म द्वारा चोरी न करना। मनुष्य अनुचित लोभ और राग न करे, चोरी न करे, डाका न डाले, घूस न लेवे, चोर बाजारी न करे, धोखा न देवे। इन सभी तथा इस प्रकार के कुकर्मो से बचना ही सात मर्यादाओं में से पहली मर्यादा 'अस्तेय' है।

दूसरी मर्यादा है- व्यभिचार न करना, सदाचार का पालन करना। 'मातृवत्पर-दारेषु'–दूसरी स्त्रियों को माता के समान देखना चाहिए। यदि यह मर्यादा न हो तो समाज में चरित्र हीनता फैल जावे। ऋग्वेद में दुराचारी (व्यभिचारी) की बड़े ही कठोर शब्दों में निन्दा की गई है—'मां शिश्न देवा अपि गुऋतं नः' (ऋ. ६.२१.५) अर्थात्, व्यभिचारी पुरुष तथा व्यभिचारिणी स्त्री सत्यधर्म यज्ञ के, अधिकारी नहीं बनते अथवा व्यभिचारी हमारे यज्ञ में न आवे। 'अनर्वायच्छत दुरस्य वेदो घ्नञ्छिश्न देवां अभि वर्पसा भूत।' (ऋ. १०.९९.३)– वह कहीं न रुकने वाला (अनर्वा) इन्द्र व्यभिचारियों को मारकर, और उनके अनेकों द्वारों वाले गढ़ों को तोड़कर धनों को दबा लेता है।' अतः धर्मशास्त्रों ने कहा है—

नहीदृशमनामुख्यं लोके भवति किञ्चन।
यादृशं पुरुषस्येह परदारोपसेवनम्॥ (मनु. ४.१३४)

अर्थात्, संसार में आयु के घटानेवाला और कोई ऐसा पाप-कर्म नहीं है, जैसा कि पर स्त्री- सेवन।

हरणं च पर स्वानां पादाराभिमर्षणम्।
सुहृदश्च परित्यागः त्रयो दोषाः क्षयावहाः॥

दूसरों के धन को छीनना, दूसरों की स्त्रियों से संसर्ग करना और सुहृदों को त्यागना-ये तीनों दोष नाश करने वाले होते हैं।' अतः पुरुष को पुरुषोत्तम बनने के लिए आवश्यक है कि-वह मन से किसी को—

त्रीण्येव पदान्याहुः पुरुषस्योत्तमं व्रतम्।
न द्रुह्येच्चैव दद्याच्च सत्यं चैव परं वदेत्॥

धोखा न दे-शरीर से दान करे-और सदा सत्य वक्ता बने।

मनु महाराज ने व्यभिचारिणी स्त्री और परस्त्रीगामी व्यभिचारी पुरुष दोनों को ही महापापी माना है। ऐसे पुरुष और स्त्री अगले जन्मों में घोर नीच योनियों में जन्म लेकर बड़े भारी कष्ट भोगते हैं। मनुस्मृति में लिखा है कि व्यभिचारी पुरुष अगले जन्म में ब्रह्मराक्षस[1] (प्रेतयोनिवाला ब्राह्मण) और व्याभिचारिणी स्त्री गीदड़ की योनि[2] प्राप्त करती है,' तथा 'पर स्त्री को लोभ देकर बलात्कार करना'[3] तथा किसी भी कन्या को दूषित करना अर्थात् उससे सम्भोग करना[4]' महापाप है।

तीसरी मर्यादा है सुरापान (मद्यपान) न करना। धर्मशास्त्रों के अनुसार सुरापान महापाप है[5]। क्योंकि सुरा पीने के पश्चात् मनुष्य की बुद्धि भ्रष्ट हो जाती और बुद्धि व शरीर उसके नियन्त्रण में नहीं रहते जिसके फलस्वरूप उसके मन में विचार आते, वाणी अपशब्द बोलती है, तथा वह कुकर्म करने लगता है। मनुष्य शुभ कार्य तभी कर सकता हैं, जब उसकी बुद्धि पवित्र हो तथा उसका शरीर व मन नियन्त्रण में हो परन्तु मदिरापान के बाद तो मन, बुद्धि और शरीर तीनों ही भ्रष्ट हो जाते हैं, अपवित्र हो जाते हैं, तथा नियन्त्रण से बाहर हो जाते हैं। ऐसी दशा में मनुष्य कभी सत्कर्म नहीं कर सकता। वह जो कुछ भी सोचेगा, जो कुछ भी और जो कुछ भी करेगा—वह सब अपवित्र होगा, कुकर्म होगा। अतः पाप गुरु नानक देव ने मदिरापान के सम्बन्ध में कहा है—

[1] मनु. १२.६०
[2] ... ६.३०
[3] ..., ११.५६
[4] ..., ११.६१
[5] ..., ११.५४

माड़ा नशा शराब दा, उतर जाए परभात।
नाम खुमारी नानका, चढ़ी रहे दिनरात ॥

इस प्रकार निष्कर्ष यह है कि चोरी करने वाले, मदिरा पीने वाले और वेश्यावृत्ति करने वाले महापापी हैं।[1] प्रस्तुत वेद-मन्त्र के अनुसार तो उपरोक्त सप्त मर्यादाओं में से यदि एक का भी कोई उल्लंघन करता है तो वह पापी कहलात है।

चतुर्थ मर्यादा है जुआ न खेलना। वेद का उपदेश है कि "अक्षैर्मा दीव्यः, कृषिमित्कृषस्व" (ऋ १०.३४ १३)– पासों से मत खेल, प्रत्युत खेती करके ईमानदारी से कमा और खेल।' जुआरी अपना सब-कुछ लुटा देता है। युधिष्ठिर और नल आदि राजाओं के राज्य, स्त्री आदि जुए के कारण लुटे। जुए से बेईमानी बढ़ती है। जुआ खेलना महापाप है। जुआरी मनुष्य का सारा परिवार दुःखी रहता है इस कारण जुआ कभी नहीं खेलना चाहिए।

पांचवी मर्यादा है कठोर वाणी न बोलना। मनुस्मृति में बताया गया हे कि कठोर वाणी का प्रयोग बिल्कुल नहीं करना चाहिए। सत्य भी प्रिय ही बोलना चाहिए—

'सत्यं ब्रूयात् प्रियं ब्रूयात्,
न ब्रूयात् सत्यमप्रियम्।' (मनु. ४.१३८)

सन्त कबीर ने कहा है—

ऐसी वाणी बोलिए मन का आपा खोय।
औरन को शीतल करे आपहु शीतल होय॥"

हिन्दी के एक अन्य कवि ने दृष्टान्त देकर समझाया है कि—

"कौआ किसका धन हर लेता कोयल किसको दे देती है।
केवल मीठे वचन सुनाकर सबको वश में कर लेती है॥"

यह मधुर वाणी का ही प्रभाव है कि पत्थर दिल पुरुष भी पिघल जाते हैं। तभी तो इसकी महिमा में कहा गया है—

"पत्थर को पिघलाकर मोम बनाने वाली।
मुहं खोलो तो तुम भी मीठी बोली बोलो प्यारे॥"

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१. ब्रह्महत्या सुरापानं स्तेयं गुर्वाङ्गनागमः।
महान्ति पातकान्याहुः संसर्गश्चापि तैः सह॥ (मनु० ११.५४)

वेदों में ऐसे अनेक मन्त्र हैं जिनमें कठोर वाणी को छोड़कर मधुर वाणी प्राप्त करने की प्रार्थना है। जैसे— 'वाचं वदत भद्रया'— वाणी से भद्र बोलो। 'वाचस्पते ! वाचं नः स्वदतु— हे वाणी के पति ! हमारी वाणी मधुर हो। 'वाचं वदामि मधुमत्'— मैं वाणी से मधुर बोलूं। 'स्वादमानं वाचः'— वाणी हमारी मिठास से भरी हो। 'मधुमतीं वाचं वदतु' (अथर्व ३.३०.२) वह मधुर वाणी बोले।

महाराज भर्तृहरि के अनुसार वाणी एक ऐसा आभूषण है, जो कभी नष्ट नहीं होता। संस्कृत-वाणी ही पुरुष को अलङ्कृत करती है—

केयूराणि न विभूषयन्ति पुरुषं, हारा न चन्द्रोज्ज्वला,
न स्नानं न विलेपनं न कुसुमं, नालंकृता मूर्धजा।
वाण्येका समलङ्करोति पुरुषं, या संस्कृता धार्यते,
क्षीयन्ते खलु भूषणानि सततं, वाग्भूषणं भूषणम्॥"

छठी और सातवी मर्यादाएं हैं— बारंबार दुराचार न करना, और पाप होने पर असत्य बोलकर उसको न छिपाना। यास्क प्रतिपादित उपरोक्त सात मर्यादओं में ये दोनों बहुत महत्त्वपूर्ण हैं। मनुष्य के हाथ से किसी न किसी कारण पाप हुआ, तो वह यदि आगे बचने का यत्न करेगा, तो बहुत हानि की संभावना नहीं है। परन्तु यदि वह बारंबार दण्ड मिलने या मना करने पर भी वही कुकर्म फिर करने लगा, तो उसकी अवनति की सीमा नहीं रह सकती। इसलिए उन्नति चाहने वाले लोगों को उचित है कि वे अज्ञान से एकबार दोषमय आचरण हुआ भी, तो उसको बारंबार न करें और जो कुछ दुराचार अपनी असावधानी से होगा, तो उसको असत्य बोलकर छिपाने का भी यत्न न करें। क्योंकि ऐसा करने से वह कलंक बड़ा गहरा हो जाता है और इससे अधिक पाप होता जाता है। इसलिए दोष होने पर सत्य बोलकर उसको यथार्थ समय में प्रकट करना ही उचित है। मनुष्य की उन्नति के लिए ये दोनों मर्यादायें अत्यन्त सहायकारी हैं, इसलिए कोई मनुष्य किसी भी कारण इनका उल्लंघन न करें।

सात मर्यादाओं की अन्य कल्पना— आचार प्रियव्रत वेद-वाचस्पति ने अपने प्रसिद्ध ग्रन्थ 'वरुण की नौका' भाग दो में पृ० १७४ पर सात मर्यादाओं की कुछ अन्य ही प्रकार से व्याख्या की है। उन्होंने यजु०[1] ३४.५५ और अथर्व०[2] १०.८.९ के

१. सप्त ऋषयः प्रतिहिताः शरीरे।
२. अत्रासत ऋषयः सप्तसाकम्।

अनुसार, शरीर में निवास करने वाले सात ऋषियों के आधार पर सात मर्यादाओं की कल्पना की है। ये सात ऋषि हैं आंख, कान, नाक, रसना त्वचा (पांच ज्ञानेन्द्रिय) मन और आत्मा। हमें संसार के समस्त पदार्थों का ज्ञान इन सात ऋषियों के द्वारा ही होता है। क्योंकि 'ऋषि' शब्द का अर्थ होता है देखने वाला[1]— जानने वाला। आ. यास्क ने सात ऋषियों का यही अर्थ किया है।[2] शरीर में रहने वाले सात ऋषि अर्थात् ज्ञान के साधन इन सातों से भिन्न और कोई हो भी नहीं सकते। इन सातों ऋषियों के हमारे जीवन में अपने-अपने निश्चित कार्य हैं। जिनसे हमारा जीवन चलता है। इन ऋषियों का अपना-अपना जीवनोपयोगी निश्चित कार्य ठीक प्रकार से, जैसा चाहिये वैसा, होते रहना तो मर्यादा है और इनका कार्य ठीक प्रकार से जैसा चाहिये वैसा, न होना मर्यादा का उल्लंघन है। परमात्मा ने इन सातों को शरीर में अपना-अपना काम सौंप रखा हैं। इनके उस काम का भली भांति होते रहना मर्यादा है। और उनका भली भांति न होना, इस प्रकार होना जिससे जीवन हीन, पतित और संकटग्रस्त हो जाये, मर्यादा का भंग है।

संसार के जितने भी पाप हैं वे इन्हीं सातों मर्यादाओं के भंग से होते हैं। इनसे बाहर कोई पाप नहीं रह जाता। आ प्रियव्रत वेद वाचस्पति-कृत सात मर्यादाओं की यह व्याख्या स्वीकार कर लेने पर ये मर्यादायें एक निश्चित आधार पर आश्रित हो जाती हैं। फिर इनकी भिन्न-२ कल्पना करने की आवश्यकता नहीं रहती। नहीं तो सदा यह प्रश्न रहेगा कि अमुक-अमुक सात पापों का वर्जन ही मर्यादा क्यों है दूसरे पापों का क्यों नहीं ? फिर यह भी प्रश्न रहेगा कि भगवान् की बांधी हुई सात मर्यादायें कौन-सी हैं ? आचार्य जी की व्याख्या में इन प्रश्नों का स्थान नहीं रहता। यास्काचार्य तथा सायणाचार्य द्वारा प्रतिपादित मर्यादायें तो उन मर्यादाओं के भंग के कुछ स्थूल उदाहरण मात्र समझे जा सकते है।

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[1] ऋषिर्दर्शनात् स्तोमान् ददर्शेत्यौपमन्यवः। (नि० २ ३)

[2] सप्त ऋषयः प्रतिहिताः शरीरे षडिन्द्रियाणि विद्या सप्तम्यात्मनि। (नि० १२.४) आचार्य प्रियव्रत वेदवाचस्पति की व्याख्या में इतना विशेष है कि उन्होंने 'विद्या' के स्थान पर आत्मा का ग्रहण किया है।

उपसंहार— परन्तु हम तो इन मर्यादाओं का भग प्रायः करते रहते हैं। और इसलिए पाप के भागी बनते रहते हैं। इस मर्यादा भंग से– इस पाप में गिरते रहने से– हमारी रक्षा कैसे होगी ? पाप के इस मार्ग पर चलने से हमें कौन रोकेगा ? इस प्रश्न का उत्तर मन्त्र के उत्तरार्द्ध में दिया गया है। मन्त्र कहता है कि मनुष्य को पाप के गड्ढे में गिरने से रोकने- थामने वाला सहारा एक ही जगह है। वह जगह है प्रभु का आश्रय। इस आश्रय को ढूंढ़ने के लिए हमें कहीं दूर जाने की आवश्यकता नहीं है। प्रभु का यह आश्रय हमारे अत्यन्त समीप हैं। प्रभु हम सबके घट-घट के वासी हैं। उन्हें अपने हृदय में ही पा लेना होना हैं। जब मनुष्य इस सहारे को पा लेगा, जब वह इस स्कम्भ से–स्तम्भ से–अपने आप को बांध लेगा तो विषयों की बाढ़ उसे पाप में गिराने के लिये बहाकर नहीं लें जा सकेंगी। पाप से बचने के लिए प्रभु का आंचल पकड़ लेना ही एक मात्र रास्ता है जिस पर चलने से हम पाप से बच सकते हैं। परमात्मा से भिन्न पदार्थों की उपसना के जितने भी मार्ग है उन सबका हमें परित्याग कर देना होगा। अन्य सब मार्गों का परित्याग करके हमें प्रभु की उपासना में, प्रभु की संगति में जाना होगा। तभी हमारा पाप से परित्राण हो सकेगा।[1]

संक्षेप में सदाचार की ये मर्यादायें है। इनका उल्लंघन करने से मनुष्य पापी होता है और इन मर्यादाओं में रहने से मनुष्य पुण्यमार्गी होता हुआ उन्नति को प्राप्त करता है।

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१ वरुण की नौका, द्वि. भाग, पृ० १८२।

स्वर्गीय पूज्य पिता पण्डित देश बन्धु विद्यालंकार के जीवन का संक्षिप्त परिचय

जन्म १८९५ ७--६-९५ मरण १९९६ ६-६-९६

लाल कुमार कश्यप

सिर्फ छ: या सात वर्ष की आयु में सन् १९०२ के अन्दर बालक देश बन्धु ने गुरुकुल कांगड़ी जो कांगड़ी ग्राम के निकट घने जंगलों के मध्य-गंगा की धाराओं के बीच स्थित है प्रवेश पा लिया था, प्रारंभ से ही वो स्वामी जी को अत्यन्त प्रिय हो गये थे कारण स्पष्ट था एक तो उनको इस छोटी सी आयु में अनेकों श्लोक कन्ठस्थ थे, दूसरे अष्टाध्यायी भी उनको काफी याद थी ये सब बाबा जी ने उसी विद्वान पंडित को घर ठहरा कर याद करवाया था वो चाहते थे उनका बालक विद्वान बलवान और धर्म निष्ठ बने पिताजी के पिता का पूरा नाम था शंकर प्रसाद तिवारी वे कानपुर के पास किसी गांव के रहने वाले काश्तकार किसान के परिवार के थे धनाभाव के कारण उन्हें किसी ममरे मोसरे बड़े भाई ने नौकरी के वास्ते कलकत्ते ले जाकर वायसराय से मिलता दिया वायसराय ने जब उनका कद, शरीर और पर्सनेलिटीं के साथ ईमानदारी और सरल स्वभाव देखा तो इतना पन्सद आया की तत्काल उनको अपना पर्सनल खजांची (कैशियर) बनाकर अपने पास घर में रख लिया इसके बाद उनको काम चलाऊ लिखना पढ़ना सिखलाकर तहसीलदार बना दिया साथ ही पांच गांव बिहार प्रदेश में टिकारी स्टेट में आती नामक स्थान पर बोध गया से २० या पच्चीस मील की दूरी पर भेज दिया गया इससे पहले बाबा जी कलकत्ते में रहते थे वहीं रहते समय एक दिन बाबा जी को दयानन्द सरस्वती के दर्शनों के अलावा उनका प्रवचन सुनने का सौभाग्य प्राप्त हुआ था। तभी से ये सोचने लगे थे चलो मेरा जीवन तो वांय सराय की चापलूसी और जी हजूरी में चला गया पर अपनी संतानों को ऐसा घिनोना काम जबरदस्ती नहीं करवाऊंगा, कोई लड़का जमीदारी करना चाहे तो भले ही करता रहे। इसी जमीदारी के समय सन् १८९५ में पिताजी का जन्म हुआ था। बाबा जी ने अपने निश्चय के अनुसार बड़े पुत्र देश बन्धु को दयानन्द जी के सच्चे शिष्य स्वामी श्रद्धानन्द जो तब मुन्शीराम कहलाते थे, उनके पास गुरुकुल कांगड़ी हरिद्वार जाकर प्रतिबन्ध करवा दिया।

बाबा जी दादी जी का प्रण था, वह बार-बार गुरुकुल आकर अपने बालक का मन उचार नहीं करेगें इसके अनुसार वह चौदह वर्ष विद्याध्ययन के बीच सिर्फ एक या दोबार गुरुकुल आकर मिले थे। नवीं दशवीं में आने के बाद पिताजी के हाथ एक जर्मन बाड़ी बिल्डर का चित्र लग गया जिसका शरीर और मसल्स सांचे में ढले हुए थे जो सुडौल और सुन्दर थे पिताजी इस तस्वीर को देखकर दिन रात यही सोचने लगे मुझे भी ऐसा बन जाना चाहिये ?

उन्हीं दिनों स्वामी जी के बुलाने पर जगत प्रसिद्ध राममूर्ती पहलवान खेल तमाशे दिखलाने गुरुकुल आया उसको देखने के बाद तो पिताजी के मन में यह बात जम कर बैठ गई, जब मैं साधारण सा नजर आने वाला राममूर्ती पहलवान भारतीय सैन्डो इतने करतब दिखला सकता है तो मैं क्या नहीं कर सकता ?

इसके बाद तीन चार लड़कों की टीम बनाकर स्वामी जी की अनुमती और आशीर्वाद के साथ खेलकूद जमनास्टिक व्यायाम और प्राणायाम के साथ धनुर विद्या के गहन अध्ययन के साथ अभ्यास शुरु कर दिया। स्नातक होकर निकालने के पूर्व और बाद में भी उनके शारीरिक प्रदर्शनो वाले खेल गुरुकुल कालेजों में विशेप स्थान रखते थे, जिनको समय-समय पर महात्मा गांधी पण्डित जवाहर लाल नेहरू तथा लार्ड बेवल ने भी गुरुकुल आकर देखा था।

स्नातक बनने के बाद वे भारत वर्ष में घूम-२ कर यह खेल दिखलाते रहे, पांच वर्ष बाद उनका विवाह पण्डित राम चन्द्र जी इंगलिश टीचर की कन्या शकुन्तला देवी के साथ हो गया रामचन्द्र जी नाटन के राजा के पास फोरेस्ट अफसर थे, एक बार स्वामी जी का भाषण था प्रजा अपना पद छोड़कर स्वामी जी के पास पच्चीस रुपये मासिक लेकर गुरुकुल की सेवा में जुट गये साथ ही तन मन धन से अपना जीवन गुरुकुल को समर्पित कर दिया तभी तो बुद्ध देव विद्यालंकार जो बाद में समर्पणा नन्द बन गये थे ऐसा यशस्वी पत्र प्राप्त हुआ था। अनेकों वर्षो तक भारत वर्ष में धूम मचाने के बाद पिताजी पानी के जहाज द्वारा १९२६ में अमेरिका के वास्ते प्रस्थान गये उस समय तक उनकी दो सन्ताने थी, बड़े भाई जी वीर बन्धु और बहन चंचल मेरा जन्म तो तीसरे भाई अभिमन्यु के बाद १९३१ में हुआ था अमेरिका जाकर पिताजी ने एक वर्ष तक अपने खेलों प्राणायाम धनुर विद्या का ऐसा प्रदर्शन किया

की सारा युरोप चका चौंध होकर आश्चर्य में डूब गया था न्यूयार्क टाइम्स अच्छी अखबारों में प्राय इन खेलों की प्रशंसा के लेख छपते रहते थे, खेलों में विशेष खेल यह थे हाथी को बांधने वाली लोहे की जंजीर तोड़ना धनुष बाण से आंखों में पट्टी बंधबा कर शब्दभेदी बाण द्वारा सामने बैठे आदमी के चेहरे पर लगे चश्में पर से दो मार कर एक साथ गिराना, दो दो मोटरें एक साथ रोकना तथा सामान से लदी गाड़ी या मोटर को अपने खुले सीने पर से उतरवाना इस प्रकार से स्पष्ट और चालाकी रहित खेलों को देखकर बिदेशी लोग उनकी सिद्वता मान गये थे एक वर्ष से भी अधिक अमेरिका रहने के बाद पिताजी लगभग खाली हाथ लौटे थे हां इनाम के मैडल सिक्के और सार्टीफिकेट पर्याप्त मात्रा में साथ थे स्पष्ट है पैसा कमाना अथवा धनोपार्जन एक कला है, जिसको हर कोई नहीं जानता नाहीं ये सीखने से आती है।

अस्तु भारत लौटकर फिरसे खेलों का कार्यक्रम चल पड़ा जिसका समापन सन १९३१ में जाकर हुआ, पिताजी को सर श्री राम ने दिल्ली क्लॉथ मिल, डी०सी०एम० में बुलाया गया वह उनके नाम की शौहरत पढ़ और सुन चुके थे, बात आ जाने पर पिताजी कहा करते थे लाल तेरे जन्म के बाद मुझे यह स्थिर काम मिला है। मेरी पूरी सफलता के साथ ग्यारह व्यक्ति पिताजी ने डी०सी०एम० में वेल फेयर अफसर का कार्य अकेले १४ विभाग सम्हलते रहे साधना मन्दिर व्यायाम शाला की स्थापना की जिसमें छोटे बड़े सभी बगैर भेदभाव से व्यायाम किया करते थे, उसी जगह आर्य समाज की स्थापना कर दी थी, पांच साल तक स्वयं जाँघिया पहन कर व्यायाम करवाने के बाद यह काम ओम प्रकाश त्यागी को सोंप दिया था, वह एम०ए० पास नौजवान पिताजी के पास काम खोजने आया था सात साल तक उन्होंने व्यायाम करवाने के अलावा लाठी जमनाष्टिक आदि सिखलाने का काम किया था बाद मे ओम प्रकाश त्यागी ओम प्रकाश प्रसशोधी बनकर सार्वजनिक के प्रधान व मन्त्री भी बने थे ?

पण्डित इन्द्रजी के बार-बार बुलाने और आग्रह पर पिताजी कुछ शर्तो के साथ गुरुकुल कांगड़ी एक बार फिर लौट आये, यहां आकर अपनी पसन्द की गउशाला बनवाई साई बाल मौन्टगुमरी बीशनी गाये लाये चारों तरफ फलों के वृक्ष लगवाये, अमन चौक से चारों तरफ पक्की सड़क का श्रमदान के साथ मिलकर निर्माण करवाया

सैकड़ों एकड़ खेती की जमीन खरीदवाई जिससे भीख मांगने या चन्दा करके गुरुकुल न चलना पड़े उसकी आय पर निर्भर होना चाहिए फिर दुख की बात है लोगों की असहमती और स्वार्थ पारायणता के कारण अपना दस वर्ष का काम ट्रैक्टर बीच में ही छोड़कर अपने पुराने सहपाटी विनायक रात विद्यालंकार मुख्यमंत्री आन्ध्र प्रदेश के बुलाने पर गुऊशाला खुलवाने के लिए हैदरावाद जा पहुंचे जहां पच्चीस वर्ष तक रहकर अपनी गऊशाला खुलवाई गुरुकुल घटकेसर के आचार्य रहे फिर तीन वर्ष बाद हरिद्वार आये वानप्रस्थ आश्रम में आकर अपने प्रवचनों और अनुमती से सबको लाभ पहुंचाया।

माता जी पिताजी की आयु अधिक हो जाने से वह अस्वस्थ रहने लगे उनको सहारे की आवश्यकता हुई तब मैं उनका पुत्र लालकुमार सन् १९८४ में अपना काम आई०टी०आई० ट्रांसपोर्ट कम्पनी के मैनेजर शिवस्वयम छोड़कर अपनी पत्नि रश्मि कश्यप की सहमती से हरिद्वार वानप्रस्थ आश्रम आ गया था और आज भी गुरुकुल कांगड़ी पुस्तकालय में काम कर रहा हूं।

विज्ञानवाद

डॉ० भगवन्त सिंह
तुलनात्मक धर्म एवं दर्शन अध्ययन शाला,
पं० रविशंकर शुक्ल विश्वविद्यालय
रायपुर (म०प्र०) ४९२०१०

विज्ञानवाद के अनुसार विज्ञान ही एक मात्र सत् है। विज्ञान के अतिरिक्त अन्य किसी भी पदार्थ की वास्तविक सत्ता नहीं है। चित, मन, विज्ञप्ति आदि विज्ञान के ही पर्याय हैं। इसके व्यावहारिक पक्ष को ध्यान मे रखकर इसे योगाचार भी कहा जाता है जबकी पाश्चात्य जगत में इसे प्रत्यवाद (Idealism) ही कहा जाता है जिसके अनुसार ज्ञाता और उसके अनुभवों (प्रत्ययों) के अतिरिक्त अन्य किसी की सत्ता नहीं है। वर्कले ने स्पष्ट कहा है कि इन अनुभवों (प्रत्ययों) के कारण-स्वरुप किसी भौतिक वस्तु की ज्ञाता-निरपेक्ष सत्ता सम्भव नहीं है।

सामान्यतः योगाचार विज्ञानवाद और वर्कले की प्रत्ययवादी अवधारणाओं में समानता दिखती है। विज्ञानवादी चेतना से स्वतंत्र वस्तु का अस्तित्व नहीं मानते हैं तो वर्कले भी इसी प्रकार स्पष्ट रुप से मानते हैं कि वस्तुओं का अस्तित्व किसी ज्ञाता द्वारा उनके अनुभूत होने पर निर्भर है तथा ज्ञाता की चेतना से स्वतंत्र उनका अस्तित्व नहीं है। इन समानताओं के होने के बावजूद योगाचार विज्ञानवाद एवं वर्कले की मौलिक अवधारणाओं में अंतर है और यही इस लेख का प्रतिपाद्य विषय है।

वस्तुतः प्रत्ययवाद के दो रूप है—

(१) ज्ञानमीमांसीय प्रत्ययवाद और (२) तत्वमीमांसीय प्रत्ययवाद। ज्ञानमीमांसीय प्रत्ययवाद इस प्रश्न का उत्तर देता है कि ज्ञान की प्रक्रिया में ज्ञाता के संबंध में ज्ञेय पदार्थ की क्या स्थिति होती है। इस सिद्धांत की मान्यता है कि ज्ञेय पदार्थ का अस्तित्व ज्ञाता पर ही निर्भर करता है। उसकी स्थिति ज्ञाता से स्वतंत्र नहीं है। दूसरी तरफ तत्वमीमांसीय प्रत्यवाद मौलिक सत्ता के स्वरुप से सम्बन्धित प्रश्न का उत्तर देता है। इस सिद्धांत की मान्यता है कि मौलिक सत्ता का स्वरुप मन, चेतना या प्रत्यय अथवा बुद्धि का स्वरुप है। चूंकि योगाचार विज्ञानवाद और वर्कले का प्रत्ययवाद दोनों ही ज्ञानमीमांसीय प्रत्ययवाद के सिद्धांत है, इसलिए भी हम इनका तुलनात्मक अनुशीलन (इस परिप्रेक्ष्य में) करना अपेक्षित समझते हैं।[1]

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१. केशोण्ड्रकप्रख्यमिद मरीच्युदकविभ्रमात्।
त्रिभतं स्वप्नमायाख्यं············॥ लंकाबसार सूत्र– २/१५०।

योगाचार विज्ञानवाद के अनुसार विज्ञान ही एक मात्र सत् है। विज्ञान के अतिरिक्त अन्य किसी भी पदार्थ की वास्तविक सत्ता नहीं है। विविध वस्तुओं के नाम से अभिहित किये जाने वाले बाह्य जगत मे उपलब्ध विषयों का स्वतन्त्र अस्तित्व नहीं है। वे चित्तमात्र की प्रतिमाएं (प्रतिविम्ब) हैं तथा मायामरीचिका के समान निस्स्वभाव एवं स्वप्नवत् निरुपाख्य है। इन्हें ही हम अज्ञानवश बाह्य वस्तु मान लेते है। चित्त या विज्ञान ही तदाकार प्रतिभासित होता रहता है। आचार्य बसुवन्धु ने स्पष्ट कहा है, "समस्त भासमान विषयों के असत् होने के कारण सब कुछ विज्ञप्ति मात्र ही है।[1]

योगाचार विज्ञानवाद की मान्यता है कि क्षणिक विज्ञानों के सतत् प्रवाह के अतिरिक्त अन्य कोई सांसारिक वस्तु नहीं है। किन्तु इस धर्म-नैरात्म्य का यह अर्थ नहीं है कि सर्वथा कोई भी धर्म नहीं हैं। इसका तात्पर्य केवल यही है कि सविकल्पक बुद्धि द्वारा कल्पित द्वैत यथा—विषय और विषयी, जगत और जीव आदि धर्म नहीं है। ये सब हमारे अज्ञान की परिणति हैं लोकोत्तर ज्ञान की प्राप्ति के पश्चात् अनुभवसिद्ध जगत और उसके प्रपन्च का पूर्ण विनाश हो जाता है। त्रिशिका में आचार्य बसुवन्धु ने स्पष्ट किया है, "आत्मा तथा धर्म सम्बन्धी जो विविध उपचार किये जाते हैं वे विज्ञान परिणाम के अन्तर्गत आते हैं।[2]

विज्ञानवाद के अनुसार तत्वतः विज्ञान प्रवाह रुप होते हुए भी तीन रूपों में अभिव्यक्त होता है और इन्हीं तीनों रूपों को परिणाम कहा जाता है। ये हैं—विपाक, मनन तथा विषय-विज्ञप्ति।[3] विपाक को आलय विज्ञान, मनन को विलष्ट मन या सप्तम् विज्ञान तथा विषय विज्ञप्ति को प्रवृत्ति विज्ञान कहते हैं। विज्ञान के आठ प्रकार होते हैं— आलय विज्ञान, क्लिष्टमन, चक्षुविज्ञान, श्रोत्र विज्ञान, घ्राणविज्ञान, जीह्वाविज्ञान, काय विज्ञान और मनोविज्ञान। चक्षुः विज्ञान सहित अंतिम छः प्रकार

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१. विज्ञप्तिमात्रमेवैतदसदर्थाविभासनात्। विन्शतिका काररिका—१

२. आत्मधर्मोपचारी हि विविधो यः प्रवर्तते।
विज्ञान परिणामेऽसौ ....॥ त्रिशिका कारिका—१

३. विपाको मननाख्यश्च विज्ञप्तिर्विषयस्य च। वही—१

सर्वास्तिवाद तथा स्थविरवाद परम्पराओं में भी स्वीकृत हैं किन्तु अन्य विज्ञानों के साथ-साथ आलय विज्ञान तथा विलष्ट मन की कल्पना मात्र विज्ञानवाद की ही कल्पना है। अर्थात् योगाचार विज्ञानवाद विज्ञान के सभी आठों प्रकारों को स्वीकार करता है।

अब एक सहज व स्वाभाविक प्रश्न उठता है कि क्या इन सतत् प्रवाहमान क्षणिक विज्ञानों का कोई आधार भी है ? इस प्रश्न का उत्तर स्वीकारात्मक देते हुए योगाचार विज्ञानवाद स्पष्ट करता है कि न तो इन विज्ञानों का आधार कोई अलौकिक व अतीन्द्रिय सत्ता है और न ही कोई भौतिक वस्तु, वरन इनका आधार आलय-विज्ञान ही है। आलय का आशय गृह, स्थान अथवा आधार[1] है जब कि विज्ञान का आशय है- वह जो जानता है।[2] अर्थात आलय विज्ञान भी एक विज्ञान ही है किन्तु वह मूल विज्ञान है और अन्य सभी विज्ञानों का उत्पत्ति स्थान या आधार है। अन्य समस्त विज्ञान इसमें कार्यभाव से उपनिबद्ध होते हैं अथवा अन्य सभी विज्ञानों में यह कारणभाव से उपनिबद्ध होता है। आचार्य बसुवन्धु ने त्रिंशका में आलय विज्ञान का बड़ा ही सुन्दर व स्पष्ट वर्णन किया है। उनके अनुसार आलय विज्ञान सभी धर्मो (विज्ञानों) को आश्रय तथा अनादिकालिक धातु है जिसके होने से संसार की प्रवृत्ति अथवा निर्वाण की प्राप्ति होती है।[3] चूंकि आलय विज्ञान में संस्कार, वासना अथवा विपाक संगृहीत होते है इसलिए उसे गृह या सर्वबीज[4] भी कहते हैं।

अब एक अन्य प्रश्न उठता है कि चूंकि आलय-विज्ञान में सभी विज्ञानों के बीज विद्यमान रहते हैं इसलिए सभी विज्ञानों की उत्पत्ति एक साथ ही होनी चाहिए अथवा सभी विषयों का ज्ञान समग्र रूप से एक साथ ही होना चाहिए। योगाचार विज्ञानवादी इसका सन्तोषजक उत्तर देते हैं। उनके अनुसार जिस समय आलय विज्ञान में जितने विज्ञानों के कारण सन्निहित रहते हैं उस समय उसमें उतने ही

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१. आलयः स्थानमिति पर्यायौ। विज्ञप्तिमात्रतासिद्धि, ३६
२. विज्ञानातीति विज्ञानम्। वही
३. त्रिंशिका, ३६
४. विपाकः सर्वबीजकम्। त्रि० का.–२

विज्ञानों की उत्पत्ति होती है। यहां यह स्पष्ट कर देना आवश्यक है कि यद्यपि सभी विज्ञान-बीज या वासनायें आलय विज्ञान में विद्यमान रहती हैं किन्तु जिस क्रम से जिस क्षण जिस वासना का परिपाक हो जाता है उसी क्रम से उस क्षण वही विज्ञान उत्पन्न होता है। अतः विज्ञान की उत्पत्ति के लिए तत्सम्बन्धी वासना का पारिपाक भी आवश्यक है। वासना की उपस्थिति मात्र ही पर्याप्त नहीं है।

पाश्चात्य दार्शनिक बर्कले भी ज्ञाता से स्वतन्त्र वस्तु के अस्तित्व को नहीं स्वीकार करते। वे मेज, पुस्तक आदि भौतिक वस्तुओं के अनस्तित्व का प्रतिपादन नहीं करते वरन् उनके अनुसार ऐसी किसी भी भौतिक वस्तु का अस्तित्व नहीं है जो ज्ञाता (आत्मा) से स्वतन्त्र (निरपेक्ष) होकर अस्तित्ववान हो। बर्कले यह मानते है कि यदि ऐसी किसी वस्तु का अस्तित्व है भी जो ज्ञाता से स्वतन्त्र हो तो भी समस्या में कोई अन्तर नहीं आता है क्योंकि उस परिस्थिति में हमें उसका ज्ञान नहीं हो सकता। विपरीततः जब हमें ज्ञान होता है तब हम उस वस्तु के साक्षात् सम्पर्क में नहीं होते। उनके अनुसार ज्ञाता और उसके प्रत्ययों के अतिरिक्त अन्य किसी भी वस्तु का अस्तित्व नहीं है। बर्कले के अनुसार "मेज का अनुभव" कहना उचित नहीं है क्योंकि इसका आशय यह होगा कि पहले मेज है फिर उसका अनुभव। वे इसे भाषायी त्रुटि मात्र मानते हैं तथा इसे "मेज का अनुभव" न कहकर 'मेजानुभव" (Tablish Expesience) कहना उचित मानते हैं। वे भौतिक वस्तु का तात्पर्य इन्द्रियानुभव का समूह या परिवार (Group or fiomily of sinse-Experience) मानते हुए हमारे अनुभवों विज्ञानों या प्रत्ययों) के कारण-स्वरुप किसी ज्ञाता-निरपेक्ष वस्तु के अस्तित्व को स्वीकार नहीं करते। चूंकि प्रत्ययवाद अनुभव-निरपेक्ष सत्ता का निषेध करता है इसीलिए बर्कले भी मानते हैं कि "अनानुभूत (Uuperceived) भौतिक वस्तुओं का अस्तित्व है" यह कथन असंगत (Repugnant) है

अब प्रश्न उठता है कि यदि अनुभव के कारण–स्वरूप कोई ज्ञाता-निरपेक्ष भौतिक-वस्तु नहीं हैं तो इन अनुभवों का कारण क्या है? बर्कले का स्पष्ट उत्तर है कि हमारे अनुभवों का मूल कारण ईश्वर है न कि कोई अनुभव स्वतंत्र भौतिक वस्तु। ईश्वर

स्वयं, बिना किसी माध्यम के, इन्हें हमारी आत्मा में आरोपित करता है। अतः आत्मा (जीवात्मा और परमात्मा) तथा उसके अनुभवों के अतिरिक्त अन्य किसी की सत्ता नहीं है। ईश्वर (परमात्मा) असीमित आत्मा है तथा अन्य जीवात्माएँ सीमित। परमात्मा हमारे अनुभवों को उसी क्रम में उत्पन्न करता है जिस क्रम में हम उन्हें प्राप्त करते है। इस प्रकार बर्कले जड़-जगत का खण्डन कर "दृश्यता ही सत्ता" (Esse Est Pereipi) की स्थापना करते है।

तत्वमीमांसीय प्रत्ययवाद को मानने पर यह आवयश्क नहीं है कि ज्ञान मीमांसीय प्रत्ययवाद को भी माना जाय जबकि ज्ञानमीमांसीय प्रत्ययवाद के मानने वाले को तत्वमीमांसीय प्रत्ययवाद स्वीकार करना ही पड़ता है। योगाचार एवं बर्कले दोनों ही यह मानते हैं कि वस्तुओं का अस्तित्व चेतना से स्वतन्त्र नहीं है इसलिए यह भी मानना पड़ता है कि वस्तुओं का मूल स्वरुप चेतना या प्रत्यय का रूप हैं। अर्थात दोनों ही ज्ञान मीमांसीय प्रत्ययवाद को अपनाते है और परिणति तत्व-मीमांसीय प्रत्ययवाद को अपनाने में होती है।

अब ज्ञान की वस्तुनिष्ठता (Objectioity of Knowledge) से संबंधित चर्चा अत्यन्त प्रासंगिक प्रतीत होती है। योगाचार विज्ञानवादी ज्ञान की वस्तुनिष्ठता "मानसिक संरचना" (Mental Struetune) में पाते हैं जबकि बर्कले इस समस्या के समाधानार्थ ईश्वर की शरण में जाते हैं और यह मानते हैं कि ज्ञान व्यक्ति (जीवात्मा) के प्रत्यय न होकर ईश्वर (परमात्मा) के प्रत्यय है। इस प्रकार बर्कले ज्ञान को आत्म-निष्ठता के दोष से बचाकर वस्तुनिष्ठ मानते हैं। यदि हम बर्कले की इस पलायनवादिता को ज्ञान की वस्तुनिष्ठता के परिप्रेक्ष्य में स्वीकार कर ले तो भी प्रकारान्तर से बर्कले पर ज्ञान की आत्मनिष्ठता (Subjectivity of Knowledge) का आरोप सिद्ध होता है। चूंकि प्रत्यय अभी भी किसी के मन के प्रत्यय ही रह जाते हैं भले ही वह मन ईश्वर का ही क्यों न हो, इसलिए प्रकारान्तर से इसे आत्मनिष्ठ प्रत्ययवाद कहा जा सकता है यद्यपि इस प्रकार का प्रकारान्तर दोष विज्ञानवाद पर भी लगाया जाता रहा हैं किन्तु ज्ञान की वस्तुनिष्ठता का संरचनात्मक भेद योगाचार और बर्कले के प्रत्ययवाद का मूल अन्तर है।

हिन्दी साहित्येतिहास लेखन की मरम्मत

डॉ० सन्त राम वैश्य
रीडर, हिन्दी विभाग
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार-२४९४०४

[१] इस्त्वार दला लितरेत्यूर ऐन्दूई ऐन्दुस्तानी **(Historidela literature Hindaui Hindustance)**

गार्सां द तासी

पेरिस विश्वविद्यालय में उर्दू के प्रोफेसर तासी (१७९४-१८७८ ई०) ने इसे फ्रेंच भाषा में लिखा। इसका प्रभाव निस्कारण दो भागों में प्रकाशित हुआ। पहला भाग १८३९ ई० में और दूसरा भाग १८४७ ई० में। पहले भाग में कुल ७३८ कवियों और लेखकों का परिचय है, जिनमें हिन्दी के केवल ७२ कवि हैं। दूसरे भाग में कवियों व लेखकों कीं रचनाओं के उदाहरण हैं जो फ्रेंच भाषा में अनूदित हैं।

तासी का हिन्दुई से अभियाम हिन्दी से है जबकि हिन्दुस्तानी का उर्दू और पाकिस्तानी हिन्दी से।

तासी के ग्रंथ का द्वितीय संस्करण तीन भागों में पेरिस से प्रकासित हुआ। प्रथम एवं द्वितीय भाग १८७० ई० में तथा तृतीय भाग १८७१ ई० में। तीनों भागों में कुल १२२४ कवियों एवं लेखकों का परिचय है। प्रथम संस्करण के द्वितीय भाग में उदाहरण वाली जो सामग्री थी उसे द्वितीय संस्करण में सम्बन्धित कवियों के विवरणों के पश्चात् संलग्न कर दिया गया।

डा० लक्ष्मी सागर वार्ष्णेय ने इस ग्रंथ में आए हिन्दी के कवियों एवं लेखकों सम्बन्धी विवरण का हिन्दी अनुवाद हिन्दुई साहित्य का इतिहास नाम से किया है जो सन् १९५२ ई० में हिन्दुस्तानी एकेडमी इलाहाबाद से प्रकाशित हुआ। इस अनुदित ग्रंथ में कुल ३५८ कवियों और लेखकों का विवरण है जिनमें से शुद्ध साहित्य की सर्जन करने वाले मात्र २२० रचना कम है।

तासी की रचना कालक्रमानुसार न होकर लेखकों वर्णानुक्रम से है, जबकि इतिहास के लिए कालक्रम पहली शर्त है।

इसमें उर्दू के कवियों-लेखकों की संख्या बहुत अधिक है, हिन्दी के कवियों-लेखकों की बहुत कम।

इसमें तिथि सम्बन्धी, कवि नाम सम्बन्धी, ग्रंथ विवरण सम्बन्धी, तथ्य सम्बन्धी तथा भाषा सम्बन्धी बहुत सी अशुद्धियां मिलती हैं।

इसके बावजूद तासी के इस ग्रंथ का ऐतिहासिक महत्व है। यद्यपि तासी ने कालविभाजन नहीं किया है, तथापि उन्होंने रचनाओं को विभिन्न वर्गों में रखने का प्रयास किया है। तासी ने काव्य का रूपात्मक एक वर्गीकरण भी प्रस्तुत किया है जो साहित्योतिहास में मौलिक वस्तु हैं।

[२] 'तबकातुश्शुअरा' या तजकिरा–ईशुअरा–ई–हिन्दी'
(A History of Urdu Poets)
मौलवी करीमुद्दीन

यह १८४८ ई० में देहली कालेज द्वारा प्रकाशित हुआ यह मुख्यालय तासी के ग्रंथ के प्रथम संस्करण का अनुवाद है। यह अनुवाद बिहार के शिक्षा विभाग के इंस्पेक्टर फैलन साहब ने किया। इस अनुवाद में करीमुद्दीन ने बहुत कुछ अपनी ओर से जोड़ा है। यह जोड़ इतना अधिक है कि इसे अनुवाद नहीं कहा जा सकता तासी प्रथम संस्करण में कुल ७३८ कवि थे। करीमुद्दीन के इस तजकिरे में कवि संख्या १००४ है। इनमें हिन्दी के कवियों की संख्या ६०-६२ ही है।

करीमुद्दीन अपने ग्रंथ को इतिहास का ठीक रूप नहीं दे सके। यद्यपि उन्होंने कालक्रम पर चलने का प्रयास आभाव किया हैं, पर इसमें उन्हें सफलता नहीं मिली है। उर्दू कवियों की अधिकता है। इनके बीच-बीच में हिन्दी कवियों का विवरण है।

इस ग्रंथ का महत्व इस दृष्टि से है कि स्वयं तासी ने इस ग्रंथ का उपयोग अपने इतिहास ग्रंथ के द्वितीय संस्करण में किया है। मौलवी करीमुद्दीन ने अपने इस ग्रंथ में यथासम्भव काल क्रम का भी ध्यान रखा है। साथ ही कवियों के जन्म-मृत्यु के संवतों उनके वैभक्तिक जीवन तथा काव्य संग्रहों का भी उल्लेख करने का प्रयास किया है।

[३] शिव सिंह सरोज — शिव सिंह सेंगर

सन् १८७७ ई० (डा० धीरेन्द्र वर्मा के मतानुसार) में शिवसिंह सेंगर ने 'शिव सिंह सरोज' नामक इतिहास ग्रंथ नवल किशोर प्रेस लखनऊ से प्रकाशित कराया इस ग्रंथ में ८३८ कवियों की रचनाओं के नमूने एक मे दिये गए हैं जिनकी संख्या प्राय: दो हजार है। काव्य संग्रह के उपरान्त ग्रन्थ के उत्तरार्द्ध में १००३ कवियों का जीवन चरित्र भी अकारादि क्रम से दिया गया है।

शिव सिंह सरोज में काल विभाजन का स्पष्ट निर्देश नहीं है। कवियों का परिचय काल क्रमानुसार नहीं, बल्कि अकारादि क्रम से दिया गया है। इसके साथ ही इसमें वर्णानुक्रम सम्बन्धी, संख्या व पृष्ठ निर्देशन-सम्बन्धी, मुद्रण सम्बन्धी, सन्-संवत् सम्बन्धी, कवियों के नाम एवं उनके व्यक्तित्व सम्बन्धी तथा तथ्य सम्बन्धी अशुद्धियां भी देखने को मिलती हैं।

इसके वावजूद सरोज को हिन्दी साहित्योतिहास का प्रस्थान विन्दु माना जा सकता है सेंगर जी ने अपने समय तक उपलब्ध हिन्ही कविता सम्बन्धी ज्ञान को संकलित किया है। सेंगर जी को इतिहास बोध भी था। ग्रंन्थ की भूमिका के अन्तर्गत एक-एक शती में होने वाले कवियों की परिगणना की गई है जिससे यह संकेत मिलता है कि संग्रहकर्त्ता के मन में शताब्दियों से अनुसार विभाजन करने की योजना थी। ग्रिमसन ने अपने इतिहास ग्रंथ के अधिकांश कवियों का विवरण सरोज से ही लिया है। मिश्र बन्धु, आचार्य रामचन्द्र शुक्ल तथा अन्य परवर्ती इतिहास लेखकों ने इस ग्रंथ से सहायता ली है।

[४] द माडर्न वर्नाक्युलर लिटरेचर ऑफ हिन्दुस्तान
जार्ज अब्राहम ग्रिमर्सन

यह ग्रंथ सर्वप्रथम द जर्नल आफ द रायल एशिमेटिक सोसायटी आफ बंगाल (भाग—१, सन् १८८८) के विशेषांक रूप में प्रकाशित हुआ। तदनन्तर १८८६ ई० में इसी संस्था से पुस्तक रूप में प्रकाशित हुआ। इसमें कुल ९५१ कवियों का विवरण है। ग्रिमर्सन ने हिन्दुतान शब्द का प्रयोग हिन्दी भ.षा-भाषी प्रदेश के अर्थ में किया

हैं। इस ग्रंथ में मारवाड़ी, ब्रजी, अवधी तथा बिहारी के लिखित साहित्य का उल्लेख है। ग्रंथ को प्रस्तुत करने में शिव सिंह सरोज से सर्वाधिक सहायता ली गयी है।

ग्रिमर्सन के इतिहास में तथ्य सम्बन्धी, सन् संवत सम्बन्धी व नाम सम्बन्धी अनेक अशुद्धियां मिलती हैं। कहीं-कहीं 'सरोज' का सीधा अनुवाद कर दिया है। यद्यपि ग्रीमर्सन ने काल विभाजन करने का प्रयास किया है, पर वह किसी वैज्ञानिक पद्धति पर आधारित नहीं है। उसमें बिखराव है।

इसके बावजूद ग्रिमर्सन के इतिहास का ऐतिहासिक महत्व है। इसकी कई विशेषताएं हैं—

१. हिन्दी साहित्य के इतिहास के विभिन्न काल विभाग किये गये हैं।
२. कवियों का विवरण कालक्रमानुसार प्रस्तुत किया गया है।
३. कुछ कालों की सामान्य प्रवृतियां भी दी गयी हैं।
४. प्रत्येक कवि की एक संख्या दी गयी है। बड़ी आसानी से उस कवि को उस संख्या पर देखा जा सकता है।
५. १८ महत्वपूर्ण कवियों का विवरण मर्यादा विस्तार से दिया गया है।
६. सरस तथा साहित्यिक शैली में कुछ कवियों की आलोजना भी प्रस्तुत की गयी हैं।
७. इस ग्रंथ के माध्यम में ग्रिमर्सन ने साहित्योतिहास में तुलनात्मक आलोचना-पद्धति की नीव डाली।
८. ग्रिमर्सन ने ही सर्वप्रथम भक्तिकाल को स्वर्ण युग कहा। चरण कमल और निति काव्य नामों का प्रयोग सर्वप्रथम इन्होंने ही किया।

ग्रिमर्सन का इतिहास नींव का वह पत्थर है जिस पर आचार्य शुक्ल ने अपने इतिहास का भव्य भवन निर्मित किया। इसने मिश्राबन्धु विनोद और शुक्ल जी के इतिहास को प्रभावित किया। किशोरी लाल गुप्ता ने इसका हिन्दी अनुवाद हिन्दी साहित्य का प्रथम इतिहास नाम से किया है जो सन् १९५७ ई० में प्रकाशित हुआ।

[५] 'मिश्रा बन्धु विनोद' अथवा हिन्दी साहित्य का इतिहास तथा कवि कीर्तन मिश्रा बन्धु (पं० गणेश बिहारी मिश्रा तथा रामबहादुर डा० शुकदेव बिहारी मिश्रा)

'मिश्रा बन्धु विनोद' चार भागों में प्रकाशित हुआ। इसके तीन भागों का प्रकाशन १९१३ ई० में तथा चौथे भाग का प्रकाशन १९२४ ई० में हुआ। चारों भागों में कुल मिलाकर ४५९१ कवियों एवं लेखकों का विवरण संगृहीत हैं। श्याम विहारी मिश्रा तथा शुकदेश बिहारी मिश्रा सन् १९०९ से १९१६ तक नागरी प्रचारिणी सभा में हस्तलिखित हिन्दी ग्रंथों के खोज कार्य के निरीक्षक थे। अतः सभी उपलब्ध सामग्री का लाभ उठाया। विभिन्न साहित्य प्रेमी बन्धुओं ने इनके पास पर्याप्त सामग्री भेजी थी।

यद्यपि मिश्र बन्धुओं ने अपने 'विनोद' में हिन्दी साहित्योतिहास का लम्बा-चौडा काल विभाजन प्रस्तुत किया है किन्तु वह विभाजन किसी सुनिश्चित आधार पर नहीं है। इसके लिए जो मानदण्ड अपनाये गए हैं उनमें युग एवं कवि के अनुरुप उल्ट-फेर भी किया गया है। मिश्र बन्धुओं ने साहित्यिक मूल्यांकन में प्राचीन समालोचना पद्यति का आश्रय लिया है।

इतना होने के बावजूद इस ग्रंथ की कई महत्वपूर्ण विशेषताएं हैं—

१. इसमें सामग्री का विपुल सम्पन्न किया गया है।
२. इसमें प्रमुख कवियों के विवरण समालोचना सहित विस्तारपूर्वक दिये हैं।
३. प्रत्येक कवि की एक सुनिश्चित संख्या।
४. साहित्य के विविध अंगों पर प्रकाश डाला गया है।

आचार्य शुक्ल ने मिश्राबन्धुओं के इतिहास से काफी सहायता ली है—"कवियों के परिचयात्मक विवरण मैंने प्रायः मिश्राबन्धु विनोद से ही लिए हैं।"

[६] ए स्केच आफ हिन्दी लिटरेचर
पादरी एडविन ग्रीब्ज

११२ पृष्ठों का यह इतिहास ग्रंथ १९१८ ई० में प्रकाशित हुआ। इसमें पिछली सभी सामग्री से सहायता लेकर साहित्यिक गतिविधियों का परिचय दिया गया है। इसमें काल विभाजन भी है जो ग्रिमर्सन का प्रतिबिम्ब है। ग्रीब्ज ने पहली बार हिन्दी साहित्य के इतिहास में हिन्दी भाषा के इतिहास को भी स्थान दिया है।

[७] ए हिस्ट्री ऑफ हिन्दी लिटरेचर
पादरी एफ० ई० की (F.E. Keay)

यह ग्रंथ १६२० ई० में प्रकाशित हुआ। इसमें हिन्दी भाषा और साहित्य का सामान्य सर्वेक्षण प्रस्तुत करते हुए काल विभाजन एवं नामकरण का सार्थक प्रयास किया गया है। नामकरण में कृतिकार, कृति, इतिहास, भाषा तथा प्रवृत्ति को आधार बनाया गया है।

[८] हिन्दी साहित्य का इतिहास
आचार्य रामचन्द्र शुक्ल

यह १६२६ ई० में प्रकाशित हुआ। आचार्य शुक्ल की सूचना के अनुसार इसका प्रारुप छात्रों के उपयोग के लिए संक्षिप्त नोट के रुप में तैयार किया गया था जो बाद में कुछ संशोधनोंपरान्त कभी नागरी प्रचारिणी सभा द्वारा प्रकाशित 'हिन्दी शब्द सभा' की भूमिका के रूप में हिन्दी साहित्य का विकास' शीर्षक से १६२६ ई० में प्रकाशित हुआ तदनन्तर उसी वर्ष कुछ और संशोधन तथा परिवर्धन के साथ सभा से ही 'हन्दी साहित्य का इतिहास' नाम से पुस्तक रुप में प्रकाशित हुआ। पुनः १६४० ई० में इसका संशोधित और परिवादित संस्करण निकला। यही सस्करण सर्वाधिक प्रचलन में है। आचार्य शुक्ल के इस इतिहास ग्रन्थ को सर्वाधिक लोकप्रियता मिली। साहित्य मनीषियों ने इसे हिन्दी का प्रथम सुव्यवस्थित इतिहास कहा है। इसके गुणदोषों की भी बहुत चर्चा हुई। यद्यपि यह ग्रन्थ अपने में सर्वांगपूर्ण नहीं है फिर भी इसका अपना साहित्यिक एवं ऐतिहासिक महत्त्व है। शुक्ल जी के बाद के सभी इतिहासकारों ने इसे अपना-अपना ग्रंथ माना है। आज भी शुक्ल जी का इतिहास मील का वह पत्थर है जिसे कोई अपनी जगह से हटा नहीं सका है। आज भी इतिहास लेखकों के लिए यह प्रकाश स्तम्भ का कार्य कर रहा है।

[६] हिन्दी भाषा और साहित्य
बाबू श्याम सुन्दरदास

यह ग्रन्थ १६३० ई० में निकला, जो बाद में 'हिन्दी भाषा' और 'हिन्दी साहित्य' नाम से अलग-अलग प्रकाशित हुआ। कुछ विद्वानों ने इनके इस इतिहास ग्रन्थ की प्रशंसा की। पर इसमें आचार्य शुक्ल जैसी गहराई और प्रतिपादन कुशलता नहीं मिलती इनके कालविभाजन पर भी आचार्य शुक्ल की स्पष्ट छाप हैं।

[१०] हिन्दी साहित्य का विवेचनात्मक इतिहास
सूर्यकान्त शास्त्री

यह इतिहास ग्रंथ सन् १६३० ई० में प्रकाशित हुआ। इसमें प्रमुख कवियों पर लम्बी एवं तुलनात्मक समीक्षा प्रस्तुत की गयी है। शास्त्री जी का वर्गीकरण पादरी एफ०ई० की से प्रभावित है। इस ग्रंथ की भाषा भी चमत्कार वृत्ति की ओर अधिक उन्मुख है।

[११] हिन्दी भाषा और उसके साहित्य का विकास
अयोध्या सिंह उपाध्याय हरिऔध

हरिऔध जी ने पटना विश्वविद्यालय में हिन्दी भाषा और साहित्य के सम्बन्ध में कुछ भाषण दिये जो १६३१ ई० में 'हिन्दी भाषा और उसके साहित्य का विकास' नाम से पुस्तक रूप में प्रकाशित हुए। इसमें कवियों की भाषा के सम्बन्ध में विशेष कथन है। सुन्दर उदाहरण भी दिये गये हैं। सन्-संवतों का अभाव इसका बहुत बड़ा दोष है।

[१२] हिन्दी साहित्य का इतिहास
रामशंकर शुक्ल 'रसाल'

यह ग्रंथ १६३१ ई० में प्रकाशित हुआ। ग्रथ के आरम्भ में साहित्योतिहास पर विस्तार से चर्चा की गई है। कुछ इसमें पूर्णवर्ती इतिहास ग्रंथों की आलोचना भी हैं। कुछ महत्वपूर्ण कवियों पर इन्होंने सतही विचार व्यक्त किये हैं। इनका इतिहास आचार्य शुक्ल के इतिहास से अत्यधिक प्रभावित है।

[१३] हिन्दी साहित्य का आलोचनात्मक इतिहास
डा० रामकुमार वर्मा

यय ग्रंथ १६३८ ई० में प्रकाशित हुआ। इसमें संवत ७५० से १७५० तक के कालखण्ड को ही लिया गया है। वर्मा जी ने कालविभाजन एवं नामकरण में आचार्य शुक्ल का ही अनुसरण किया है। इन्होंने वीरगाथा काल को चरणकाल नाम दिया है

और उससे पूर्व एक सन्धिकाल और जोड़ दिया है । ज्ञानाश्रयी और प्रेममार्गी शाखा की जगह संतकाव्य और प्रेमकाव्य नाम का प्रयोग किया हैं । स्वयं को हिन्दी का प्रथम कवि मानते हुए वर्मा जी ने हिन्दी साहित्य का आरम्भ ६९३ ई० से स्वीकार किया है ।

विद्वानों ने इस इतिहास ग्रंथ को आचार्य शुक्ल के इतिहास के गुण दोषों का विस्तार माना है । कवियों के मूल्यांकन में वर्मा जी ने सहृदयता और कालात्मकता का परिचय दिया है । इसी कारण यह ग्रंथ को पर्याप्त लोकप्रियता भी मिली। विस्तृत सामग्री भी इसकी महत्ता का एक प्रमुख कारण रही हैं ।

[१४] हिन्दी साहित्य का इतिहास
मिश्रा बन्धु

यह गंगा पुस्तक कला लखनऊ से १९३९ ई० में प्रकाशित हुआ । इसे 'मिश्रबन्धु विनोद का संक्षिप्त रूप माना जा सकता है । इसका ढांचा भी मिश्राबन्धु विनोद जैसा ही है ।

[१५] हिन्दी भाषा और साहित्य का इतिहास
चतुरसेन शास्त्री

यह १९४६ ई० में प्रकाशित हुआ । लेखक के अनुसार—"इस ग्रंथ में मैंने अपने पूर्णवर्ती और समकालीन प्राय ! सब हिन्दी इतिहास–लेखकों की प्रचलित परम्परा का उल्लंघन करके अपने कुछ नए ऐतिहासिक दृष्टि कोण निर्धारित किये हैं, और उनके समर्थन में इतिहास की सामाजिक और राजनीतिक पृष्ठभूमि की रेखाएं दी है।" पर ग्रंथ को पढ़ने से ग्रंथकार की किसी मौलिक धारणा का परिचय नहीं मिलता ।

[१६] १– हिन्दी साहित्य की भूमिका (१९४० ई०)
२– हिन्दी साहित्य का आदिकाल (१९५२ ई०)
३– हिन्दी साहित्य ,' उसका उद्‌भव और विकास (१९५५ ई०)
हजारी प्रसाद द्विवेदी

हिन्दी साहित्य की भूमिका में द्विवेदी जी की साहित्योतिहास लेखन सम्बन्धी मौलिक दृष्टि का परिचय मिलता है। इसमें हिन्दी साहित्य को भारतीय चिन्तन आधार के साथ जोड़कर उसका मूल्यांकन करने की बात उठायी गई है। इस ग्रंथ मे द्विवेदी जी ने शुक्ल जी की कई मान्यताओं का खण्डन किया है।

'हिन्दी साहित्य का आदि काल' इसी क्रम की दूसरी महत्त्वपूर्ण कड़ी है। इसमें भी द्विवेदी जी ने अपनी मौलिक दृष्टि का परिचय देते हुए आदि कालीन हिन्दी साहित्य विषयक कई भ्रांतियों का निराकरण किया है। डा० हरमहेन्द्र सिंह वेदी के शब्दों में—"भाषण शैली मे लिखा गया यह ग्रंथ मध्ययुगीन भाषा काव्य की आन्तरिक चेतना और बाह्य स्वरुप तथा उसके विकास को समझने की कुंजी है।" (हिन्दी साहित्योतिहास : पश्चात्म स्रोतों का अध्ययन पृ०-९८)

'हिन्दी साहित्य: उसका उद्‌भव और विकास' विद्यार्थियों को ध्यान में रखकर लिखा गया है। इसमें सुबोध भाषा में हिन्दी साहित्येतिहास के विभिन्न कालखण्डों की साहित्यिक प्रवृत्तियों का विवेचन करते हुए तद्‌युगीन साहित्य का परिचय दिया गया है।

[१७] 'हिन्दी साहित्य का वैज्ञानिक इतिहास

डा० गणपति चन्द्र गुप्ता

इसका प्रकाशन १९६५ ई० में हुआ। इसमें गुप्ता जी ने वैज्ञानिक दृष्टि से हिन्दी साहित्येतिहस की परख की है। इतिहास की वैज्ञानिक व्याख्या में इन्होंने विकासवादी सिद्धांत को आधार बनाया है। इनके ग्रन्थ में इतिहास दर्शन की विस्तृत पीठिका भी है। गुप्त जी ने हिन्दी साहित्य को तीन काल खण्डों में विभक्त किया है—

१– प्रारम्भिक काल (११८४-१३५० ई०)
२– मध्यकाल (१३५०-१८५७ ई०)
३– आधुनिक काल (१८५७ से अब तक)।

"मैंने इन कालखण्डों के नामकरण में ऐसी सामान्य संज्ञाओं का प्रयोग किया है जिससे हिन्दी साहित्य को सम्पूर्ण एवं व्यापक रुप मे तथा उसकी विभिन्न प्रवृत्तियों को सर्वांगीण रुप में प्रस्तुत किया जा सके।"

(प्रथम सस्करण की भूमिका)

कुछ विद्वानों ने डा० गुप्त के इतिहास के व्यवहारिक पक्ष की आलोचना की है। पर इतना तो मानना ही चाहिए कि डा० गुप्त ने अपने इस इतिहास ग्रंथ के माध्यम से वैज्ञानिक अध्ययन पद्धति के द्वारा खोले है और अनुसंधान के आयामों को विकसित किया है।

सम्पादित इतिहास ग्रंथ—

[१८] हिन्दी साहित्य का वृहत् इतिहास (१६ भागों में)
नागरी प्रचारिणी सभा, काशी

ना० प्र० सभा ने हिन्दी साहित्य का वृहत् इतिहास सोलह भागों में प्रकाशित किया है। प्रत्येक भाग अलग-अलग विद्वानों के सम्पादन में तथा विभिन्न लेखकों के सहयोग से निर्मित हुआ है। इतिहास के स्थूल ढांचे के रुप में इसमें आचार्य शुक्ल के इतिहास को ही किंचित् संशोधन के साथ अपनाया गया है। इसके कुछ भाग काफी लोकप्रिय हुए हैं। इस इतिहास ग्रंथ में एकरुपता, अन्विति तथा सजीवता की कमी है।

[१९] हिन्दी-साहित्य (३ खंड) सामा० डा० धीरेन्द्र वर्मा
भारतीय हिन्दी परिषद, इलाहाबाद

इसमें हिन्दी साहित्य को तीन कालों आदिकाल, मध्यकाल तथा आधुनिक काल- में विभाजित करते हुए प्रत्येक काल की काव्य परम्पराओं का विवरण अविच्छिन्न रूप में प्रस्तुत किया गया है। साथ ही ग्रंथ मे नवीन उपलब्ध शोध सामग्री का भी उपयोग किया गया है। इस ग्रन्थ में विभिन्न अध्यायों के विभिन्न लेखक हैं जिनहोंने विभिन्न दृष्टियों और पद्धतियों का उपयोग किया है जिससे इसमें एक रुपता, अन्विति तथा संश्लेषण का अभाव मिलता है।

[२०] हिन्दी साहित्य का इतिहास–सम्पादन डा० नगेन्द्र

इसका प्रथम संस्करण १९७३ ई० में निकला यह एक सम्पादित ग्रन्थ है जिसका संकलन अनेक लेखकों के सहयोग से हुआ हैं। सम्पादक के अनुसार सभी लेखक अपने विषय के अधिकारी विद्वान है और उन्होंने अपने लेखन में नवीन शोध परिणामों का विवेक पूर्ण उपयोग किया है। ग्रंथ में सम्पादक ने एक रुपता स्थापित करने का भरसक प्रयास किया है। पर 'पंचायती' कार्य की कमियां इसमें भी कहीं-कहीं देखने को मिलती हैं। छात्रों के बीच यह इतिहास काफी लोकप्रिय है।

हिन्दी साहित्येतिहास सम्बन्धी विवेचना में आचार्य विश्नाथ प्रसाद मिश्रा के 'हिन्दी साहित्य का अतीत भाग– १, २ तथा डा० रामस्वरुप चतुर्वेदी के 'हिन्दी साहित्य और संवेदना का विकास' ग्रंथ की भी चर्चा होनी चाहिए।

मिश्रा जी ने आचार्य शुक्ल के इतिहास की सीमाओं-संभावनाओं को दृष्टि में रखकर हिन्दी 'साहित्य के अतीत' की रचना की। इसमें उन्होंने हिन्दी की व्याप्ति, साहित्य की निरुक्ति और अतीत की अलक्षित विशेषताओं को दृष्टि में रखकर उन विवेच्य विषयों पर विचार किया है जिनके नियत रूप में मतभेद है। मिश्रा जी ने अद्यतन पोथों के आधार पर इतिहास सम्बन्धी कई भ्रांतियों का निराकरण करते हुए तत्सम्बन्धी विवादों पर तथ्यपरक निर्णायक टिप्पणियां दी हैं। इनका इतिहास ग्रंथ शृंगार काल तक ही सीमित है।

'हिन्दी साहित्य और संवेदना का विकास' का प्रथम संस्करण १९८६ ई० में निकला। इसमें हिन्दी साहित्य के साथ उसकी संवेदना के इतिहास को भी रेखांकित किया हैं। लेखक के अनुसार—"भाषा साहित्य और संस्कृति के अन्तर सम्पर्क में हिन्दी क्षेत्र और वहां के जन समुदाय की संवेदना कैसे विकसित होती गई है, और साहित्य उसे किस रुप में प्रतिफलित करता है, यह इस समूचे अध्ययन की अंतर्वस्तु है।

(आमुख)

अभी तक के इतिहासों में सांस्कृतिक पृष्ठभूमि का विवेचन अलग से होता रहा है, और साहित्य-छाया का दिग्दर्शन अलग से। इस इतिहास में पहली बार साहित्य और संवेदना को एक साथ देखा-परखा गया।

शुक्ल जी के बाद शताधिक छात्रोपयोगी संक्षिप्त, सुबोध, समग्र तथा प्रवृत्तिपर, इतिहास ग्रंथ लिखे गए, पर उनका विवेचन करना यहां अभीष्ट नहीं है।

विभिन्न काल खण्डों, प्रवृतियों तथा विद्याओं पर भी कई अच्छे इतिहास ग्रंथ लिखे गए हैं। इन सबकी अपनी अच्छाइयां हैं और सीमाएं भी। हिन्दी साहित्येतिहास लेखन की प्रक्रिया निरन्तर जारी है।

अर्थ में गांधी सत्य को सत् या ऋत (नैतिकता) या ईश्वर मानते थे ईश्वर का विरोध महान विद्वानों ने भी किया है। इसलिए वह ईश्वर को सत्य कहने की अपेक्षा सत्य को ईश्वर कहते थे। और इसी सत्य की प्राप्ति करना मानव जीवन का परम लक्ष्य है।

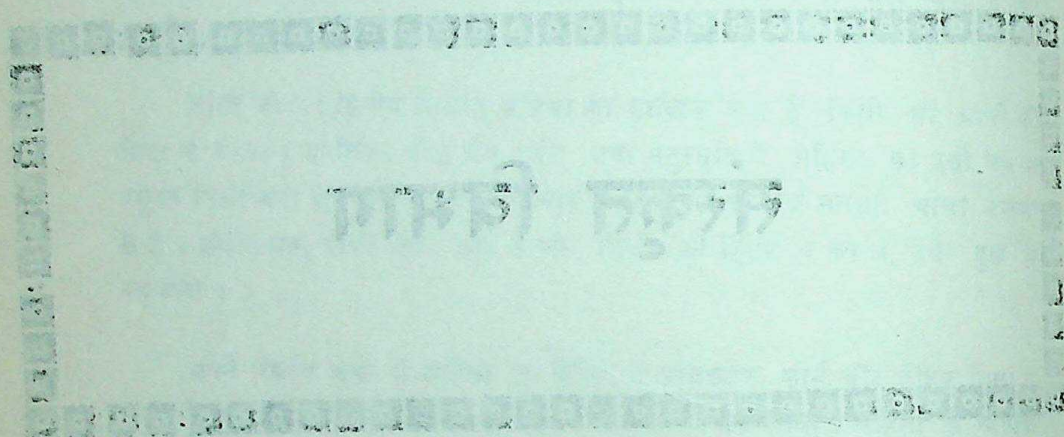
संस्कृत में सत्य का अर्थ सत्य अर्थात जो वस्तुत: है और सत्य वचन दोनों ही हैं गांधी के मत में सत्य के प्रति आदर भाव हमारे विचार, वाणी और व्यवहार को सत्यनिष्ठ बनाता है।

गांधी जी का द्वितीय सिद्धांत अहिंसा का शाब्दिक अर्थ है किसी भी प्राणी की हिंसा न करना। उपनिषद बौद्ध जैन दर्शन तथा मनुस्मृति में अहिंसा को इसी अर्थ में प्रयुक्त किया गया हैं। गांधी जी के विचार में हिंसा का सम्बन्ध मनसा: वाचा कर्मणा से है। अर्थात मन, वाणी एवं कर्म से भी किसी की हिंसा न करना, उसे दुख न पहुंचाना।

अपने संकीर्ण अर्थ में अहिंसा का अभिप्राय अधिकतर कार्य और दैहिक हिंसा न करने से रहता है। महात्मा गांधी ने अहिंसा का व्यापक अर्थ लिया। अहिंसा के व्यापक अर्थ में मानवता के कल्याण के लिये विश्व प्रेम करूणा, सेवा और नि: स्वार्थ भाव को अपनाने की लोगों से प्रार्थना की। महात्मा गांधी ने **Young India, Aug. 11,1920** १९२० में लिखा है कि— "अहिंसा हमारी जाति का नियम है जैसे हिंसा पशुओं का" (**Non Violence is the law of our Species as Violence is the law of Brutes).**

गांधी के मत में मानव जाति का इतिहास इस बात का साक्षी है कि मनुष्य आध्यात्मिक विकास कर रहा है और वह हिंसा से अहिंसा की ओर निरन्तर अग्रसर हो रहा है क्योंकि अहिंसा का आधार प्रेम है। सहानुभूति का व्यवहार है। अहिंसात्मक व्यक्ति के लिये राग, द्वेष, क्रोध, मोह, लोभ और घृणा आदि मन के विकार है, अधर्म है। जीवन रूपी कर्म क्षेत्र में मानव को हिंसा तथा असत्य के विरूद्ध निरन्तर संग्राम करना चाहिये।

गांधी जी के अहिंसा के सिद्धान्त पर प्रकाश डालते हुए एन.के. बोस ने लिखा है कि— "अहिंसा एक एकात्मक शक्ति है। प्रेम और धैर्य इसकी आधार शिला है। पूर्ण सत्य और अहिंसा में कोई भेद नहीं है। फिर समझने के लिये सत्य साध्य और अहिंसा को साधन मान लिया गया है प्रेम और अहिंसा भिन्न नहीं है प्रेम का शुद्ध व्यापक रूप अहिंसा है"।

संस्कृत विभाग

रामस्य आदर्शसाम्राज्यस्थापने सीतायास्सहयोगः

Dr. P. Jhamsi P. Kshmi B an (Summary)
Jilblemudi A.P.

प्रकृतिपुरुषयोस्संयोगः यथा लौकिकसृष्टौ अनिवार्यस्सन् सकलकार्यसाधकः तथा स्त्रीपुरुषयोस्संयोगः साङ्घिकजीवने सकलकार्यसाधकः। न हि तां विना सः, तेन विना सा वा सकलकार्यकरणकुशलौ भवतः। यज्ञादिष्वपि कर्मसु तयोस्सहाधिकारः एव विहितः, न स्वतन्त्रः। साङ्घिकजीवनेऽपि स्त्रियं विना पुरुषो न तथा सेत्स्यति। तस्य सार्वत्रिकजीवने सर्वविजयेषु च स्त्रीसहकारः नान्तरीयकः—इति सर्वानुभवसिद्धो विषयः।

प्रकृतपत्रे रामस्य आदर्शसाम्राज्यव्यवस्थापकत्वप्रतिष्ठायां सीतायास्सहयोगः महत्तरः इत्यंशः सोदाहरणं प्रस्तूयते। यद्यपि भूमिमिमां मनुप्रभृतयः मान्याश्चक्रवर्तिनः बहवः पर्यपालयन्, तथापि आदर्शसाम्राज्यव्यवस्थापकत्वप्रतिष्ठा तु रामैकसाध्याऽभूत्। रामसमकाले "रामो रामो राम इति प्रजानामभवन् कथाः" तेन जगदेव राममयमभूत्किल। अद्यापि स्वार्थैकपरायणेषु प्रकृतराजेषु सैव रामकथा पुनः पुनरावृत्ता भवति। एवं भविष्यति कालेऽपि भवेत् इत्यत्रम कोपि संशयलेशः।

एवं प्रतिष्ठा सत्यधर्मपराक्रमस्य सकलजीवलोकरक्षकस्य रामस्य स्वतो व्यक्तित्वेन न लब्धा, किन्तु साम्राज्यव्यवस्थाकृते, केवलं रजकवचनादरणाय प्राणेभ्योऽपि गरीयस्याः सीतायाः शाश्वतिकपरित्यागेन लब्धा। रामेण लोकाराधनकृते निरपराधं परित्यक्ता सीता नु प्रजाभिप्रायादरणाय शश्वत् राममेव न तत्याज, अपितु स्वप्राणमपि तत्याज। अत एवोक्तं लङ्कायां क्लिश्यन्त्याः सीतायाः प्रथमदर्शनसमये धीमता हनूमता—

"दुष्करं कुरुते रामो हीनो यदनया विभुः।
धारयत्यात्मनो देहं न दुःखेनावसीदति॥" इति।

तत्रैव सीतां, राज्यं च तुलयन् हनुमान् पुनरेवमपि वदति—

"राज्यं वा त्रिषु लोकेषु? सीता वा जनकात्मजा?
त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात्कलाम्॥" इति।

'परिग्रहीतुः अपेक्षया दाता गरीयान्' — इति सार्वत्रिकं सत्यम्। त्रैलोक्यसाम्राज्यव्यवस्थासंरक्षणार्थं स्वप्राणं तृणं मन्यमानां सकलगुणाभिरामस्य रामस्य पत्नीः जनकात्मजां संस्तुवन् सम्मुग्धहृदयः सन्मार्गदर्शी सुदीर्घदर्शी महर्षिर्वाल्मीकिः—

"कृत्स्नं रामायणं काव्यं,
सीतायाश्चरितं महत्"— इति व्याहरति।

आदर्शसाम्राज्यस्थापने सीतायास्सहयोगः

वाल्मीकिरामायणमिदं न केवलं रामस्य चरितमात्रप्रतिपादकं, सुशीलायाः सीतायाः अपि सुचरितप्रचारकम् । अस्याः पातिव्रत्यम्, आदर्शमहिलात्वं, धर्ममर्मज्ञत्वं, नैककष्टसहिष्णुत्वं, सर्वविधसामर्थ्यवतीत्वेऽपि नित्यं पत्यधीनत्वं, पत्याज्ञाकारिणीत्वं, नित्यं परार्थजीवितत्वम्—इत्यादयो नैके लोकोत्तरगुणाः दृश्यन्ते । लोकोत्तरगुणवतीमेनां ग्रन्थादौ प्रस्तुवन् कविरेवं वदति– "सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः"–इति । श्री रामायणस्य यथा रामचरित 'तत्परत्वं, एवं रामायाः, सीतायाः चरितप्रतिपादन-तत्परत्वमप्यस्तीत्ययमंशः "रामायाः अयनं" —रामायणं, रामश्चं रामा च रामौ, तयोरयनं रामायणं, रामायाः लक्ष्म्याः इदं रामं, रामं च तदयनं च रामायणम्"– इत्यादि व्युत्पत्तिभिः अभिव्यज्यते । रामायणस्य प्रख्यातव्याख्याता श्रीगोविन्दराजः रामायणंस्य सीताचरितैकपरत्वमेवं अवबोधयति–"इदं च रामचरितप्रतिपादनमप्राधान्येन प्राधान्येन च सीताचरितमेव प्रतिपाद्यते इत्याह – 'कृत्स्नं सीतायाश्चरितम्'- इति । कृत्स्नं रामायणं सीताचरितपरम् । अतएवोक्तं श्रीगुणरत्नकोशे 'श्रीमद्रामायणमपि परं प्राणिति त्वच्चरित्रे'–इति । आभाणकश्च 'प्रातर्धूतप्रसङ्गेन मध्याह्ने स्त्रीप्रसङ्गतः । रात्रौ चोरप्रसङ्गेन कालो गच्छति धीमताम्"–इति । उपायपुरुषकारयोर्मध्ये उपायस्वरूपं भारते दर्शितम् । पुरुषकारस्वरुपं श्रीमद्रामायणे इति रहस्यपदत्री । अत एव कृपावान-विकत्थनः इत्याद्युक्तलक्षण धीरोदात्तरुपो रामः कुशलवाभ्यां रामायणं श्रुतवान् । रामायणस्य रामैकपरत्वे स्वेनैव सदसि श्रवणं न संगच्छते, सीतापरत्वे तु सगच्छते विरहिणः कामिनीकथाचरितश्रवणस्य स्वाभाष्यात्" ? इति ।

एवं शिरोमणिहीकायामपि "सीतायाश्चरितं महत्"-इत्ययमंशः एवं व्याख्यातः- सीतायाश्चरितं सीतासम्बन्धिचरितविशिष्टं, अत एवं महत् = सर्वश्रेष्ठतम्, अत एवं कृत्स्नं सम्पूर्णम्, एवज्जातीयकादन्यत् सर्वं न्यूनमित्यर्पः । तथा च सीताचरितवर्णन-तत्परत्वेन रामावर्णस्य चरमोत्कृष्टता सम्पादिता । वाल्मीकिरामायणस्य आत्मभूतो यः करुणो रसः वर्तते सः एतादालम्बनक एव वाल्मीकिः स्वेनानुभूतं रामचरितोत्कृष्टत्वं वाच्चतया प्रतिवादयन् व्यङ्ग्यवैभवगम्यमस्याः उदारचरितं भङ्ग्यन्तरेण प्रतिपादयति । अन्ततः परिशीलयमाने तु रामायणनामकरणस्वारस्यमेवं प्रतिभाति यत्–'यथा सीतारामौ

अविभाज्यतया, सुखःदुःखयोः अद्वैतं वर्तेते, तद्वत् अनयोः रामयोः चरितमपि तयोरविभवतं अद्वैतं बोधयत्, तच्चरितानुरूपं (अविभाज्यतया) विहितानुपूर्वि सत् तयोर्नित्यसहचरत्वं बोधयत् तुल्यप्रधानतया उभयोर्महत्वं भिन्नभिन्नढक्कोणैः प्रदर्शयति" इति ।

सीतारामयोरन्योन्यं अपृथग्भूतत्वं कविः द्वयोस्सन्द र्भयोः स्वतः सीतारामाभ्यामेवं ज्ञापयति–सीता आत्मानं प्रणयप्रार्थनां कुर्वन्तं रावणं तृणाय मन्यमाना स्वस्य रामतत्परत्वं निवेदयन्ती–'अनन्या राघवेणाहं भास्करेण प्रभा यथा' इत्येयं वदति । रामः प्रजाभिप्रायादरेण सीतां शीलशुद्धिप्रख्यापनाय समादिश्च तथा हुताशने प्रविशन्तीं पश्यन् साक्षिमाज्ञतया वर्तमानः पश्चात् ख्यातिवशीलां तां प्रशंशन्–'अनन्या हि मया सीता भास्करेण प्रभा यथा इत्येवं इति । एवमन्यत्रानि त्रिजटा सीतायाः पातिव्रत्यं प्रशंशन्ती – 'अनन्या रघावेरौषा भास्करेण प्रभा यथा–इत्येवं वदति । उपमा कालिदासस्य' इति प्रसिद्धि गतस्य, कालिदासस्य गुरुभतोऽपं बाविदांवरो महर्षि– बाल्मिकिः प्रभामास्क सैपभ्यं तवोर्दाम्पत्यस्याभियर्णयन् तद्दापत्यफलं भास्करप्रभवयोस्हीं- योगस्येव लोककल्याणलक्षणमभिव्यनक्ति, पुनरुक्ति तद्विषये दोषतया न विगणयति ।

सुन्दरकाण्डेतवस्यास्सौन्दर्यं विशिष्य वर्ण्यये,' येन काण्डस्थास्य सर्वाङ्गसोदर्यं संप्राप्तम् । अत्र सीतायाः क्लेशसहिष्णुत्वं, धर्मज्ञत्वं, पतिपरायणत्वं, नीरत्वं चाभिव्यज्यन्ते ।

प्रकृतिपुरुषयोश्शिवस्त्रीपुंसोः सहयोगः नित्यः सत्यः सकलकार्यसाधकश्च इत्ययं विषयः सर्वानुभवसिद्धः । बहुभिर्भूपतिभिः परिपालिता भूमिः रामेणैव गजन्वती भूत्वा आदर्शसाम्राज्यव्यवस्थां काञ्चन सुस्थिरां सकललोकसुखदां व्यवस्थां लब्धां । सर्वलोक हितकरः नित्यं सत्यधर्मपराक्रमः रामः तां सर्वलोकअनुकरणं व्यवस्थां संस्थापयामास । रामराज्ये जनानां रोगजरामरणादि भीतिः नासीत् । सर्वो लोकः मुदित एव आसीत् । राममेवानुपश्यन्तो सर्वे सर्वधर्मपरायणाः दृश्यन्ते स्म । प्रज्ञाश्च परस्परं नाभिहिंसन्ति, नाभिद्विषन्तिस्म, रामस्य आर्शसाम्राज्यव्यस्थापकत्वप्रतिष्ठा सीतायास्सहयोगैकलब्धा, विवाहकालात् आरभ्य सर्वदा सीता रामस्य छायेव सतधर्मचारिणी भूत्वा सिषेवे, रामस्य कृते वेठितो वनवासः सीताया नानुभवनीयः, तथापि रामनान्तरीयकहृदया

सती सीता क्लिष्टदशासु वनेषु तमतोषयत्, धीरगभीरहृदया सा "रामेण उच्यमानान् वनवासक्लेशान् न गणयति। रामस्य अरण्यगमनमार्गे कुश कण्टकान् मृदन्ती मार्गं" सुगमं करोति। तस्य अयोध्यपुरी संस्मरणक्लेश परिहरति। रामं रमयन्तीं बालचन्द्राननाँ सीतां बाल्मीकिः—

"बालेव रमते सीता बालचन्द्रनिभानना।
रामा रामे ह्यदीनात्मा विजनेऽपि वने सती"—इत्येवं वर्णयति।

एवं तस्याः वनवासजीवितमभिवर्णितम्।

जारेण रावणेन हृता सीता स्वसौशील्यं संरक्षन्ती बहून् क्लेशान् अनुभवति। ताम् सर्वान् क्लेशान् रामैकहृदया सा अनुभवति। तस्याः राममयजीवितत्वं वर्णयन् वाल्मीकिः—

नैषा वश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान्।
एकस्यहृदया नूनं राममेवानुश्यति॥" —इति वदति।

उपवासकृशां, दीनां, सपङ्कां, अनलङ्कारां, दुःखसन्तप्तां, परिम्लानां, तपस्विनीं, अश्रुपूर्णमुखीं, दीनां प्रियं जनमदश्यन्तीं वश्यन्ती राक्षसीगणं, सुखार्हां दुःख सन्तप्तां तां सीतां पूर्वं चित्रादिना अज्ञातामपि हनुमान् विशिष्टैरुक्तलक्षणैः ज्ञातवान्। तां तथा पवित्रां सतीं आञ्जनेयः मनोमात्रगम्यां वाचामगोचरां वर्णयन्—

"आम्नाथानामयोगेन विद्यां प्रशिथिलामिव।
संस्कारेण यथा ठीनां वाचमर्थान्तरे गताम्॥
प्रभां नक्षत्रराजस्य कालमेघैश्विावृताम्" —इत्येव अनुपमां तां मनोमात्रगम्यवस्तुभिःतुलयति।

तस्याः भर्तृवाल्लभ्यमेव प्रस्तौति—

"इयं सा यत्कृते रामः चतुर्भिः परितप्यते।
कारुण्येनानृशंस्येन शोकेन मदनेन च।
स्त्रीप्रनष्टेति कारुण्यात् आश्रितेत्यानृशंस्यतः
पत्नी नष्टेति शोकेन प्रियेति मदनेन च॥" इति।

"प्रनष्टापि सती यास्य मनसो न प्रणश्यति" इति। अन्योन्यप्रियतमयोः तयोः जीवितमेव दुर्घटमित्याशङ्क्य तयोरन्योन्यहृदयसंवादं वर्णयन् तयोः दाम्पत्यं मन्त्रसम्मितमवं वदति—

"अस्या देव्या मनस्तस्मिन् तस्य चास्यां प्रतिष्ठितम् ।
तेनेयं स व धर्मात्मा मुहूर्तमवि जीवति ॥" इति।

लोकाराधनतत्परः लोकाभिरामः श्रीरामः सीताकृते चतुस्समुद्रमुदितां मेदिनीं यदि परिवर्तयेत, तद्युक्तमेव मन्यमानो हनुमान्—

"यदि रामस्समुद्रान्तां मेदिनीं परिवर्तयेत् । ५-१५-४६
अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः ॥" इति जगतः विशालस्य जनकात्मजायाः तुल्यत्वं प्रबोध्य, अन्ततः त्रैलोक्यराज्यादपि विशिष्टत्वमस्या एवं प्रतिपादयति—

"राज्यं वात्रिषु लोकेषु सीता वा जनकात्मजा ?
त्रैलोक्यराज्यंसकलं सीताया नाप्नुयात्कलाम् ॥" इति (वा. रामायणं ५-१६-१४)

मान् सीतायाः आभिजात्यादि गुणांश्च—"धर्मशीलस्य महात्मनो मैथिलस्य जनकस्य दुहिता, क्षेत्रे मेंदिनीं भित्वोत्थिता, विक्रान्तस्यार्यशीलस्य दशरथस्य स्नुषा, धर्मज्ञस्य कृतज्ञस्य आर्यस्य रामस्य पत्नी, राक्षसीवशमागता भर्तृस्नेह-पुरस्कृता पतिशुश्रूषणे रता वनेवि भवने श्व वशं प्रीतिं भजते इत्येवं स्मृत्वा स्मृत्वा विलपति।

एतावता तस्याः केवलं कौटुम्बिकजीवने आदर्शत्वं उक्तम्, न तावता कोऽप्युपयोगो लोकस्य। तस्याः आदर्शमहिलात्व—आदर्शसाम्राज्ञीत्ववर्णनाय तु सोदाहरण प्रसङ्गः एवं दृश्यते—पिता "रामस्य सहधर्मचरी भव" श्रुत्वा धर्मिष्ठस्य रामस्य धर्मनिष्ठां स्थूणानिखननन्यायेन परीक्षितुमिच्छन्ती पुसां कामलानी त्रीण्येव व्यसनानि—मिथ्यावाक्यं परदाराभिगमनं विना वैरं रौद्रता" इत्येव रुपाणि भवन्ति। भवानधुना तृतीयदोषेण समाविष्टो भवती। त्वं धनुः जहाहि, क्षत्रियाणां धनुः हुताशनस्य इन्धनानि च समीरतः स्थितं तेजः,एवं बलं भृशं इच्छ्रूयते। क्व चशस्त्रं? क्व च वनं? क्व च क्षात्रं तेजः।

क्व च तपः ? अतः जानीहि शस्त्रसेवनात् ते बुद्धिः कलुषा जायते[1] - इत्येवं धर्ममुपदिशन्तीव रामस्य धर्मनिष्ठां जिज्ञासति। धर्मस्वरूपं विवेचयन्ती चैवमुपदिशति—

धर्मादर्थः प्रभवते धर्मात्प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जनात् ।।[2] इति ।

"प्राप्यते निपुणैर्धर्मो न सुखाल्लभ्यते सुखम् ।"[3] इति च । रामश्चास्याः विपुलतरेण धर्मोपन्यायेन तुष्टः तदीय धर्मज्ञतां प्रस्तुवन् —"धर्मज्ञे । धर्मचारिणिः जनकात्मजे! कुलं, हितं व्यपदिशन्त्याः त्वया सदृशं वचः उक्तम्, ते रजहात, सौहार्दाच्च परितुष्टोऽस्मि, त्वं हि मे प्राणेभ्योऽपि गरीयसी"[4] इति तामभिनन्दति ।

दुर्बुद्धिना जारेण रावणेन प्रणयप्रार्थनां क्रियमाणा, रामपरायणा सा उपवासेन, ध्यानेन, शोकेन च, मदनेन च कृशा सा स्वेन शीलेन स्वयं रक्षिता वर्तते । यद्यपि सा स्वतपशशक्त्या पतिव्रत्येन च तं रावाणं भस्मसात्कर्तुं शक्ता तथापि रामाज्ञां विना किमपि कर्तुमनिच्छन्ती सा तदीयवाक्यानि श्रुत्वापि तूष्णीमास्ते स्वशक्तिं रावणाय विज्ञापयन्ती सा—

"असन्देशातु रामस्य नतपसश्वान्तुपालयात ।
न त्वं कर्मि दशग्रीव ! भस्म भस्मर्हितेजसा ।।" —इत्येवं वदति ।

रावणनियुक्ताभिः राक्षसोभिः सामदानभेदोपायैः वशङ्कयितुं प्रयतिता सा—

भिन्ना भिन्ना नमिता प्रतिज्ञा वा दीप्ता वाग्नौ प्रदीपिता ।
रावणं नोपसिष्ठेयं किं प्रलापेन वरिवरम् ।।"[5] – इत्युक्त्वा धैर्येण तास्समादधाति ।

सुन्दरकाण्डे रावणभटैर्हनुमल्लाङ्गलनिसृष्टाग्निनां निश्शेषं लङ्कायाः दाहेऽपि नैषा दग्धा भवित । हनुमान् आदौ तां दग्धां गत्वा, पश्चात् युक्तिभिः तस्या अदाह्यत्वं एवं विभावयति—

"अथवा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा ।
न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते ।। इति

१. वा. रा. ३.१. ३ तः २६
२. वा. रा. ३ १-३०
३. वा. रा. ३.१-३१
४. वा. रा. ३.२०-२०,२२,२२
५. वा. रा. ६.३२

१. वा. रा. पृ–२६.२२ २०
२. वा. रा. पृ-पृपृ.२३

किन्वस्धास्त्सर्वात्मना अग्यदाह्यत्वं विशिष्य अग्नेर्दाहकत्वञ्चोद्दिश्य —

"तपसा सत्यवाक्येन अनन्यत्वाच्च भर्तरि ।
अपि सा निर्दहेदग्नि न तामग्निः प्रधक्ष्यति ।।" –इत्येवं समर्थयति ।

सीतायाः अदर्शमहिलात्वस्य वर्णनीयत्वेन कविरादौ तां "सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः"–इति प्रतिजानीते । सुन्दरकाण्डे सीतासौन्दर्यं पराकाष्ठभूते भुते हनुमानपि तस्याः स्थितिं वर्णयन् रामं प्रति—

"निवतस्समुदाचारः भक्तिश्चास्यास्तथा त्वयि ।
एवं मया महाभाग ! दृष्टा जनकनन्दिनी ।।
इम्रेण तपसा युक्ता त्वदाक्त्या पुरुषर्षभ. !"[1] –इत्येवं तस्याः

पत्यनन्यात्वं मुख्यतया वर्णयति । सा इयं सीता मम सुता सहधर्मचरी तव"–इति पित्राज्ञां यथोक्तमनुपालयति । रावणवधानन्तरं रामादेशानुसारं सालङ्कृता सीता स्नेहात्, प्रहर्षात्, सौम्यानना पतिदेवता पतिमुखं पश्यति । तदा रामः–अनन्या हि मया सीता भास्करेण प्रभा यथा"[2] इति, 'तां स्वतः स्वेन तेजसा रक्षितां'–इति, 'त्रिषु लोकेषु जनकात्मजा मैथिली शुद्धा'[3] इति जानयति केवलं प्रजाभिप्रायमाहत्य—

"प्राप्तचारित्रसन्देहा मम प्रतिमुखे स्थिता ।
दीपो नेत्रातुरस्येव प्रतिकूलासि मे दृढम् ।।"
तद्गच्छह्यम्यनुज्ञाता यथेष्टं जनकाऽऽत्मजे ।
एता दशदिशो भद्रे ! कार्यमस्ति न मे त्वया ।।
कः पुमान् हि कुले जातः स्त्रियं परगृहोषिताम् ।
तेजस्वी पुनरादधात् सुहृल्लेख्येन चेतसा ।।
रावणाङ्कपरिभ्रष्टां दृष्टां दुष्टेन चक्षुषा ।।
कथं त्वां पुनरादद्यां कुलं व्यपदिशन् महत् ।।

नास्ति मे त्वय्यभिष्वङ्गः यथेष्टं गम्यतामितः"[4] इत्येवं तां परुषं वदति । सातु वस्तुतः शुद्धशीला, अत एव खिन्ना रामाभिप्रायमाहत्या स्वमेनशीलशुद्धि प्रकटयितुं कृतनिश्चया 'हे महाभाग ! न तथास्मि, यथा त्वं मामवगच्छसि पृथक्स्त्रीणां चरित्रेण जातिं परिशङ्कसे, यद्यहं विवशा परगात्रसंस्पर्शं गतास्मि, तत्र मे कामकारो नास्ति, मदधीनं यदिदं हृदयं तत् । वनि गतो त्वया प्रेषितः हनुमान् लङ्कस्थां मामवलोकयत्खलु ।

१ वा. रा. ७.६ प्र. २७
२. वा. रा ६.२२१.२१
३. वा. रा. ६.२२२.२०
४. वा. रा. ६-२२२.२० तः २२

मम भक्तिः, शीलं सर्वते पृष्टतः कृताम्" इत्युक्तवा अग्निसाक्षिक स्वशीलसंशुद्धि प्रख्यापयति एवं प्रख्यापितशीला सीता, वार्ताहरेण श्रुतात् लोकापवादवाक्यात् भीतेन रामेण पुनराश्रमे वने परित्यक्तुं समादिष्टा भवति, या पूर्वं कैकेयी वाक्यानुपालनाय वनं गच्छन्तं भर्तारं अरण्यमागन्तुं प्रार्थिता सती, बहुधा वनवासक्लेश विशङ्कित-मानसेन रामेण भृशं निविद्धसते निषिद्धाते। सा रामेण केवलं लोकापवाद भीतेन परित्यज्यते। परित्यागपूर्वदिवसे सीता रामेण सह विहरन्ती स्वान्तर्वर्तनीत्वं पुरस्कृत्य वनवासं सकृत्प्रार्थयति। अतश्व सा लक्ष्मणेन रामानुशासनाद्वनं नीयमाना न किञ्चिदनुचिन्तयति। वने आत्मानं जहतो लक्ष्मणस्य अस्वस्थत्वं दृष्ट्वा— "किमिदं नावगच्छामि ब्रूहि तत्त्वेन लक्ष्मण! पश्यामि त्वं न च स्वस्थं अविक्षेमं महीपतेः"[1]– इति प्रष्टवा, परित्यागकारणं श्रुत्वा रामसहधर्मचारिणी सा रामाय अकुप्यन्ती प्रजापालनविषये रामस्य जागृतिं प्रबोधयन्ति—

"यथा भ्रातृषु वर्तेथास्तथा पौरेषु नित्यदा।
परमोह्येष धर्मस्ते तस्मात्कीर्तिरनुत्तमा॥
यन्तु पौरजनो राजन् धर्मेण समवाप्नुयात्।
अहन्तु नानुशोचामि स्वशरीरं नरर्षभ।
यथा अपवादः पौराणां तथैव रघुनन्दन!
पतिर्हि देवता नार्याः पतिर्बन्धुः पतिर्गुरुः॥
यच्च ते वचनीयं स्यादपवादसमुत्थितम्।

मया हि तत्परिहर्तव्यं त्वं हि मे परमा गतिः॥"[2] – इत्येवं धर्मिष्ठा जनकजा राजधर्मं रामं प्रत्युपदिशन्ती स्वशरीरक्लेशं सुतरां न गणयित्वा छायेव रामस्य सहधर्मचारिणी भवति। यज्ञसंविधाने रामः कुशलवाभ्यां गीतां स्वकीयां रामायणाख्यां निशम्य कौतुहलपरः महामुनीन् पार्थिवन् तच्छ्रवणाय समावेशयति। तत्र शिष्याभ्यां समागत महर्षि मुखात् सीतोदन्तं श्रुत्वा कुशीलवौ स्वपुत्राविति ऋषिणोक्तो रामः–

१. वा. रा. ३.२२१:६ तः २६
२. वा. रा. @ ४७.७

पुरा सुरसन्निधौ वैदेहया: प्रत्यय: कुत:, तत्र शपथ: कुत: तेन, वेश्म प्रवेशिता। लोकापवादो बलवान्, येन मैथिली, सेयं लोभयादब्रह्मन् ! अवापेत्यभिजानता परिव्यक्ता यथा सीता तद्वावन् क्षन्तुमर्हति। इमौ पुत्रौ कुशीलवौ यमजातौ मे पुत्रौ जानामि, शुद्धयां जगतो मध्ये मे तस्यां रस्तु"[1]–इति वाल्मीकिं प्रत्युक्त्वा सीतायाश्शीलशुद्धिं परीक्षते। तदा जानकी—

मनसा कर्मणा वाचा यथा रामं समचते।
तथा मे माधवी देवी विवरं दातुमर्हति"[2]

इत्येवं वादिनी भूतलादुत्थितं विमानमधिरुह्य स्वमात्रा धरण्या परिगृहीता रसातलं प्रयाति। एवं बाल्मीकि रामायणे सीता त्रि: कृत्व: प्रजाभिप्रायरक्षणीय । रामेण परीक्ष्यते। त्रिष्वंपि संन्दर्भेषु सा राघवं आद्रियमाणैव वर्तते। आदौ अग्नौ प्रविशन्ती आत्मन: भर्तु: अतिचारशङ्कां निराचिकीर्षन्ती—

यथा में हृदयं नित्यं नापसर्पति राघवात्।
तथा लोकस्य साक्षी मां सर्वत: पातु पावक: ॥
कर्मणा मनसा वाचा यथा नातिचराम्यहम्।
राघवं सर्वधर्मज्ञ तथा मां पातु पावक: ॥"[3] – इत्येवमुत्वा राघवस्य प्रजाप्रीतिं वर्धयन्तो हुताशने प्रविशति। एवं लोकापवादात् वने विजने लक्ष्मणेन परित्यज्यमाना सा स्वराज्ञी धर्मोचितं धर्मनिष्ठं रामं प्रति–'यथा भ्रातृषु वर्तेथास्तथा पौरेषु नित्यदा'-इत्येवं राजधर्ममुपदिशन्ती राघवे गौरवं प्रदर्शयति। दावं रसातलं प्रविशन्ती सा न राघवं परुषं किञ्चद्वक्ति किन्तु तस्मिन् रामे प्रवृद्धं प्रेमातिशयं प्रदर्शयन्यी—

"मनसा कर्मणा वाचा यथा रामं समचंये।
तथा मे माधवी देवी विवरं दातुमर्हति ॥"—इत्येवं कथयन्ती प्रजाभिप्रायं रात्यन्तमाद्रियते रामाय तनमनस्समर्पणपुरस्सरं आत्माऽऽर्पणं कुर्वन्ती स्वधर्मं सर्वात्मनानुसरति। रावणवधानन्तरं प्रथमत अग्निपरीक्षासमये एव सा किञ्चिदिव निष्ठुरतया–"न तथास्मि महाबाहो ! यथा त्वमवगच्छसि"–इत्येवं भाषते, ततश्च रामधर्ममर्मज्ञा द्वि: कृत्व: विजनं वनं, तथा रसातलं प्रविशन्ती न सा निष्ठुरं भाषते, प्रत्युत राजधर्मं समुपन्यस्यन्ती स्वधर्मं सदानुपालयन्ती वर्तते।

एवं सा रामपत्नी जानकी "नारीणामृत्तमा वधू: "भूत्वा "सीतायाश्चरितं महत्" इति बाल्मीकिवचनस्य यथार्थतां स्वचारित्र्येण प्रकटयति।

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१. वा. रा. ⑦ ४१.२३ त: २⑦
२. वा. रा. @ १⑦.३ त: ६
३. वा. रा. @. २२१.२४,२६

संस्कृतवाङ्मयस्य विकासः परिरक्षणञ्च

डा० श्री वासुदेव शास्त्री

महतः प्रमोदस्यायमवसरः यत् भारतस्य संमानिते च हरिद्वारस्थ् अस्मिन् गुरुकुल कांगड़ी विश्वविद्यालये अखिल भारतीय प्राच्यविद्या सम्मेलनस्थाऽवसरे समवेताः वयमद्य स्वदेशस्य स्व भाषायाः संस्कृतेश्च सम्बन्धे परस्परं विचार सम्मेलनं कुर्तुं प्रवृत्ताः। अद्यतनेऽस्मिन् समायोजने प्राचीनतमस्य भारतस्य राष्ट्रस्य मूल भूतां भाषां संस्कृतिञ्च संरक्षितुं व्यहारपदेषु भावं प्रवर्तयितुं कश्चन तादृशो मार्गः अन्वेषणीयो वर्तते यो हि व्यवहारिकः समयानुकूलश्चः भवेत्। यथोन्तरं भौतिकविज्ञानस्य विकासेन प्रभावेण च भारतीया जीवन पाद्धेति सर्वथा विपर्यस्ता श्लयस्वभावा च समपद्यत।

अतः अस्याश्चिकित्सा पद्धिति आधुनिकैः प्रकारैः सह संवादमादधाना एव अस्यानुपकरोति–ननु स्वतन्त्रता विपरीतस्वभावा वा। इत्यंभूते व्यतिकरे भारतस्य गौरव वाहिन्याः संस्कृत भाषायाः प्रचार प्रसारोपायमवलम्ब्य किमपि नूतन विधानं अवश्यकर्तव्यतया शिरस्या पतितम् इतिमत्वा प्रमादम पहाय युद्धाय कृतनिश्चयः इति भगवद्गीतोपदेशं स्मृत्वा सामयिकः जनतन्त्रानुकूलः समन्वयस्थापकस्य कश्चन प्रकार विशेषः एवं हितावहो भावितुमर्हते।

संस्कृत भाषा भारतराष्ट्रस्य भारतीया संस्कृतेश्च प्राणभूता इति सर्वेऽपि स्वीकुर्वन्ति किन्तु साम्प्रतं संस्कृतस्य प्रतिपदं वर्धमानो ह्रासः दृष्टिपथमायाति तेन सर्वेऽपि संस्कृत सेविनः चिन्तातुरः खिन्नचिन्ताश्च दृश्यन्ते परं न केवल या निष्क्रियक्रियया कश्चन लाभः संभवति, तदर्थं तु प्रतीकार एव चिन्तनीयो भवति, किं बहुना, संस्कृतस्य ह्रासे भारतराष्ट्रस्य सर्वाविधा सर्वदेशीया च मूलक्षतिरिति निष्कर्षः प्रतिफलित। इति संस्कृतस्य महत्वाख्यानेन केवलेन संस्कृतस्य समस्या न कथञ्चिदपि समाधातुं शक्यते तदेतदास्ता नाम।

संस्कृत भाषामुद्दिश्य पुरातनं राष्ट्र व्यापकं संस्कृतस्य महत्वं वर्चस्वञ्च अस्ति। वर्तमानेऽस्मिन् काले संस्कृत भाषायाः तत् प्रतिबिंब भूतायाश्च संस्कृतेर्नुदिनं संजायमानो ह्रासः समग्रस्यापि राष्ट्रस्य कृते गंभीरायाश्चिन्तायाः विषयः यतोहि भारतस्य सर्वस्वं निधिरूपेण अस्यामेव सुरक्षितं वर्तते "यन्नेहास्ति न तत् क्वचित्।"

इत्याभाणकेनापि एतस्याः व्यापकत्वं राष्ट्रस्य आत्मनः सूक्ष्मां स्थलां आन्तरिकं बाह्यं वा अनुभूतिः कर्तुं शक्या स्पस्टतया निर्दिष्टम् ।

अतोऽत्र संस्कृत भाषायाः विषये प्रधान भूताः विचार बिन्दवो विमृष्टाः पर्यालोचिताश्च सन्ति, तानेव प्रधानतया ऽवलम्ब्य संक्षिप्तां स्वारस्य बहुलां विचार सरणिं पुरस्कृत्य किंचिद् वाच्मि ।

संस्कृत भाषायाः समृद्धि गौरवं दक्षिणोत्तर प्रान्तेषु व्यापकं संस्कृतिमूलकं परस्पर स्नेहबन्धनं ऐकात्म्यभावश्च समानरुपेण अनुभूयते । या हिन्दी भाषा संविधाने देशस्य राष्ट्र भाषात्वेन प्रतिष्ठापिता तत् आरभ्य राजनीति क्षेत्रे विद्वेषकरः राष्ट्र विघटन करश्च कश्चन दूषितः विचार प्रवाहः प्रादुर्भूतः । यत इतः पूर्वं वैदेशिके शासने आंग्लभाषैव प्रसासनतन्त्रे साम्राज्ञी भावमापन्ना तत्र व्याप्त प्रसरा आभिजात्यवर्ग आत्मसात् कुर्वती पदप्रतिष्ठार्थं अभिलषिता अर्थला भाय च प्रभवन्ति सर्वेषामेव आकर्षणस्थलीव समजायत । आंग्ल भाषायाः प्राधान्ये च चतुर्दिक्षु च व्यापृते सति प्रान्तीयभाषयैव सहज भावेन समपहाते । एतश्च सर्वथा स्वभाविकमेव भवति । किन्तु भारताद् बहिः समागतानां शासकपदमधिष्ठितास्वीयो भाषानुरागः प्रबलतमोऽभवत् । अतत्याः प्रादेशिकभाषायाः तन्मूल भूतायाः विविधताया विधानमकरोत् एतन्नैव दृष्टयामपेक्षते—अपितु प्रत्यहं सर्व रस्माभि प्रत्यक्षी क्रियते अनुभूयते च ।

इतस्ततो अत्र । निः क्षिप्यते दृष्टिः तत्र च महाकवे भर्वभूतेरुच्यनुसारं "विपर्यस्तो जीव लोकः ।" इति सत्यापयत् सर्वमधरांत्तरं अन्यादृशामेव संवृत्तम् तत्र चेद् कारणं मृग्यते तर्हि आंग्ल भाषैव कारणम् । यस्याः आत्यान्तिं केन प्रभावमहिम्ना वयं आत्मानं विस्मृत्य पथभ्रष्टाः दिशाहीनाश्च संजाताः । आचरेण व्यवहारेण वेषभूषया इंगितेन चेष्टितेन च सर्वथा वयम् भारतीयता मापन्ना-इति निर्मत्सरेण अन्तः करेण परेषां संस्कृति संसर्गेण स्व संस्कृतेः विस्मरणेन तत्र च अवज्ञा भावेन कारणान्तिरेण वा यथारुचितेन कल्पनीयं भवेत्, किन्तु वस्तुस्थितिस्तु नैव प्रत्या ख्यातुं शक्या । अत. समासतो विचार्यते, मम ग्रस्य राष्ट्रस्य एक सूत्राणां एकात्म भावनां च सम्पादायेतुं संस्कृतं विहाय नान्या कापि भाषा दक्षिणोत्तरयोरभिन्नतां राष्ट्रैश्च भावनां च संवर्धयितुं समर्था । अतः यदि राष्ट्रस्य ऐकात्म्यम भीष्टं तदा संस्कृतमेव एतद् सौहार्द बन्धुत्व भावनां च प्ररोहयितुं सक्षमम्-

नान्या कापि भाषा । पर यादृशी राष्ट्र निर्माण कल्पना स्वातन्त्र्योत्तर काले महात्मगांधि-प्रभृतीनां राष्ट्र कर्म धाराणाम भिलषिता आसीत् सा व्यतीतेषु वर्षेषु नास्मा मिरुपलब्धा, किंतु सांप्रतं शासन तंत्रस्य परिवर्तनेन तत्र च अनुभ विनां राष्ट्रकर्णधाराणां नेतृत्वेन भारतस्य अभ्युदयावह चिरकांक्षितश्च एतद्देशप्रशासनिक विकास: समाजस्य परिस्कार: आर्थिकस्य दैन्यस्य च निराकरणं च यदि समुचितेन देशो स्थानानु कूलेन च यथा सम्भवेत् तदा सर्वमेव पथ्य हितकरं च स्यात् ऐतेन निर्विवादमेतद् यत् संस्कृत–साहित्ये यन्निहित नात्मत्पूर्व जैः तत् सर्व मानवसात्रस्य अवृयुदयकरं उत्कर्षा धायकं च नात्र कथंचिदापि सन्देहस्यावकाश: । तथा मतृदेवो भव, पितृदेवो भव, आचार्य देवो भव, इत्येवं विद्याया: मानव संस्कृतेरुपदेशश्च संस्कृतादन्यत्र क्व दृष्ट चरम् । वस्तुत इदं आत्मनो गुण गौरवेण विश्व भाषात्वेन संमान मामर्हति । यतो हि गुणा: प्रियत्वेऽधिशता न सम्भव: । इति कवेरुक्ति: सत्यमेव विवृणोति । तस्मात् संस्कृतं यदि भारतस्य राष्ट्र–भाषा भवेत् तदा सर्वविधो विरोध: सामाजिकं वैषम्यं अन्यश्च या: वाधा: सन्ति संभवन्ति वा तानि सर्वाण्येवं स्वतो निरस्तानि भवेयु: । किंतुमद् विचारेण नायं समय: उपयुक्त: प्रति-भाति । यतो राष्ट्र मानसं आर्थिक विपन्नताकारणेन सामाजिकेन च दुश्वस्याकारणेन सर्वत: आन्दोलितं उद्वेलितं च परीक्ष्यते-इति यावत् समाजगत अर्थसम्बंद्धं, नैतिक कर्ममार्गानुगतं च सामञ्जस्यं नोत्पद्यते तावदस्य प्रयोगस्य सफलता संदिग्धैव प्रतिभांति ।

अपरञ्चेदं विचारणामर्हति यत् संविधाने हिन्दी भाषां राष्ट्रभाषारुपेण सर्वसंमतयां उच्चैरुद्घृष्य पारितेऽपि प्रस्तावे स केवलमद्यापि एकदेशीयों वाचनिक इव प्रतीय मान: प्रचलति, ननु सार्वदेशिकी मान्यताम् । इति यद् वाचा प्रतिज्ञातं तत् कर्मणा न निर्व्यूढम् । इतिका प्रगति: स्वीक्रियते राष्ट्र भाषाया: ? ततश्चायं प्रश्न: समयायेतीति शक्त्या क्रियाकालार्थं यथास्थितस्तिष्ठतु तावत्–यदि हिन्द्यपि राष्ट्र भाषात्वेन व्यावहारिकपदं प्राप्तवान् तदा अस्माकं गन्तव्यमार्ग: सुगमोनिष्कण्टकश्च स्यात् ।

किन्त्वयमपि पक्षो विचारणीय: यत् संस्कृतस्य राष्ट्र भाषत्वं तदा एव व्यवहारिकं स्यात् यदेयं सारल्यमानीयेत । अस्याश्च सरली करणं केचन प्रकाश: शम्यसंभवा लोकानुकूलाश्च संभवन्ति । परं सरलीकरणं कापि लक्ष्मणरेखा निर्देष्टुं ना याति ।

अत्र विषये प्रस्तुत: लकाराणां संकोच: सीमित भावेन च तेषां व्यवहारे कार्यनिष्पादनं न नूनं सुकरं सम्भाव्यते—एवमेव अन्य दप्येवं जानीयां सारल्यं तथा क्लिष्ट सन्धीनां दीर्घकरां समस्त पदानां तथा णिजन्तादि साधनेन निष्पन्नानां धातुप्रयोगाणां च संतातेन संस्कृतस्य काठिन्यं सर्वसाधारणो प्रयोगदृष्ट्या काठिन्यं आवहामि—एवमेव कृदन्त—तद्धितादि प्रयोगा अपि—विविधाकाराणां धारयन्त: असौविध्यं किंचिद् जनयन्त्येव तथा च संस्कृतस्य सरली करणं व्यवहार-दृष्ट्या स्वल्पमात्रयैव संभाव नाम धिरोहित—अथापि निष्कर्ष रुपेण यदि व्याकरण-संबधिनी—दुरुहा प्रक्रिया क्वाचित् प्रयोगमर्यादिया क्वच्चिच्च केषाञ्चन प्रयोगाणां परवर्तनेन कमपि मानदण्डं निश्चित्य सरलतां नेतुं शक्यत एव। यदि समीक्ष्यते किंतु वस्तुस्थिति: तदा अत्र पक्षान्तरमपि न निरोद्धुं शक्यते महान् हि शब्दस्य प्रयोग विषय:। स च सर्वोऽपि शास्त्रेषु समाहृतो वर्तते-तत्र स्वेच्छाया चारां नैव कर्तुं शक्यये यत: शास्त्रीयं तत्वं तु समग्ररुपेणैव तदाएव स्फुटी भविस्यति सदा तद् आमूल चूलं अध्ययन विषयोभूतं भवेत् अत: व्यवहार भाषारुपेण साहित्य भाषा रुपेणैव चा स्याम् संस्कृतवाच: विभाजनं पार्थक्यं च आवश्यकं प्रति भाति अतो अत्र विषये विचारकैं कोपि मध्यमो मार्ग: अगत्या गवेषणीयो भवति।

अन्ये च ये प्रश्ना: संस्कृत सम्बन्धे उद्भवन्ति तेषां निराकरणं नैव कठिनं मन्ये। संस्कृत भाषा तावत् सर्वथा वैज्ञानिकी समृद्धा चिराय च व्यवहार भूमि-मागता सुपरिक्षिता च वर्तते—इति तस्यां विज्ञान-विषयाणां समावेशो विवेचनश्च सर्वथा सम्भवत्येव तत्र उदार भावैरष्मा भिर्भ वितव्यम्। नवन बोन्येषाणां वैज्ञानिकानां पारिभाषिक शब्दानां तथा देशभाषाया व्यवहार प्रसिद्धानां च शब्दा नामदानं तेषां मूलरुपेणैव कर्त्तव्यम्। नो चेत् स्वर्ग तेन डा० रघुवीर महोदयेन यादृशीं नवीन शब्दांग्राहिणी शब्दावली कोषरुपेण निबद्ध-सा मघघामूल-विडौजा टीकेति वत् उपाहासाय शिरस्तोदाय च सर्वेषां भवति—इति तत्र दुराग्रहो नैव समुचित: यत: समन्वयमन्तरा संस्कृतस्य सरलीकरणं दुरापास्तं भविष्यति।

अथ च अस्माभि: विशेषतश्च संस्कृत क्षेत्रे कार्यरतै: आत्मलोचनं कुर्वद्भिः संस्कृतस्य लोकप्रियत्वं साधयितुं प्रभविस्य य:। अत: एतद् विषयको विचार: अपि व्यापकदृष्ट्वा कर्त्तव्य: येन बहुय संभाविता: बाधा: दूरी कृता: स्यु अवशिष्यते च

प्राक्तनस्य विद्या प्रौढैः संरक्षणं तन्तु प्राक्तनैव शिक्षा मार्गेण संभवतियतः प्रौढि संम्पादनार्थं गुरुशिष्यभावस्य संवर्धनं यावन्न क्रियेमतावत् प्रौढिः कथं कुतश्चाधिगम्यते? इत्येष पक्षः कालप्रवाहेण दुर्बलः सन् यथा कथंचित् विकलतां प्राप्तोऽपि जीवत्येव इति सामान्य प्रचारे व्यवहारतः सफले प्रौढ़िरिव कालक्रमेण परिपोषिता भविष्यति इति नात्र सन्देहो विधेयः। प्रचार एव परिष्कारस्य प्रौढेश्च जनकः इति साम्प्रतिके परिवेशे नायमधि-कश्चिन्ता विषयः। एकैव अत्र सन्दर्भे महती बाधा याहि तावत् अर्थ सम्बन्धिनी सा तावत् संस्कृत-शालासु छात्राणाम भावः, संस्कृतमध्ययनाद रुचिः जीविका लाभे बहुविधानि संकटानि दूरीकर्तुं शक्यानि। अतः समान पदेषु समान वेतनं प्रतिष्ठा लाभा देत्रञ्च यथायथं यदि सर्वकारः स्वीकरोति तदा बहूनां प्रश्नानां समाधानं स्वतः स्फूर्तः संजायते समस्याश्च स्वतः पराजिताः भवेयुः। अतो निस्कर्षरुपेण अयमत्र संक्षेपः यत् संस्कृतज्ञैः सर्वतः प्रयत्नं संघटितैः भवितव्यम्–अन्योन्यं अन्योन्यस्य सहाकारेण विचार–विमर्शेण समये-समये संस्कृत सम्मेलनानां विचार-गोष्ठीनामायोजनेन सह एषु विषयेषु सामूहिकं चिन्तनं विधाय समाजात्य राष्ट्रस्य आत्मनश्च हिताय शिवाय च संघशक्ता कार्य क्षेत्रे अवतीर्य संस्कृत भाषायाः न केवलं भारतभागे प्रत्युत विश्वस्मिन्नपि संस्कृतस्य जय घोषः संचारतामित्येदर्थं प्रमादमालस्यं च विहाय कर्तव्योन्मुखैः भवितव्यमित्ताम्।

"जयतु संस्कृतम् जयतु भारतम्"

शाकुन्तलम् में आशीर्वचन

डा० प्रमोद चन्द्र झा
रीडर, अध्यक्ष संस्कृत-प्राकृत विभाग
जे० जे० कॉलेज, आरा, बिहार

विश्व-साहित्य के समग्र रूपकों में महाकवि कालिदास प्रणीत 'अभिज्ञान-शाकुन्तलम्' सर्वश्रेष्ठ है, जो नाटकीयता की दृष्टि से भरपूर होते हुए समग्र नाटकों को आदर्श नाटकीयता का समुचित उपदेश प्रदान करता है। निश्चय ही स्वर्गिक या भौतिक आनन्द का स्थल है शाकुन्तलम् जिसकी भूरि-भूरि प्रशंसा की है जर्मन विद्वान् गेटे ने—

एकीभूतमभूतपूर्वमथवा स्वर्लोकभूलोकयोः।
ऐश्वर्यं यदि वाञ्छसि प्रिय सखे ! शाकुन्तलं सेव्यताम् ॥

शाकुन्तल वह नाटक है जिसमें मानवी पात्रों का आकलन तो है ही, साथ ही देवी पात्रों का भी यहां सुशोभन सन्निवेश हुआ है। यद्यपि नारी सहज सौन्दर्य तपोवन का अभिराम स्वरुप प्रकृतिस्थ पशु-पक्षियों का मनोरम चित्रण यहां वर्णित हुआ है, फिर भी विशेषतः विवेचनीय वस्तुओं का भी यहां पर्याप्त साधन है जिसकी सम्पूर्णता का प्रतिपादन सामान्य बुद्धि से सर्वथा परे है। यों तो शाकुन्तलम् की प्रशंसा में आलोचकों ने सूक्तियों का जाल सा बिछा दिया है तथा एक स्वर से यह मान लिया है कि 'कालिदासस्य सर्वस्वमभिज्ञानशाकुन्तलम्'।

शाकुन्तल में वर्ण-व्यवस्था, आश्रम-व्यवस्था, वैवाहिक-व्यवस्था, तपोवन स्वरुप, स्त्रियों की स्थिति, संतान की उपयोगिता, अतिथि का महत्व, धार्मिक दशा, यज्ञों की परम्परा, पुनर्जन्म, तीर्थ, पुरुषार्थ चतुष्टय, राजव्यवस्था, अन्ध विश्वास, दण्डव्यवस्था, राष्ट्रमहत्व, शिक्षा एवं व्यापार-व्यवस्था का ऐकत्र अध्ययन किया जा सकता है। वहीं इन सारी व्यवस्थाओं का आशीर्वादात्मक स्वरुप किसी न किसी रुप में प्रदर्शित हुआ है। निश्चय ही भारतीय परम्परा में छोटे अपने बड़ों से आशीर्वाद प्राप्त किया करते हैं। आशीर्वाद मानसिक, वाचिक एवं सांकल्पिक होता है। निश्चय ही आशीर्वाद देने वाला आशीर्वाद के माध्यम से अपनी शक्ति, सामर्थ्य, वैदुष्य एवं तेज का स्वल्पांश प्रदान कर देता है। आशीर्वाद देने या लेने के लिए उम्र से बड़ा

या छोटा होना ही निश्चित नहीं अपितु एक छोटी आयु वाला तपस्वी, साधु, ब्रह्मचारी या ब्राह्मण भी अपने से बड़े उम्र वाले लोगों को भी आशीर्वाद प्रदान किया करते हैं। वैयक्तिक आशीर्वाद के साथ-साथ सामूहिक आशीर्वाद की परम्परा भी सर्वथा प्राचीन है। आब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम् आदि वैदिक सूक्त भी यह बतलाते हैं कि आशीर्वाद सर्वथा वेदोपयुक्त हैं।

आशीर्वाद का प्रयोग विविध अर्थों में किया जाता है जैसे आशीः, प्रसाद, अनुग्रह, कृपा, व्रत, संकल्प, संदेश आदि के रुप में प्रयुक्त होते हैं। आशीर्वाद का प्रसार अर्थ में प्रयोग तथा आशीर्वाद के लिए सर्वथा उपयुक्त वर्ण-विशेष का उल्लेख हम मर्यादा पुरुषोत्तम श्रीराम की निम्नोक्ति में देखते हैं कि —

विप्रप्रसादात् धरणीधरोऽहं विप्रप्रसादात् कमलावरोहम् ।
विप्रप्रसादादजिताजितोऽहं विप्रप्रसादात् मम नाम राम ॥

विवेच्य शाकुन्तलम् में आशीर्वचन वस्तुतः इसकी कथावस्तु को एकसूत्रता में सुनिबद्ध किये हुये है जिसे हम नाटक के पूर्वाह्न मध्याह्न तथा अपराह्न में परिव्याप्त पाते हैं। आशीर्वचन का ही प्रभावपूर्ण वैशिष्ट्य है जिसके कारण अभिशप्ता शकुन्तला का अपने पति दुष्यन्त से पुनर्मिलन सम्भव हो पाया है। निश्चय ही आशीर्वचन नाटक को गतिशील बनाने में अपूर्व सहयोग प्रदान करता है।

नाटक के सर्वप्रथम श्लोक जिसे मङ्गलश्लोक कहा जाता है — में ही आशीर्वचन का प्रथम उदाहरण परिलक्षित होता है जहाँ कविकुलगुरु अपने शाकुन्तल नाटक के दर्शक सामाजिकों को आशीर्वाद देते हुए कहते हैं कि जल आदि आठ संख्या वाली सर्वथा पुरोदृश्यमान् मूर्तियों से युक्त परमेश्वर शङ्कर आप लोगों की रक्षा करें—

प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः ॥

दुष्यन्त-सारथि मृग एवं राजा को देखते हुए कहता है कि—आयुष्मन् ।

कृष्णसारे ददच्चक्षुस्त्वयि चाधिज्यकार्मुके ।
मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम् ॥

यहां भरतमुनि के वचनानुसार 'आयुष्मन्निति वाच्यस्तु रथी सूतेन सर्वदा'— सर्वथा उपयुक्त प्रतीत होता है। दुष्यन्त में पिनाकी शङ्कर का अवलोकन वस्तुतः सारथी के आशीर्वचन का ही प्रतिरुप है। गहन कानन की ओर आखेट के लिए निकले हुए राजर्षि दुष्यन्त की दृष्टि में जैसे ही कृष्णसार मृग पड़ता है तथा अपने प्राणहन्ता को देखकर कृष्णसार अथक अनवरत भागते हुए तपोवन की ओर निकल आता है एवं आश्रम-मृग को पहचानकर वैखानस हाथ उठाकर राजा से कहते हैं कि राजन् ! आश्रम मृगोऽयं न हन्तव्यो न हन्तव्यः, और अपने बाण को वापस लेते हुए राजा को देखकर वैखानस उसे आशीर्वाद देते हुए कहते है कि—

जन्म यस्य पुरोर्वंशे युक्त रुपमिदं तव।
पुत्रमेवं गुणोपेतं चक्रवर्तिनमाप्नुहि ॥

यहां एक मृग की प्राणरक्षा के लिए चक्रवर्ती पुत्र—प्राप्ति रूप अमोघ आशीर्वाद देना दुष्यन्त के लिए महान् वरदान के रुप में सिद्ध हुआ है तथा मुनियों की पशु प्रेम भी इससे सूचित होता है।

यदुत्तिष्ठति वर्णेभ्यो नृपाणां क्षयि तद् धनम्।
तपः षड्भागमक्षय्यं ददत्यारण्यकाहि नः ॥

यहां राजा का यह कहना कि चतुर्वर्णों से प्राप्त धन सर्वथा नश्वर होते हैं तथा तपस्वीजन अपनी तपस्या का अनश्वर छठा भाग हमें प्रदान करते है वस्तुतः आरण्यकों से दिया जाने वाला तपोरुप धन का माध्यम आशीर्वचन ही हैं। राजा को याज्ञिक सुरक्षा का भार प्रदान करने के लिए तथा दो-तीन रात आश्रम में ठहरने के लिए निमन्त्रित करते हुए ऋषियों के द्वारा यह कहा जाना कि—विजयस्व राजन् !—आशीर्वचन का ही प्रतीक है तथा राजा के द्वारा इस निमन्त्रण को स्वीकार कर लेने पर उसके महान् वंश की गाथा का गान, दोनों ऋषि आशीर्वादात्मक शैली में करते हुए कहते है कि—

अनुकारिणि पूर्वेषां युक्तरुपमिदं त्वयि।
आपन्नाभयसत्त्वेषु दीक्षिता खलु पौरवाः ॥

अपनी माता के सन्देश में भी दुष्यन्त को आशीर्वादात्मक फल प्राप्त होता है, जैसा कि महाकवि की इन पंक्तियों में परिलक्षित हुआ है— "आगामिनि चतुर्थदिवसे प्रवृत्तपारणो मे उपवासो भविष्यति, तत्र दीर्घायुषावश्यं सम्भावनीयेति।"

अनुसूया के द्वारा दुष्यन्त को यह कहे जाने पर कि राजन्! राजाओं को बहुत सी प्रियतमाएं हुआ करती है अतः आप वह व्यवहार करें कि हमारी सखी (शकुन्तला) के लिए बन्धुजन शोक न करें। यहां शकुन्तला को अपनी दो प्रतिष्ठाओं में एक मानना दुष्यन्त का शकुन्तला विषयक आशीर्वचन ही है—

परिग्रह बहुत्वेऽपि द्वे प्रतिष्ठे कुलस्य मे।
समुद्ररसना चोर्वी सखी च युवयोरियम्॥

वियोगिनी शकुन्तला दुर्वासा के तारस्वर 'अयमहं भोः' को नहीं सुन पाती तथा क्रुद्ध दुर्वासा उसे शाप देते हैं कि जिसके स्मरण में लीन होती हुई तुम मुझ महर्षि के आगमन को नहीं जान पा रही हो वह तुम्हें निश्चयेन भूल जायेगा। प्रियंबदा ऋषि को प्रसन्न करती हुई कहती हैं कि 'भगवान्! प्रथम इति प्रेक्ष्या विज्ञात तपः प्रभावस्य दुहितृजनस्य भगवते कोऽपराधो मर्षयितव्य इति' और उसकी इस क्षमा याचना पर प्रसन्न होकर ऋषि का यह कहना कि 'ततो मे वचनमन्यथा भवितुं नार्हति किन्तु अभिज्ञामाभरणदर्शनेन शापो निवर्तिष्यत इति' ऋषि का यह अनुग्रह भी आशीर्वचनात्मक प्रतीत होता है। महर्षि कण्व को शरीर रहित छन्दोमयी वाणी के द्वारा शकुन्तला-विषयक ज्ञान कराना भी आशीर्वादात्मक उक्ति ही मानी जायेगी—

अवेहि तनयां ब्रह्मन् अग्निगर्भान् शमीमिव।

शकुन्तला आज पतिगृह जायेगी यह जानकर तपस्विनियां उसे आशीर्वाद देती हुई कहती हैं—

प्रथमा—जाते! भर्तुर्बहुमान सूचकं महादेवी शब्दं लभस्व'।
द्वितीया—वत्से! वीर प्रसविनी भव'।
तृतीया—'वत्से! भर्तुर्बहुमता भव'।

वन देवताओं ने भी शकुन्तला की विदाई जानकर आशीर्वाद के रुप में अनेक वस्तुओं को प्रदान किया। किसी ने मङ्गल कार्य के योग्य रेशमी वस्त्र, किसी ने लाक्षारस, किसी ने आभूषण प्रदान किये। आर्शीर्वचन का सर्वोत्तम स्वरुप महर्षि काश्यप के निम्न शब्दों में प्राप्त होते हैं जहां वह उसे चक्रवर्ती पुत्र को उत्पन्न करने का आशीर्वाद देते हैं—

ययातेरिव शर्मिष्ठा भर्तुर्वहुमता भव।
सुतं त्वमपि सम्राजं सेव पुरुमवाप्नुतिृ॥

शकुन्तला को विदारुप आशीर्वाद के सभी वृक्ष कोकिलरव के माध्यम से देते हैं तथा आकाशवाणी के माध्यम से उसकी विदाई मङ्गलमय हो इसकी कामना भी आशीर्वचन का ही प्रतीक है —

भूयात् कुशेशयरजो मृदुरेणुरस्या
शान्तानुकूलपवनश्च शिवश्च पन्था:॥

आशीर्वचन का संकल्पात्मक रुप काश्यप की निम्नोक्ति में प्राप्त होता है—

संकल्पितं प्रथममेव मया तवार्थे
भर्त्तारमात्मसदृशं सुकृतैर्गता त्वम्।

संदेशात्मक आशीर्वचन देते हुए भगवान् काश्यप दुष्यन्त के प्रति कहते हैं कि संयमरुपी धनवाले हमलोगो का अपने उच्च कुल का तथा वन्धुरहित शकुन्तला के प्रति स्वाभाविक प्रेम-व्यापार का विचार कर तुम इसे गौरव के साथ देखना तथा इसके आगे तो इसके भाग्य के अधीन है—:

अस्मान्साधु विचिन्त्य संयमधनानुच्चै कुलं चात्मनः अपने पिता कण्व से शकुन्तला का यह प्रश्न कि 'तात! कदा नु भूयस्तपोवनं प्रेक्षिष्ये'' के उत्तर में कण्व का उपदेशात्मक आशीर्वचन प्रस्तुत श्लोक में परिलक्षित होता है—

भूत्वा चिराय चतुरन्तमहीसपत्नी
दौष्यन्तिमप्रतिरथं तनयं निवेश्य ।
भर्ता तदर्पित कुटुम्बभरेण सार्धं
शान्ते करिष्यसि पदं पुनराश्रमेऽस्मिन् ।।

तथा अन्तिम रुप से विदा लेती हुई शकुन्तला को कण्व आशीर्वाद देते हुए कहते हैं कि — 'गच्छ । शिवास्ते पन्थानः सन्तु ।'

राजभवन में प्रविष्ट होती हुई शकुन्तला की दाहिनी आंख फड़क उठती है जिसके शान्त्यर्थ गौतमी की उक्ति मङ्गलात्मक आशीर्वचन का प्रतीक है—'जाते! प्रतिहतममङ्गलम् । सुखानि ते भर्तृकुलदेवता वितरन्तु ।' शाङ्‌र्गरव आदि का अभिवादन करने पर वे ऋषिगण 'इष्टेन युजस्व' कहकर कामनात्मक आशीर्वचन प्रदान करते हैं। अस्वीकृता शकुन्तला को सन्तानोत्पत्तिपर्यन्त अपने यहां रखने का आदर्श पुरोहित के द्वारा देना शकुन्तला के प्रति अनुग्रहात्मक आशीर्वचन का प्रतीक है। सार्थवाह नामक व्यापारी के निधन पर सन्ततिरहित उसके एवं समस्त प्रजाजनों के प्रति दुष्यन्त की यह उद्घोषणा —

येन येन बियुज्यन्ते प्रजाः स्निग्धेन बन्धुना ।
स स पापादृते तासां दुष्यन्त इति घुष्यताम् ।।

निश्चयेन सहानुभूति पटक आशीर्वचन माना जा सकता है। कालनेमि सन्तति दुर्जय नामक दानवगण के विनाश हेतु मातलि का दुष्यन्त के प्रति यह कहना कि वह दानव समूह वस्तुतः तुम्हारे मित्र इन्द्र द्वारा नहीं जीता जा सकता, समरभूमि में आप ही उसे मार सकते हैं—

सख्युस्ते स किल शतक्रतोरजय्यः
तस्य त्वं रणशिरसि स्मृतो निहन्ता ।

में भी दुष्यन्त शौर्य्य का मातलि के द्वारा गुणगान में भी आशीर्वचन की झलक देखने को मिलती है।

महर्षि मारीच के द्वारा दुष्यन्त को देखकर अपनी पत्नी दाक्षायिनी से यह कहना कि दुष्यन्त के पन्दष के सामने तीक्ष्णधार वाला वज्र इन्द्र का आभूषण मात्र रह गया है -

चापेन यस्य विनिवर्तितकर्मजातं
तत्कोटिमत्कुलिशमामरणं मघोनः ।।—

परोक्षप्रदत्त आर्शीर्वचन कहा जा सकता है। दुष्यन्त के द्वारा महर्षि मारीच को प्रणाम करने पर ऋषि-दम्पति उसे आशीर्वाद देते हैं—

'मारीचः— वत्स ! चिरं जीव् । पृथिवीं पालय ।
अदितिः — वत्स ! अप्रतिरधा भव । और प्रणामार्थ पादप्रतिता ।।

शकुन्तला को आशीर्वाद देते हुए महर्षि मारीच कहते हैं कि तेरा पति इन्द्र के सदृश है तथा पुत्र जयन्त के सदृश हैं तुम इन्द्राणी के समान होना—

आखण्डलसमो भर्त्ता जयन्तप्रतिमः सुतः ।
आशीरन्या न ते योग्यः पौलोमी सदृशी भव ।।

वहीं अदिति भी शकुन्तला को आशीर्वाद देती हुई कहती हैं कि जाते ! भर्त्तर्बहुमता भव ।' अयं च दीर्घायुः वत्सकं उभयकुलनन्दनो भवतु'। दुष्यन्त, शकुन्तला एवं सर्वदमन को एकत्र आशीर्वचन प्रदान करते हुए तीनों को महर्षि श्रद्धा, धन एवं विधि की संज्ञा देते हैं ।—

दिष्ट्या शकुन्तला साध्वी सदपत्यमिदं भवान् ।
श्रद्धा वित्तं विधिश्चेति त्रितयं तत् समागतम् ।।

महर्षि मारीच के द्वारा दुष्यन्त से यह कहे जाने पर कि 'वत्सः ! किं ते भूयः प्रियमुपकरोमि ?' यह सुनकर दुष्यन्त उनसे उनके आर्शीर्वाद के रुप में यह मांगता है कि—

प्रवर्ततां प्रकृतिहिताय पार्थिवः सरस्वती श्रुतिमहतीं महीयताम् ।
ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मभूः ।।

वस्तुतः अभिज्ञान शाकुन्तलम् के प्रारम्भ से लेकर अवसानपर्यन्त आशीर्वचन की विविध वाणियाँ यह प्रतिष्ठित करती हैं कि सम्पूर्ण शाकुन्तला आशीर्वचन की श्रृङ्खला में सुनिबद्ध है और ये आशीर्वचन ही नाटक की कथावस्तु को निरन्तर गतिशीलता प्रदान करते हैं। निःसन्देह कवि कुल गुरु कालिदास आध्यात्मिक जगत् महान् परिपोषक हैं तथा वे जानते हैं कि आशीर्वचन में वह शक्ति सन्निहित है तृण को भी वज्र बना सकती है।

भर्तृहरिनिरूपिता भारतीया जीवनकला

शोधपत्रलेखकः–डॉ. ई. वें सत्यनारायणमूर्ति
संस्कृतोपन्यासकः मातृश्री संस्कृतकलाशाला जिल्लेल्लमूडि
ग्रामः बापटक मण्डलीलः आन्ध्रप्रदेशराष्ट्रम् पिन्–५२२११३

संस्कृत सारस्वत पयःपारावारे कविचन्द्रो भर्तृहरि विशिष्टं विलक्षणञ्च स्थान माक्रमति। नीति-शृङ्गार-वैराग्यशतकरचनया अयं न केवलं स्वकविताविभवं, अपि तु भारतीयानामादर्शभूतां जीवनकलां, स्वीयं पाण्डित्यं, तत्त्ववेत्तृता, पुरुषार्थप्रवणताञ्च कान्तासम्मितयां, सरण्या प्रकटय्य कविपण्डितलोकस्यादरपात्र मभवत्। शोधपत्रेऽस्मिन् भर्तृहरिणा स्वीये नीतिशतके निरुपिता आदर्शभूता भारतीया जीवनकला कीदृशीति परिशील्यते।

कविश्यं परब्रह्म विचारतत्परः ज्ञानमार्गानुयायी, तत्त्वमीमांसाचतुरः, पुरुषार्थ-प्रवणश्च संलक्ष्यते। अत दावायमादावेव नीतिशतके दिक्कालाद्यनवच्छिन्न चिन्मात्र-स्वरुपं स्वानुभूत्येकमानं प्रशान्तं तेज ब्रह्माख्य मुपासितवान्। अस्य दर्शने मौर्ख्य-दौर्जन्य-केवलर्यपरता निन्द्या स्त्याज्याश्च। पाण्डित्य-मान-शौर्य-सौजन्य यदृच्छालाभ सन्तुष्टि-परोपकार-धैर्याद्य गुणा स्सादर मुपसेव्याः दुर्गुणापगमे गुणगणोपार्जने च साधितेऽपि दैवानुग्रहाभावे मानव स्सुखं श्रेयश्च न विन्दतीति भर्तृहरेर्मनीषा। अपिचायं सत्कर्माचरणं दैवस्यापि नियामकं मनुते। अतो-दोषहान-गुणोपादान-दैवानुग्रहा मानवै स्साध्याः। सर्वमाध्यसाधके सत्कर्मणि नैव प्रमादो विधेय-इत्ययं भर्तृहरे र्नीतिशतकसारः। इयमेव भारतीया जीवनकला च। एवं नीतिशतक द्वारेण भर्तृहरिणा धर्म स्तत्सम्बद्धो अर्थश्च सेव्य इति धर्मार्थयोः पुरुषार्थयो रुपदेश स्साधु सम्पादितः। सिद्धान्तस्यास्य प्रतिपादने कविना हृद्याप्यनवद्या, शास्त्रसम्मतापि सरसा प्रणाली रचिता, या सहृदयानानन्दरसमग्नान्वितनोति। भारतीयां जीवनकलाचातुरीं च पुरःस्थापयति। तत्तामेव धुना परिशीलयामः।

सर्वोऽपि जनो दुःखसंस्पर्शविद्वेषी सुखास्वादनसादरश्च प्रतीयते। परं दुःखहाने सुखसंपादने चानुसरणीया कला पद्धतिर्वा सर्वै र्न ज्ञायते। केचिद जानन्तोपि ज्ञातुं न समीहन्ते। उपदिष्टा अपि न केवलं विप्रतीया भवन्ति, अपि तूपदेशकानपि खलीकुर्न्ति। अतएवोपदेशका उपदेश्याश्च विरला दृश्यते। तदुक्तं भर्तृहरिणा—

"वोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः।
अवोधोपहता श्चान्ये जीर्ण मङ्गे सुभाषितम्॥"[2] इति।

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१. नीतिशतके मङ्गल श्लोकः। २. तत्रैव श्लो-१

अनेन च निर्मत्सरा स्समयविदूरा बोधशालिन एवोपदेशाधिकारिण इति स्पष्टं प्रतिपादितम् ।

श्रेयसि कृतमतिना जनेन मूर्खसंसर्गः प्रथमं त्याज्यः । ते हि न केवलं स्वयं नश्यन्ति, परं दृग्गोचरान् स्मरतोऽपि नाशयन्ति । मूर्खसंसर्गत्यागावहितेन जनेन युक्तायुक्तवैचक्षण्यायानवद्या विद्या साधनीया । ययाउत्तरङ्गं विनिर्मलं सत् श्रेयसि गाढ मनुरक्तं भवति, समाजे मान्यता च साधिता भवति । विदुषा पुनरर्थसम्पिपादयिषयाऽन्यस्माद्वा हेतुना निरभिमानेन शौर्यहीनेन न भाव्यम् । मानशौर्ययोश्भावे विदुषोऽपि जनस्य पराभवपरम्पराऽनिवार्या स्यात् । एवं मानशौर्ययो स्स्वीकारेऽपि जनोऽर्थाभावे व्यर्थो लक्ष्यते । अतोऽर्थसञ्जयः कर्तव्य एवा । परं तत्राऽप्रमन्तताऽऽवश्यकी । यतो लोके जनाः-सर्वेगुणाः काञ्चन माश्रेयन्ति-इतिधिया धर्ममार्ग मविचार्य जाति-कुल-शीलादीन्विनिपत्याऽर्थैकतत्परा इहपरभ्रष्टश्च दृश्यन्ते । अतः कार्याकार्यौ विचार्य धर्ममार्गेणार्था स्सञ्चयाः, यदृच्छालाभ सन्तुष्टिश्च सम्पाद्या । एव मप्येकारणवैरिणां परापकारबद्ध-दीक्षाणां दुर्जनानां संसर्ग स्तत्कर्तृका पीडा चानिवार्या दरीदृश्यते । सौजन्याङ्गीकारादन्या प्रतिक्रिया न तत्रोपलभ्यते । न कदापि दौर्जन्यस्य दौर्जन्येनोपशन्ति स्सङ्गच्छाते । अतः प्रियभाषिता-न्याय्य-त्यागादय स्सद्गुणा स्संसेव्याः । सौजन्यस्वीकारेण यद्यपि लौकिकी यात्रा साफलय मश्नुते तथापि परत्र शर्मणे परोपकारपरता स्वीकार्या । तदुक्तं भगवता व्यासेन—

"श्लोकार्धेनं प्रवक्ष्यामि यदुक्तं ग्रन्थ कोटिभिः ।
परोपकारः पुण्याय पापाय परपीडनम् ।।" इति ।

परं परोपकारपरताऽङ्गीकारे वित्तहानिः, कष्टपरम्परा प्राणव्ययश्चापि कदाचि-दापतेत् । तदनर्थपरम्परासहनाय धैर्यादन्य उपायो न दृश्यते । धीरस्य हि जनस्य कष्टपरम्परा दूरमेति, तत्सहिष्णुता वा समागच्छति । एवमपि कदाचिद्विधिवशात् अनर्थसम्पातस्याऽवकाशोऽस्त्येव, परं नास्ति तत्र पुरुषलोपः । विचारणे क्रियमाणे नियतेरपि तत्तत्सुखदुखनियमने पूर्वसञ्चितं कर्मैव प्रवर्तक मुपलक्ष्यते । अत स्सर्वेषां सर्वसाधक मिहपर-भोगनिमित्तं सत्कर्म संसेव्यं बुधेन श्रेयःकांक्षिणा । सर्वं मेतत् मनसि निधाय शास्त्रकवि भर्तृहरि स्स्वीयं नीतिशतकं, मूर्ख-विद्वद् मानशौर्य-अर्थ-दुर्जन-सुजन-परोपकार-धैर्य-दैव-कर्म पद्धतिभिः विभज्य ज्ञातव्यं वस्तु सक्रमं सयुक्तिकञ्च प्रत्यपादयत् ।

श्रेयसि केन तृप्यते ? मूर्खपद्धत्यादि विज्ञानऽभावे कथं दोषहानं गुणोपादानञ्च कर्तुं शक्यते । कयं वा इहपरयो श्श्रेय स्साध्यं भवेत् ? कथङ्कारं भारतीया जीवनकला विज्ञातुं शक्यते ? तदत्र भर्तृहरिणा तत्तत्पदार्थस्वरूपं कथङ्कारं निरूपित मिति परिशीलयामः ।

मूर्खपद्धतिः— ज्ञानलवदुर्विग्धता-स्मयः-अविवेचकता-लज्जाराहित्यं-अप्रतिकार्यता चेति मौर्ख्यसारः । वस्तुतः पण्डित-समाजे मूर्खाणां मौनमेवालङ्क्रिया । परं मूर्खो मौनं नाश्रयति, न वा उपदेश मादियते । तादृशो मूर्खः कथं संस्कार्यः ? वा सन्मार्गेऽव-स्थाप्यः ? इति प्रश्ने अप्रतिकार्य इत्येव युक्ता समाधिः । तदुक्तं भर्तृहरिणा—

> "शक्यो वारयितुं जलेन हुत भुक्छात्रेण सूर्यातपो
> नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गौ र्गर्दभः ।
> व्याधिर्भेषजसंग्रहैश्च विविधै र्मन्त्रैः प्रयोगैर्विषम्
> सर्वस्यौषध मस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ।।"[1]

मूर्खजनचित्त समाराधनापेक्षया सिकतासु तैलसम्पादनं, मृगतृष्णिकया विपासो-पशामनं, शशविषाणसम्पादनं, मकरदंष्ट्रान्तरमणिस्वीकरणं, भुजाभ्यां समुद्रसन्तरणं, कुपित भुजङ्गमस्य शिरसि स्थापनं च सुकरमिति भर्तृहरेस्सिद्धान्तः । एवमपि सुधास्यन्दिभि स्सूक्तै र्यो मूर्खान् बालत्प्रतिनेतु मिच्छति, स बालमृणालतन्तुभि र्मतङ्गजं वध्दुमीहते, शिरीषकुसुमप्रान्तेन वज्रमणिं भेत्तुं सन्नह्यति, मधुबिन्दुना क्षाराम्बुधे र्माधुर्यं साधयितु मिच्छतीति वक्तव्यम् । अतो न कदापि मूर्खजना-राधनक्लेश स्स्वीकार्यः । किन्तु मूर्खजनसंसर्गो युक्त्या प्रयत्नैश्च परिहार्यः । मूर्खजनसंसर्ग मुक्ति श्श्रयोदायिनी जीवनकला[2] ।

विद्वत्पद्धतिः – शास्त्रोपस्कृतशब्दसुन्दरगिरः, शिष्यप्रदेयाऽऽगमाः, अधिगतपरमार्थाः, नयविनयादिसद्गुण भूषिताः, विद्याऽलङ्काराः जनाः विद्वच्छब्दवाच्याः भवन्ति । विद्याख्य मन्तर्धनं न चोरहार्यं, न च कालन श्य मपि तु व्यये कृतेऽपि नित्यं वर्धते । हारकुसुम-केयूराद्यलङ्कारापेक्षया विद्यासम्पादितं वाग्भूषण मक्षरं भवति । विद्यैव नरस्य रूप-भोग-यशस्-सुखसम्पादिका बान्धव-देवता-गुर्वनुग्रहप्रसादिनी राजपूज्यता-विधायिनी च दृश्यते । मरालवद्विवेचनशीलया साधनीभूतया विद्यया दया-दाक्षिण्य-

१. नीतिशतके-श्लो–१०; २. तत्रैव. श्लो १-१०,

नय-शौर्य-आर्जव-क्षमादय स्सद्गुणा स्सम्पादनीयाः। धीजाड्या-पहार सत्यपालन-मानोन्नति-पापाऽपाकरण-चेतोनैर्मल्यादूर्याजि-जीषया तुलयै स्सद्भि स्सङ्गति स्संपाद्या। दाताद्दशा अपि विद्वांसो यत्र स्थले दारिद्र्य मनु भवन्ति, तन्न विदुषां दोषः, परं तत्रत्यानां धनिनां दूषणम्। कुपितोऽपि विधाता विदुषां वैदग्ध्य मपाकर्तुं न शक्नोति। निर्धना अपि रससिद्धाः कवयोऽधिगतपरमार्थाः पण्डिताश्च लोकस्य बहुमता भवन्ति। तैं स्सह विरोधो यस्य कस्यापि विनाश मेवोपजनयति। अतोऽनवद्या विद्या सद्गुणाश्च साधनीयाः[1]।

मानशौर्यपद्धतिः— सदुपाध्यायो भर्तृहरि रत्र विभागे विदुषा समाश्रयणीयां जीवनशैलीं सविशदं प्रतिपादितवान्। मानवः प्रकृते र्बहून् विज्ञानमयान् विषयान् समधि गतवान्। मानशौर्ययो रपि विषये सिंह-कुसुमस्तबक-सागर-सूर्यकान्तमणिभ्यो बहु ज्ञातुं प्रभवति। तथाहि सिंह स्तावत् क्षुत्क्षामोऽपि जराकृशोऽपि कष्टां दशा मापन्नोऽपि, विपन्नदीधितिरपि, प्राणेषु नश्यत्स्वपि, न जीर्णं तृण मत्ति, किन्तु मत्ते-भेन्द्र विभिन्नकुम्भपिशितमेव सत्त्वानुरुप माहार मभिलषति। शुनक स्त्वत्र व्यतिरेको-दाहरणं भवति। स हि स्वल्पस्नायुवसावसेकमलिनं निर्मांस मप्यस्थि प्राप्य, क्षुधा शान्त्य भावेऽपि हीनप्रकृतितया मोदते। पिण्मात्रप्रदस्य पुरतः लाङ्गूलचालन वदनोद-रदर्शनादिक्रियः कुर्वन् श्वा स्वचापल माविष्करोति। अतस्सिंहवन्मान शौर्यरीति राश्रयजीया, न तु शुनकसम्मता नीचप्रकृतिः। यथा कुसुमस्तबको शिरसि देवता-सन्निधौ वा विराजते, वने वा निर्लिप्तं कालं यापयति, तथा मनस्विना औन्नत्यं वनवासो वाऽङ्कीकार्यः शेषो भुवनश्रेणिं, तं कमठपतिः, तमपि समुद्रः धरते। एवं महतां चरित्र विभूतयो निस्सीमानो भवन्ति। नीचा स्तु-पितरि क्लेश-विवशे प्राणोच्छेदं कुलिशाहतिं वाऽनभ्युपगम्य स्वीयप्राणरक्षण-व्यग्रस्समुद्रपतितो मैनाक इव स्वार्थपरायणा भवन्ति। परिवर्तिनि संसारे जातस्य मरणं, मृतस्य पुनर्जननं च सामान्यं, परं येन जातेन वंश स्समुन्नतिं याति स एव जातः। अचेतनोऽपीनकान्तः सवितुः पादै स्ताडितः प्रज्वलति। तथा मनस्विना निकृतिप्रतीकारपरेण भाव्यम्। मुक्त मूर्खसङ्ग-स्थापि विदुषो मानशौर्ययो रभावे समुन्नति र्न लभ्यते[2]।

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१. नीतिशतके-श्लो—११-२०,   २. तत्रैव श्लो २१-३१,

अर्थपद्धति:—भर्तृहरि र्लोकयात्राया मर्थस्य प्राधान्यं प्रतिपाद्य आर्थ विनियोग पद्धति निरूप्य, अन्ततोऽर्थ सम्पादनलालसताया नैरर्थक्य मुपपाद्य धर्माविरुद्धेन मार्गेणार्थस्योपादेयतां स्पष्ट मुपदिदेश ।

केवलार्थतत्परा जना जाति-गुणगण-शील-परविनाशादीन् अविचार्य, अर्थेनैकेन विना गुणान् तृणलवप्रायान् विभाव्य अर्थार्जनरता दृश्यन्ते । वित्तवानेव नर: कुलीन: पण्डित श्श्रुतवान् गुणज्ञो दर्शनीयश्च संभाव्यते । यत स्सर्वे गुणा: । काञ्चन माश्रयन्ति । अथ मर्थप्रराणां विचारप्रकार: एव मार्जितमपि धनं दौर्मन्त्र्यात् नृपतिरिव, लालनात्सुत इव, अनध्ययना द्विप्र श्व, कुतनयात् कुल मिव खलोपासनाच्छील मिव, मद्याद्ध्रीरिव, अनवेक्षणात् कृषि रिव, त्यागप्रमादाभ्यां विनाश मुपैति । यतो दान-भोग-नाशा स्त्रय एव गतयोऽर्थस्या दान भोगयो रभावेऽर्थस्व विनाशोऽनिवार्य: । परं यस्य वित्तं दानायोपयुक्तं, स अपगतधनोऽपि शाणोल्लीटो मणिरिव, आश्यानपुलिना शरन्नदीव कलाशेष श्चन्द्र इव सुरतमृदिता बालवनितेव च तनिम्ना शोभते । आज्ञा, प्रदान-शक्ति:, ब्राह्मणपालनं, सत्पात्रदानं, भोगो, मित्रसंरक्षणं च अर्थै-स्साधनीयम् । एषा मुपयोगाना मभावे विद्यमानोऽप्यर्थो व्यर्थ: । अर्थपराणां नृपाणां नीति स्तावत्-सत्यानृता, परुषा प्रिय भाषिणी, हिंस्रा दयालु, रर्थपरा वदान्या, नित्यव्यया प्रचुरनित्य धनागमा च सती वाराङ्गना मनुकरोति । एव मर्थस्य प्राधान्ये सत्यपि तदर्थं धर्मभ्रंश:, नीचमार्गप्रवणता च न स्वीकार्या । धर्मानुवद्ध एव मार्ग स्समादरणीय: । कथितं भर्तृहरिणा—

> "यद्धात्रा निजफालपट्टलिखितं स्तोकं महद्वा धनं
> तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ च नातोऽधिकम् ।
> तद्धीरो भव वित्तवत्सु कृपणां वृत्तिं वृथा माकृथा: ।
> कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्यं जलम् ॥[1]" इति[2] ।

दुर्जनपद्धति: —: अर्थे धर्मपथा साधितेऽपि दुर्जनपद्धते रज्ञाने न खलकसंसर्गो हातुं शक्यते नापि सुखं लभ्यते जनस्य । यतो दुर्जना बाध्यस्य गुणगणे न विचारयन्ति । अपि च अकरुणत्व मकारण-विग्रह:, परधने परयोषिति च स्पृहा, सुजनबन्धु जनेष्वसहिष्णुता च दुर्जनस्वभाव: । अतएव विद्यावानपि दुर्जनो मणिभूषितस्सर्प इव

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१. नीतिशतके श्लो. ४०   २. तत्रैव ३१-४० श्लो,

परिहर्तव्यः । दुर्जनानामयं स्वभावो यत् गुणेषु दोषत्वारोपण कुतूहलः । ते हि ह्रीं जाड्यं, व्रतशुचित्वं दम्भं, शौर्यं नैर्घृण्यं, प्रियालपनं दैन्यं, तेजः गर्वं, वक्तव्यशक्ति-स्थैर्यं मुखरत्वं च भावयन्ति । परिशीलने दुर्जनैः खलीकृतो गुणो न लक्ष्यते । दुर्जना मौनिनं मूकं वदन्ति । पार्श्वस्थं घृष्टं कथयन्ति, दूरस्थमप्रगल्भं भावयन्ति, क्षमाशालिनं भीरुं प्रतिपादयन्ति, असहनपरमनभिजातं लक्षयन्ति । एतादृशाः खला यदि राजाङ्गणगता स्तदा जनानां दुरवस्था वर्णयितुमशक्या भवन्ति । दुर्जनमैत्री पुनरारम्भगुर्वी सती पूर्वार्धगता दिनकरछायेव क्रमेण क्षयिणी भवति । यथा मृगमीनयोर्लुब्धक धीवरौ निष्कारण-वैरिणौ, तथा सतां दुर्जना निर्व्याजशत्रवः । अतो विदुषा दुर्जनेषु-अप्रमत्तेन भाव्यम् ।

सुजनपद्धतिः —: दुर्जनसंसर्गो यथाऽवश्यं त्याज्य स्तया सज्जनसङ्गति रपि यत्नपूर्वकं साधनीया । यतो लोकस्थिते स्सज्जना एवाधारभूताः । सज्जन गुणा हि कल्याणकारका लोकस्य ।

सज्जनसङ्गतौ वाञ्छा, परगुणेषु प्रीतिः, विद्यासु व्यसनं, स्वयोषित रतिः, लोकापवादाद्भीतिः, भगवति भक्तिः, इन्द्रियजये शक्तिः, खलेष्वसंसर्गः, विपदि धैर्यं, अभ्युदये क्षमा, सदसि वाक्पाटवं, युधि विक्रमः, यशसि श्रुतौ च व्यसनं, सतां प्रकृतिसिद्धाः । त्यागो विनय स्सत्यपालनं नैर्मल्यं च सता मलङ्काराः । परधन-परयोषित्सु वैमुख्यं, तृष्णाराहित्यं, सर्वभूतानुकम्पा च श्रेयसां मार्गः । सन्तो हि नियन्त्रारयया वृत्त्या, संपत्पूल्पलकोमलेन हृदयेन, आपत्सु शिलासङ्घात कर्कशया रीत्या, महाजनमार्गानुसरणात्मिकया शैल्या चाऽसि धाराव्रत मनुतिष्ठन्ति । सतां हृदि प्रविष्टं किमपि वस्तु शुक्तिपतितं जलमिव मौक्तिकता माधत्ते । परिशीलने सताँ व्यवहार स्सर्वोऽपि कष्टसाध्यो विस्मयजनकश्च प्रतीयते । तत्प्रतिपादितं भर्तृहरिणा—

> नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान् ख्यापयन्तः
>
> स्वार्थान् सम्पादयन्तो वितत पृथुतरारम्भ यत्नाः परार्थे ।
>
> क्षान्त्यैवाक्षेपरूक्षाक्षर मुखर मुखान् दुर्जनान् दुःखयन्तः
>
> सन्त स्साश्चर्यचार्या जगति बहुमता कस्य नाऽभ्यर्चनीयाः ॥[1]

अतो जगति बहुमतानां सद्गुणानां सम्पादने परो यत्नो विधेयः श्रेयःकांक्षिणी [2] ।

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१. नीतिशतके श्लो ६०, २. तत्रैव श्लो ५१-६०,

परोपकारपद्धतिः —: यद्यपि परोपकार स्सद्गुणेष्वन्यतमः, तथापि इहपरश्रेयःपदवीं प्रपित्सुना जनेन परोपकाराख्यः परो धर्मो नितरां सेव्य इति ख्यापनाय महाकविना भर्तृहरिणा श्लोकदशकेन सुरुचिरं परोपकारपद्धति निरुपिता।

प्रकृतिपरिशीलने क्रियमाणे मानवसङ्घात् वृक्षाद्यचेतनाना मपि परोपकारनिरताना मवस्था गरीयसी दरीदृश्यते। वृक्षाः फलोद्गमै स्समृद्धा अपि नम्रा भवन्ति। नवाम्बुस्फीता अपि मेघा स्सन्निहितं विलम्बमाना दृश्यन्ते। परोपक्रियानिपुणाः गावो निरतं लोक मुपकुर्वन्ति। कायस्य परोपकारप्रवणतावन्दन मेवाऽलङ्करणम्। अनभ्यर्थितोऽपि सूर्यः पद्माकरं, चन्द्रः कुवलयचक्रवालं, मेघो जलं चानुगृह्णाति। यः परेषा मुपकुर्वति स एव वस्तुतो धन्यजीवी। अन्ये तु ब्रह्माण्डोदुम्बरान्तर्मशकतुल्या भवन्ति। अत एव सन्त स्वार्थान् परित्यज्यापि परानुपकुर्वन्ति। मनसि वचसि काये च पुण्यपीयूषपूर्णा स्त्रिभुवन मुपकारश्रेणिभिः प्रीणयन्तः, परगुण-परमाणून् पर्वतसदृशान् भावयन्त स्सन्त स्सर्वै रभ्यर्चनीयाः। तदभ्यर्चितस्थान सम्पादनाय विदुषा कार्यः प्रयत्नो महान्[1]।

धैर्यपद्धतिः —: समग्रगुणगणसम्पादनेऽपि धैर्यस्यात्मागुणस्य अभावे जनः किमपि कार्यं साधयितुं न प्रभवति लौकिकी यात्रा दुःखपरम्परासमाकीर्णा। यो धैर्येण दुःखपरम्परां सहते स एव श्रेयसि, कृतावस्थानो भवेत्। अत स्सर्वगुणजीवभूत धैर्यं सम्पादनीयम्।

देवा रत्नै र्न तुतुषुः, भीमविषेण न भीताः, सुधासम्पादनं यावन्न विश्रान्ताः। एवं विघ्नपरम्परा मतिक्रम्य ये प्रारब्धं कार्यं निश्चयेन साधयन्ति, त एव धीराः। कार्यार्थी जनः सुखदुःखे न गणयति। पृथिव्यां पर्यङ्के वा शेते; शाकं शाल्योदनं वा भुङ्क्ते, कन्थां दिव्याम्बरं वा धरते, परं प्रारब्धं कार्यं तु न परित्यजति। धीरो नीतिनिपुणानां निन्दाः स्तुती र्वा न गणयति, सम्पदः प्रवेशनिर्गमने न मनसि करोति. मरणमपि प्रतिरोधकं न मनुते। किन्तु न्याय्यपालनमेव तस्याशयः। अधोमुखः कृतोऽपि वह्नि र्यथोर्ध्वमेव ज्वलते, तथा धीरोऽपि कदर्थितोऽपि सन् धैर्यं न जहाति। धैर्यलक्षणस्य शीलस्य परित्यागापेक्षया केनाप्युपायेन मरणमपि वरम्। एवं य श्शीलं सधैर्यं धारयति स लोकमान्य श्शक्तिसम्पन्न श्चावश्यं भवति। तन्निरूपितं तत्त्वकोविदेन भर्तृहरिणा —

1. नीतिशतके श्लो ६१-७०;

कर्मपद्धतिः —: विहितेऽपि दैवानुग्रह साधनप्रयत्ने, स्वीकृतायामपि यदृच्छालाभ सन्तुष्टौ दुःखाऽनपगमे हेतु रवश्य मन्वेष्टव्यः। परिशीलने क्रियमाणेः पूर्वजना सञ्जितात् कर्मणोऽन्यत्तत्र हेतु र्नोपपद्यते। "अवश्य मनुभोक्तव्यं कृतं कर्म शुभाशुभम्।" इति हि आर्योक्तितः। अत स्सत्कर्माचरण मेव दुःखपरम्परातारकं, इहपरश्रेयो दायकं चाऽङ्गी-कार्यम्। अत एव भर्तृहरिणा कर्मपद्धतौ सत्कर्माचरणस्य निरतिशयं प्राधान्यं निरूपितम्।

कष्टापगमाय देवन्नमस्याम इति चे त्तेऽपि हतविधे र्वशगा एवा विधौ वन्दितेऽपि स न स्वतन्त्रा। किन्तु कर्मैक फलदा। अत स्समस्तं फलं कर्माऽऽयत्तं विभावनीयम्। ब्रह्मणः कुलावृत्तितायां, विष्णो र्दशावतार महासङ्कट निपातने, कपालपाणे र्महेशस्य भिक्षाटने, सूर्यस्य सतताविश्रान्तगमनप्रयासे च कर्मैव निमित्तम्। शुभे कर्मणि व्ययिते, शुभ्रं भद्म सविभ्रमा युवतयः। श्वेतातपत्रोज्ज्वला लक्ष्मीश्च कलहक्रीडात्रुठत्तन्तुकं मुक्ताजालमिवाऽदृश्यतां प्राप्नोति। अतो विवेचकेन मनीषिणाऽऽदावेव कर्मविपाक मालोच्य शुभाऽशुभात्मके कर्मत्ति प्रवेशो विधेयः। अन्यथा आतरमस-कृतानां कर्मणां विपाक श्शल्यतुल्यो हृदयदाही च सम्पद्यते। मनुजस्य कर्माण्येव काले निक्षिप्तवीजा वृक्षा इव समये फलन्ति न तु कुल-शील-विद्या-सेवादयः जनो जलेमज्जतु, मेरुशिखरं प्रयातु, शत्रून् जयतु, सकलाः कलाश्शिक्षताम्, आकाश मुत्पततु, तथापि नाऽभाव्यं भवति, भव्यं न नश्यति। वन-रण-शत्रु-जल-अग्नि मध्यस्यस्थापि लोकस्य पुराकृतादन्यं रक्षकं नास्ति। अत स्सत्क्रियैवाराधनीया। सैव नाश्यं नाशयति, रक्ष्यं न रक्षति। तदुक्तं भर्तृहरिणा—

> या साधूंश्च खलान् करोति विदुषो मूर्खान् हितान् द्वेषिणः
> प्रत्यक्षं कुरूते परोक्ष ममृतं हालाहलं तत्क्षणात्।
> तामाराधय सत्क्रिया भगवतीं भोक्तुं फलं वाञ्छितं
> हे साधो! व्यसनै गुंणेषु विपुलेष्वास्यां वृथा माकृथाः।[1] इति[2]।

एवं भर्तृहरे नीतिशतकस्य परिशीलने ईदृशी जीवनकला न केवलं भारतीयै रपितु सर्वै र्मानवै स्संसेव्या। अनया प्रपञ्चे परिदृश्यमाना अशान्ति र्विद्वेषाश्चावश्य मुपशान्ति मेष्यन्ति-इति स्पष्टं प्रतीयते। भर्तृहरिनिरुपितेयं जीवनपद्धति र्भारतीयानां परमादर्श भूतेत्यत्रा नास्ति सन्देहः।

> "तृष्णां छिन्धि, भज क्षमां, जहि मदं पापे रतिं माकृथाः
> सत्यं ब्रूह्यनुयाहि साधुपदवीं, सेवस्व विद्वज्जनम्।
> मान्यान् मानय, विद्विषोऽप्यनुनय, प्रख्यापय प्रश्रयम्
> कीर्तिं पालय, दुःखिते कुरु दया मेतत्सतां चेष्टितम्॥[3]"

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१. नीतशतके श्लो. ८३,
२. तत्रै श्लो—८१-१००
३. नीतिशतके श्लो. ६८,

वह्नि स्तस्य जलायते जलायते जलनिधिः कुल्यायते तत्क्षणात्
मेरुः स्वल्पशिलायते मृगपति स्सद्यः कुरङ्गायते ।
व्यालो माल्यगुणायते विषरसः पीयूषवर्षायते
यस्याङ्गेऽखिललोकवल्लभतमं शीलं समुन्मीलति ।।[1] इति ।[2]

दैवपद्धतिः —: निखिल गुण भूषितस्यापि जनस्य कदाचित् विधिवशा दनिर्वाच्या दुरवस्था भवेत् । अत स्तदपनोदनाय दैवानुग्रहो यदृच्छालाभ सन्तुष्टि श्चाप्यावश्यकः । दैव पुरुषकारौ रथचक्राविव समं प्राधान्यं भजतः । यथाह्येकेन चक्रेन रथस्य गति र्न सुसाध्या तथा केवल पुरुषकारेण सर्वं कार्यं न सुकरम् । अतोऽत्र दैवप्राधान्यं दशभि श्श्लोकै भर्तृहरिणा प्रतिपादितम् ।

यस्य बृहस्पति र्मन्त्री, प्रहरणं वज्रं, सुरा स्सैनिकाः, स्वर्गो दुर्गं, ऐरावणो वारणा स्सोपि वलभिदाश्चर्य वलान्वित स्सङ्गरे शत्रुभि र्विजित इतियत् तत्र दैव मेव निमित्तमङ्गीकार्यम् । एवं भक्ष्याशयाऽहिमञ्जूषां दष्ट्वा सर्पेण भक्षितस्याखो र्वृत्तान्तः, अनातपसेवनाय तालवृक्ष माश्रितवतः खल्वाटस्य शिरसि तालफलसम्पातः, सुधांशो रोषधीशस्य महेश्वर शिरोभूषणस्यापि चन्द्रस्य वृद्धिक्षयसम्भवश्च दैवप्राधान्यं प्रख्यापयन्ति । निरपराधिनां गज-भुजग-विहङ्गमानां बन्धनं, शशिदिवाकरयो र्ग्रहपीडनं, मतिमतां दरिद्रता च उक्त मर्थं द्रढयन्ति । एवं दैवे प्रतिकूलकारिणि कांप्रतिक्रियेति चेत्, दैवानुग्रह सम्पादनं यदृच्चालाभ सन्तुष्टि रिति द्वय मेवेति वक्तव्यम् । तदाख्यातं भर्तृहरिणा —

दैवेन प्रभुणा स्वयं जगति यद्यस्य प्रमाणीकृतं
तत्तस्योपगमे न्मनागपि महान्नैवाश्रयः कारणम् ।
सर्वाशा परिपूरके जलधरे वर्षत्यपि प्रत्यहं
सूक्ष्मा एव पतन्ति चातकमुखे द्वित्राः पयोबिन्दवः ।।[3]" इति ।
सर्वस्यापि समुपनतस्य भागवदनुग्रहतया स्वीकरणे
कष्टपरम्परा सोढुं शक्या भवेत् । अतस्तादृशी भावना संभाव्या ।[4]

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१. नीतिशतके श्लो ७८
२. तत्रैव श्लो ७१-८०
३. तत्रैव श्लो. ९०
४. तत्रैव ८१-९० श्लो ,

ENGLISH DEPARTMENT

Incidencce of Poverty in India-Its Estimation & Related Data Gaps

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Introduction

Removal of poverty and improvement in the standard of living of the masses have remained the basic objectives of the Indian Planning. These are being achieved through planned economic growth and target oriented poverty alleviation programmes for the poor To help formulate effective schemes for poverty alleviation, measurement, of poverty is essential. Though there is difference of opinion among the experts on the methodology to be adopted for its measurement, the importance of quantification of poverty is well recognised This paper describes the official methodology used by Planning Commission for estimation of proportion and number of poor and the available data source used for this purpose. Data gaps relating to estimation of incidence of poverty have also been enumerated.

2. Official Methodology for Estimation of Proportion and number of poor

The question of defining poverty line was first mooted by the Indian Labour Conference in 1957 A definition of poverty in the Indian Context, was attempted for the first time by a distinguished working Group set up by the Planning Commission, Government of India in July, 1962. After taking into account the recommendations of the nutrition Advisory Committee of the Indian Council of

Views expressed in the pape rare the personal views of the authors and not of the organisation to which they belong.

Medical Research (ICMR) in 1958, regarding the balanced diet, the working group came to the view that the national minimum for each household of 5 persons (4 adult consumption units) should not be less than Rs. 100 per month at 1960-61 prices or Rs. 20 per capita. It further suggested that for urban areas this figures should be raised to Rs. 125 per month per household or Rs. 25 per capita to cover the higher prices of the physical volume of commodities on which the national minimum is calculated. By implication, this meant that the corresponding amount in the rural areas would work out to Rs. 18.90.

Dandekar and Rath (1971) used an average calorie norm of 2250 Calories per capita per day for both rural and urban areas as a criterion to define the poverty line so as to segregate the poor from non-poor. On the basis of NSS data on consumption expenditure, the study revealed that an average monthly per capita expenditure of Rs. 14.20 in the rural areas and an average monthly per capita expenditure of Rs. 22.60 in the urban areas both at 1960-61 prices would suffice to meet the requisite calorie requirements. Prof. Sukhatme argued that average calorie requirement does not represent the minimum below which a person can be treated as undernourished. Bardhan (1971), Rudra (1974), Minhas (1969) and others forwarded different estimates of incidence of poverty at regional level following mainly the national norms.

Planning Commission constituted 'Task Force on Projections of Minimum Needs and Effective Consumption Demand' in 1979 to recommend a poverty line. The methodology as formulated by the 'Task Force' has since then, been used in estimating the incidence of poverty in Planning Commission.

The poverty line has been defined by the 'Task Force' (1979) as that expenditure level, which meet the average per capita, per day calorie intake of 2400 Calories for rural areas and 2100 Calories for urban areas. The monetary equivalent of these norms (i.e. poverty lines) have been worked out using the 28th round (1973-74) National Sample Survey (NSS) data relating to private consumption both in quantitative and value terms. Using appropriate conversion factors, the calorie content of consumption baskets corresponding to various expenditure classes have been worked out. Applying inverse linear interpolation methods to the data on average per capita monthly expenditure and the associated calorie content of food items in the class, separately for rural and urban areas, it has been estimated that, on an average Rs. 49.09 per capita per month satisfied a calorie requirement of 2400 Calories per capita per day in rural areas and Rs. 56.64 per capita per month satisfied a calorie requirement of 2100 Calories per capita per day in urban areas both at 1973-74 prices. The poverty line so estimated implies that having this amount, on an average, an individual will distribute his expenditure between food and non-food items in such a way that the calorie content of his food consumption satisfies the desired calorie norm. Thus, the concept of poverty line used here is partly normative and partly behavioural.

The poverty cut-off points, as estimated above are updated over time by using relevant price inflators weighted by appropriate consumption basket, to take care of the changes in price level. Using the updated poverty line and the data on the size distribution of population by expenditure classes from the household consumption survey conducted by National Sample Survey Organisation (NSSO), for the reference year, the number and proportion of persons below the poverty line are estimated. The

poverty estimates are made separately for rural and urban areas and at national and State levels, using appropriate consumption distributions. In estimating the State level incidence of poverty, the national calorie norm and the corresponding all India poverty line have been applied on the State specific household consumption distribution, separately for rural and urban areas.

It has been observed that the national total of household consumption expenditure as estimated on the basis of the result of NSS household consumption survey is different from the national private final consumption expenditure estimated in National Accounts Statistics (NAS). To make the estimates of total private consumption expenditure consistent from both the sources the expenditure levels reported by the NSS is raised by a factor of proportion, capturing the differences between the total private consumption as obtained from NSS and the total as estimated by NAS. This factor is applied uniformly to all expenditure classes. The incidence of poverty is then estimated with the adjusted distribution of consumption expenditure. The estimates of poverty based on the aforesaid procedure are presented below :—

Table : Estimates of poverty (All India)

		1972-73	1977-78	1983-84	1987-88
Poverty line (Rs)	Rural	41.0	60.0	101.8	131.8
(at current prices)	Urban	47.0	69.9	117.5	152.1
Proportion of	Rural	54.1	51.2	40.4	33.4
People below	Urban	41.2	38 2	28.1	20 1
Poverty line	Combined	51.5	48.3	37.4	29 9

Source : Planning Commission, Government of India.

There has been significant decline in the incidence of poverty over years. The decline in the incidence of poverty has been achieved due to combined effect of faster economic growth and poverty alleviation programmes.

The procedure for estimation of poverty has been criticised and its limitations have been pointed out from a number of angles. Broadly they fall in two categories the first related to the concept itself and the second arising from the data and methodologies used in India for estimating the poverty line. Planning Commission, Government of India constituted in September 1989, an Expert Group to consider methodological and conceptual aspects of estimation of proportion and number of poor in India. The Expert Group has since submitted its report in July 1993 and its recommendations are under the consideration of the Government of India.

3 Poverty & Agriculture

Fortunes of rural poor in India are intrinsically liked with the Agriculture sector as it contributes about 30 per cent to the GDP and provides sustenance to more than two thirds of the people. Agriculture impacts on the poor in more ways than one. A higher agricultural output leads to lower food prices as well as improve food availability of poor. It will not only generate employment opportunities in the agriculture sector but would also affect the growth in the non-agricultural sector, through linkage effects thereby creating income earning opportunities Agricultural growth on the whole will boost the overall economic development, However. if agricultural growth involves a shift from labour intensive crops and technologies to labour saving ones this might as well work to the detriment of the rural poor rather than beneficial as wages from

agricultural employment constitute a major component of the incomes of the poor. Evidences from India, however, suggest that on the whole the green revolution resulted in the net increase of labour use and real wage rates, Dantwala (1985)

4. Data Source for Estimating Incidence of poverty

The data on income distribution by size classes is required for estimation of incidence of poverty The time series data on income distribution by size classes is, however, not available in India, in the absence of which the country wide data on consumer expenditure, available through NSS consumer expenditure surveys, has become the only source of data for the poverty related studies.

NSSO has conducted household consumer expenditure surveys since its first round started in October 1950 througn the 28th round (1973-74). After 26th round, it decided to conduct the survey once in 5 years only starting from 27th round onwards. So far, four quinquennial surveys have been conducted in 27th (1972-73), 32nd (1977-78), 38th (1983) and 43rd (1987-88) rounds, To maintain the continuity of survey data on consumer expenditure for construction of time-series, NSSO has carried out thin sample survey on household consumer expenditure in addition to quinquennial surveys. This has started from 42nd (1986-87) round

5. Data gaps Relating to poverty Estimation Studies

(1) The poverty line is anchored in a norm for calorie consumption which is taken as representing an absolute nutritional requirement based on the age, sex and activity status of the entire population. To buy the requisite calories one requires a definite income. The measurement of the extent of inequality in the distribution of income in the country, therefore, requires data on

household income distribution by size classes Inspite of its importance and direct relevance to economic policy formulation, the study of income distribution in the country has not come to from a regular exercise mainly because of the paucity of the basic data relating to income distribution. In the absence of time series data on household income distribution, most poverty related studies in India have relied on NSS Consumer expenditure survey data.

(2) Income received by the households by far has the largest share in the total and includes not only the labour and property income generated through production of goods and services but also the transfer incomes received mainly from the government in the form of reliefs, unemployment insurance benefits, pension etc. Besides these items of factor income and transfers, households also receive income in kind in the form of community and social services provided by the government, like education, medical and health and recreation which are received by the households without any financial payments (or concessional payments). Such services are expected to accrue proportionately more to lower income groups than the rest. Comprehensive study of household income distribution should, therefore, include all these aspects.

NSSO have been making attempts to collect data on household income, the latest being through the "Pilot Survey on Income, consumption and Saving" in 1983-84 in both rural and urban areas of five states, namely, Maharashtra, Tamil Nadu. Uttar pradesh, Haryana, Orissa and the metropolitan cities of Caluctta, Bombay, Delhi and Madras. The primary objective of the survey is to explore the possibility of evolving an operationally feasible and technologically sound methodology for the collection of data on household income through household surveys. In this survey two approaches

were adopted for the measurement of household income, namely (i) Collection of data on income from different sources of income of sampled households and (ii) collection of data on household consumption and savings which would give an alternative estimate of household income Unfortunately, it has not been possible so far to evolve a suitable methodology for collection of data on household income through household surveys. The efforts in this direction shold, however, be continued.

(3) Non-availability of appropriate state specific cost of living indices is an important gap in the data availability for making state specific estimates of poverty. Steps are required to be taken to construct the price indices represeting changes in consumer prices of the poor at relevant disaggregated levels.

(4) The estimates of the incidence of poverty as derived from NSS consumption expenditure distribution provide a composite picture of the number of people whose per capita consumption expenditure is below the desired minimum It does not however, provide a complete picture of the state of well-being of the population; for example, it does not tell us anything about the living environment. The data is, therefore, required for dissecting the poverty profile in terms of dominant characteristics, namely, their distribution by region, social group, family characteristic, like, size, education, age, sex of the head of the household, dependency ratio etc.

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The Indra Image in Kalidasa's Works

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Mythology is a growing science, it is a mixture of religious beliefs, popular imagination, historical and social development. A particular mythology, if followed meticulously, reflects fully the systematic growth of a thought and belief with its entire paraphernalia of outside influences.

At the beginning, all religion had a base of fear, wonder and curiosity for the unknown Natural and super-natural powers with their great potential appeared wonderful and awesome to the simple primitive people Their dependence upon natural phenomena was responsible for their feeling of great reverence towards those powers. Their unrestrained imagination conjured up images about them, endowing them with super human position and attributes. Their own appearances and acts provided models. This was the beginning of a myth. As soon as it started rolling, it gathered around it snippets from different culture, sectarian beliefs poetic imagination and popular thoughts Thus it grows and never actually stops growing - it just changes its course from time, to time for better or for worse, from the alter of magnificence to the dark alley of oblivion.

We have here a most important God of ancient age for our discussion. Indra, the god of rain and lightning was considered most powerful in the Vedic age It is proved by the number of hymns attributed to him. But in subsequent ages his image deteriorated considerably. His case is an excellent example of mythological peculiarity.

Indra, as a mythical god, started his career very early. Even in Vedic times his name was associated with many myths. His lengthy presence on the Hindu religious scene gained him legends galore. As he was the hero of the Vedic age, his career was made most colourful by his admirers. He was given a powerful figure and many great deeds were assigned to him He was addressed alone and again with Maruts and Agni. All these factors lead us to consider him the greatest deity of the Vedic age.

But as this god reaches the age of our poet, crossing the turbulent phases of the Epics and Puranas, when simple devotion faded into the background, yeilding place for outrageous exaggeration, this god undergoes most pathetic transformation. He is still regarded as the leader of the divine society but his moral and physical standard plummetted regrettably We find him a sadly reduced shadow of the past glorious personality who rushes for help to mortals and doesnot hesitate to resort to unfair means to keep his position. We find his status threatened every now and then by new claimants who perform a hundred sacrifices or practise really difficult penances.

We shall now discuss different legends concerning the name of Indra, and how Kalidasa looks at them. The most important myth of Indra's career is his killing of the demon Vrtra. Kalidasa frequently uses such epithets as Vrtraha and Vrtrasatru. cp.

tutosa viryatisayena vrtraha R. 3 62. and

krudhe'pi paksacchidi vrtrasatravavedanajnam kulisaksatanam.
K. 1. 20.

This story has its root in the RV where numerous references to the enmity and fight are found Various interpretations are given by Eastern and Western scholars slike to ascertain the truth of the myth. Indra was definitely the personafied form of rain and thunder-storm. But this true identity was soon lost in a haze of later conjectures and Indra came out as the all powerful king of gods while Vrtra was a powerful demon, The main points of the story describe that it was not an easy task for Indra to kill Vrtra and after several unsuccessful attempts he could kill him with his weapon vajra The weapon was made of the bones of the sage Dadhici 2. MBh gives a detailed varsion of the story 3.

1. RV. 1.16 80. 1.52. 1 52. 6: 1.80.4. 1. 103. 2. etc.
2 RV: 1 84. 13. KYV.5.5 6.6.
3. MBh. santi. 342. 39-41 udyoga. 10. 39;

Kalidasa hints at the killing of demon Namuci by Indra by calling him the enemy of Namuci, Namuciraray (R. 9. 22:). This episode is remarkable because of certain peculiarities. Even in the earlier texts the manner of the killing drew attention. All the versions of the story agree that Namuci entered into a pact with Indra that he would not be killed with something dry or wet, not could he be killed in the daytime or at night So Indra killed him with foam which was neither wet nor dry, and the time was dawn which was neither day nor night.

Another demon stands at dagger's end with Indra. Vedic texts certify that demon Sambara was a nagging problem and Indra was constantly destructing the forts made by this disturbing element :

Yah Sambaram parvatesu ksiyantam
catvarimsyam saradyanvabindat
ojayamanam yo ahim jaghana
danum sayanam sa janasa Indra RV. 1. 12. 12.

From this, Indra acquired his name purandara which is freely used by our poet One of such cases is :

tatah prahasyapabhayah purandaram
punarvabhase turagasya raksita R. 3. 51.

Another old legend which has its base in the RV. tells us that Indra cut off the wi gs of the mountains and made them stable. In SYV. 17.38. we find the epithet gotrabhit :

gotrabhidam govidam vajr-vahum.........In RV. it is stated :
tvam tamindra parvatam mahamurum
vajrena vajrin parvasascakartitha RV. 1. 57,6.

Sayana in his commentary upon RV 2 57 5. gives the gist of the story :

Itastatah prakarsenancato gacchatah sapaksan parvatan
ojasa valena drmhat paksacchedam krtva bhumau drdhleakara.

It is accepted that in the Krtayuga, all the mountains had wings. They used to fly about which sometimes created havoc. The gods requested Indra to put an end to this peril. Consequently Indra cut off their wings with his weapon vajra. Kalidasa was wellaware of this legend. He refers to this myth more than once. Different aspects of the story are explained in different verses. He states that when confronted by the king of the gods, the mountains put up stiff resistance :

paksacchedodyatam sakram silavarsive parvatah R. 4. 49.

The mountains hid in the ocean to escape onslaught :

paksacchida gotrabhidattagandhah
saranyamenam sataso mahidhrah R. 13. 7.

He categorically mentions that Mainaka mountain escaped disfiguring as he got a timely warning from his friend wind :

asuta as nagavadhupabhogyam Mainakamambhonidhivaddha-sakhyam
kruddhe'pi paksacchidi vrtrasatravavedanajnam kulisaksatanam K.1 20.

In many places, Indra is described to have a thousand eyes. The poet uses the names sahasraksa and sahasralocana. There are two legends which account for this peculiar feature.

MBH. adi. (ch. 215.) connects the feature with the creation of the beautiful damsel Tilottama. Two demons named Sunda and Upasunda became invincibie. To make a hitch between them, Brahma ordered Visvakarman to create a maiden of unparallel beauty. To match the order, Visvakarman took ingredients from all the beautiful things of the world and created Tilottama. She was so lovely that when she started going round the gods in veneration, Brahma could not take his eyes off her, similar was the condition of Indra.

He found his two eyes inadequate to enjoy the exquisite beauty and immediately a thousand eyes appeared on him to serve his purpose

But the other story is of a more serious nature. Different versions of this legend are found in different texts, yet the main points remain the same. Indra felt a lustful attraction towards Ahalya, wife of the sage Gautama. Once when Gautama was away for bathing, Indra took his disguise and took Ahalya to bed. The sage returned early enough to catch them red-handed. His curse made Indra lose his virility, more over, his entire body was stamped with a thousand genital marks. Indra was ashamed so much that he could not face the world after that. He worshipped goddess Indraksi who changed the offending marks into eyes [1] In another version, the marks were changed by the grace of the sun.[2] The poet points to this peculiar feature of the god in the following verse ;

tasmin maghonastridasan vihaya
sahasramaksnam yugapat papata K 31.

His immoral advancement towards Ahalya is mentioned clearly in Vik. act II 8. ff. 3 ; Ahalyakamukasya Mahendrasya ....etc.

Another epithet which is frequently used by Kalidasa is satakratu Puranic authorities state that he got the position of the king of gods by successful completion of a hundred sacrifices It was also understood that he would have to hand over his position to anybody who would be able to repeat such a performance. For this, he was ever alert to prevent such a feat by hook or by crook. Qut poet appropriately makes him say :

1. pp. srstikhanda. 54. 46-47.
2. BV. srikrsna janmakhanda. 47. 31-32.

tatha vidurmam munayah satakratum
dvitiyagami na hi sabda esa nah R. 3 49,
In Vedic period, the word kratu used to mean work, cp.
devo devan kratuna paryabhusayat RV 2.12 7.

Indra was called satakratu because he was believed to have performed hundreds of great deeds. But in later ages, kratu came to mean sacrifice BVpurana says :

pura satamakho darpat krtva makhasatam muda
vabhuve sarvadevanamadhyakah sampada yutah
srikrsna janmakhanda 47 6.

That Indra prevented completion of the hundredth sacrifice by others more than once, is referred to by our poet. He describes in this connection, the heated verbal exchange between Raghu and Indra, in the third canto of R. In this conversation, we notice a reference to Sagara's sacrifice which could not be properly completed owing to Indra's resistance :

ato'yamasvah Kapilanukarina pitustadiyasya mayapaharitah
alam prayatnena tavatra ma nidhah padam padavyam
Sagarasya santateh R. 3. 50.

Sagara, a renowned king of the Iksevaku race arranged for the performance of the hundredth asvamedha sacrifice. One the eve of the sacrifice, he found the horse missing. Indra stole it and hid it in patala at the hermitage of Kapila. Sagara sent his sixty thousand sons to look for it and they dug up the earth even for the search. Kalidasa draws our attention to this fact :

guroryiyaksoh Kapilena medhye
rasatalam sankramite turange
tadarthamurvimavadaradbhih
purvaih kilayam parivardhito nah R. 13.3.

At last they found it at Kapila's hermitage. They took it for granted that Kapila was the mischief-maker and started abusing him. Immediately, the sage opened his eyes and the flame of wrath there of reduced them to ashes. Later on, Amsuman, the grand son of Sagara, succeeded in pacifying the sage partially and brought the horse back. This portion of the story is also referred to by our poet in Mal act. V. cp :

So'hamidanimamsumateva Sagarah pautrena pratyahrtasvo yakaye...

In the end, Bhagiratha succeeded in bringing Ganga to earth and released his forefathers from the bond of the curse.

Indra's scheming role is best exposed in his effort to break the penances of the sages. In Sak, the poet by way of explaining Sakuntala's birth, hints that Menaka was sent to Visvamitra for his distraction and the result was Sakuntala The same ploy was resorted to in the case of the termination of the penance of sage satakarni. The sage spent ten thousand years in a pond practising severe austerities. Indra got alarmed lest he had to loss his position. He sent five of his loyal nymphs to divert his attention They seduced the sage and from then on he lived a life of sheer luxury. Our poet mentions this sage in R : 13 39 In such cases of devious undertaking, he utilises the service of Madana also. Kalidasa brings to light such an entente through Madana's own statement :

kenabhyasuya padakanksina te
nitantadirghaijanitatapobhih
yavadbhavatyahitasayakasya
matkarmukasya nidesavarti — R. 3: 4.

We have already said that Vedic Indra has undergone drastic [illegible] the following ages and in the process has lost much of

his power and position to other younger gods In the puranic age, he is depicted as a subordinate god who is in awkward position off and on For this, he rushes for help not only to the famous Trinity but also to mortals. Kalidasa mentions at least two such cases. In Sak, king Dusyanta is sent to Indra's help and after the completion of the mission is shown great respect by the king of the gods (sak Act VII. 2.) In Vik. king pururavas does the same (Vik Act I).

Later mythologies developed a cosy family for Indra. Saci is his wife and Jayanta is his son. His horse is called Uccaisravas, his elephant Airavata His charioteer's name is Matali. These festures were firmly established in our poet's time. the name Saci is also found in Rm. MBh and Puranas. She is believed to be the daughter of the demon (alternately sage) puloman. RV. at least in one place,[1] refers to Indra as sacipati. AV and KYV.[2] do the same. Sayana gives the meaning of the word saci as 'work' in his commentary on RV. 1. 106. 6.[3] In later ages the etymology lost its ture meaning and a maiden was supplied to fill up the gap. Kalidasa mentions the fully formed family more than once. For instance :

> yatha jayantena Sacipurandarau R. 3 23.
> and : Paulomisambhavena Jayantena Purandarah Vik. 5.14.

The name Matali goes back to the Vedic age.[4] In AV. too, we see that Indra and Matali are drawn together :

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1. RV. 1. 106. 6.
2. AV. 6. 13. 134. 1. 16.13 134.1. 20.3.27 2
3. saciti karmanama.
4. Vp. 69. 141-142.

yanmatali rathakritamrtam veda bhesejam.
tadindro apsu pravesayat tadapo datta bhesjam AV. 11 3 8 13.

In later ages, Vp. narrates a story about the birth of Matali and his attaining the position of the charioteer of Indra.[1]

Actually the conception of Indra is an exllent topic for studying the peculiar working of mythology. The conception at its starting point was nothing but the personification of natural phenomenon which held the simple-minded primitive people awestruck. For the sake of convenience, they imagined a humane form endowed with super-human qualities. The image was gradually strengthened by support of stories describing the power and prominence of the deity. He was soon elevated to the supreme position. When the feelings of awe and wonder at natural forces receded, new deities gradually rose to fame, eclipsing the former ones This trend removed this god to the b ckground and brought deities like Visnu and Siva to the lime-light.[2]

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1 MBh. adi. 63. 5-6, 183-24.
2 Brhat. 43. 5-6, 23-24.

Abbreviations

AV	Atharvaveda, ed. Durgadas Lahiri.
Brhat	Brhatsamhita
BV	Brahmavaivartapurana ed. p. Tarkaratna Calcutta 1332 BS
K	Kumarasambhava ed. R. Bidyabhusan. Vasumati Sahitya Mandir, Calcutta.
KYN	Krsna Yajurveda, ed. Durgadas Lahiri.
MBn	Mahabharata, ed Haridas Siddhantavagisa, Calcutta 1347 BS.
R	Raghuvamsa - Vasumati edition.
RV	Rgveda. ed Durgadas Lahiri.
Sak	Abhijnana Sakuntalam ed. R. Bose, Calcutta. 1960.
Vik	Vikramorvasiya ed. M.R. Kale, Motilal Bararasi dass
Vp	Vamanapurana ed. Ananda Swarup Gupta. All India Kashiraj Trust. Varanasi 1967.

The Problem of Number of Rasas

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The problem of number of rasas has been quite a controversial problem in Sanskrit poetics. We find Bharata enumerating eight rasas - Srngara, hasya, karuna, raudra, vira, bhayanaka, bibhatsa, and adbhuta.[1] Mamata has added santa to them and has raised the number to nine.[2] Visbvnatha adds one more - vatsala[3] - and make it ten. Rupagosvami takes bhakti[4] also as a rasa and raises the number to eleven. Bhoja enumerates twelve in a some what different way. He accepts eight rasas of Bharata and adds preyan. santa, udatta, and uddhata to them.[5]

Some Acaryas accept only one rasa as a fundamental rasa and other rasas as its modes. Bhavabhuti for example, accepts only karuna as a fundamental rasa.[6] According to Abinavagupta, santa is the only rasa [7] According to Bhoja, the only real rasa is sringara [8] Narayana, the great grand father of Visvanatha, has propounded that adbuta is the only rasa [9]

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1. श्रृंगार हास्य करुणरौद्रवीरभयानका
   बीभत्साद्भुतसंज्ञौ चे सष्टौ नाट्यं रसा स्मृता : Natya-sasha. 6,15
2. निर्वेद स्थायिभावोऽस्ति शान्तोऽपिनवमो रस । Kavya-prakasa, 6,35
3 स्फुटं चमत्कारित या वत्शलं च रसं विदु : । Sahitya-darpana, 3,251
4. Bhakt rasamrta-sindhu-Ujjval-nila-manu
5. श्रृंगारवीर करुणरौद्रादभुतभयानका: ।
   बीभत्सहास्य प्रभांस: शान्तोदात्तोद्धता रसा । Sarasvati-kanthabharana, 5,164
6. एको रस: करुण एवं । Uttara-rama-carita
7- स्वं स्वं निमित्तमासारा शान्तद् भाव: प्रवर्तते ।
   पुर्ननिमित्तापाये च शान्त एवोपलीयते ।।
8- वयं तु श्रृंगारमेव रसनाद् रसमानसाय: । Srrigara-prakas'a 1,6
9. रसे सार: चमत्कार सर्वत्राप्यनुभूयते ।
   तच्चमात्कार सारत्वे सर्वत्राप्यद्गुतो रस: ।
   तस्माददभुतमेताह कृती नारायणो रसम् ।। Sahitya-darpana, 3,2,3,

In order to tackle the problem of number of rasas let us first see what do we actually mean by rasa. Generally speaking, it can be said that rasa is the aesthetic pleasure derived from the experience of artistic creations But is it simply that. No doubt it is an aesthetic pleasure but the two cannot be equated : every artistic creation does not lead to the status of rasa. Rasa is not simply pleasure it is rather a state of continuous pleasure where the experiencer forgets everything else (vedyantarasamparka-sunya) : he merges into the ocean of sentiments. It is of course the sentiment of bhava which leads to rasa, but every experience of sentiment is not rasa We can distinguish between the state of experience of a bhava and that of a rasa. A bhava rises to the status of rasa only when it is accompanied with vibhava, anubhava and vyabhicari-bhavas, otherwise it is simply the experience of a bhava. In other words we can say that it is the context in a plot of story which raises the bhava to the status of rasa. Bharata, we know, discusses rasa only in context of drama Later poeticians have expanded its scope to other kavyas. But can we experience it in every type of kavya [1] The factor of plot-context is essential for the experience of rasa and that is possible only in prabandha-kavyas, not in muktakakavyas How-so-ever touching a muktaka poetry may be. it is the experience of only bhava, not rasa there When we say that there is such & such rasa in such and such muktaka poetry, we use only figurative language - we use the word rasa for a bhava. We do of course imagine a context in muktaka poetry also but that is only instantaneous, it does not give rise to a state of continuous pleasure or rasa.

We also distinguish between sthayi-bhavas and sancaribhavas. We know some sentiments are cominating and leave on us a deep and continuous imprint. On the other hand some others are

1. Mammata Kavya - prakasa, IV. 28, urtte

short-lived and effect us only in a temporary and limited way. The dominating type of sentiments are termed as sthayi-bhavas and others as sancari-bhavas. It is only the sthayi-bhavas which are said to rise to the status of rasa. The problem of number of rasas is therefore also related to the problem of number of sthayi-bhavas. The number of sthayi-bhavas too have been accepted as eight; nine, ten, eleven and twelve by different Acaryas according to the number of rasas accepted by them. A generally accepted view in Indian poetics is to regard nine bhavas as sthayi-bhavas They are : rati, hasa, soka, krodha, utsaha, bhaya, jugupsa, vismaya and nirveda.[1] Others like vatsala, bhakti etc. are regarded as sthayi-bhavas only in a secondary way. Some of these sthayi-bhavas are undoubtedly dominating and we find full-length kavyas written with them as basic sentiments. Rati or love, for example, is undoub edly a dominating sentiment and we find numerous Sansskrit kavyas with rati as dominating bhava. Hasa or laughter also is met in several kavyas, specially uparupakas like prahasana, bhana, etc We also find poetic compositions depicting soka, utsaha and nirveda as prominent sentiments, e.g. Uttara-rama-carita, Veni-samhara and Nagananda They can also therefore be accepted as sthayi-bhavas Of the other bhavas, bhaya or fear is not found as prominent bhava in any Sanskrit drama, but we do find it in other language carations like the horor films Bhayanaka, Purana Mandira, etc. in Hindi. We can therefore accept the dominating nature of bhaya also. But what about krodha, or anger jugupsa or hate and vismaya or wonder? We have not come across any poetic creation so far where krodha

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१. रतिर्हासश्च शोकश्च क्रोधोत्साहौ भयं तथा ।
जुगुप्सा विस्मयश्चेति स्थायिभावा प्रकीर्तिता: ॥ Kavya prakasa, IV,30
निर्वेद: स्थायिभावोऽस्ति शान्तोऽपि नवमो रस: । I bid, IV, 35

or jugupsa are dominating bhavas. Krodha or anger is generally seen accompanying utsaha (firmness or fortitude) and as such can only be regarded as a sancari-bhava: Jugupsa too is never seen as a dominating sentiment in any poetic creation it is only seen here and there used in limited contexts such as in preta-episode of Malati-madhava and raksasa-episode of Venisamhara. This too therefore should not be termed as a sthayi-bhava in the real sense of the term. Vismaya or wonder too is not seen as a dominating sentiment in any ancient poetic creation. But it is certainly a dominating sentiment in modern detective novels. A question can be asked here. Should we regard detective novels as poetic creations? Detective novels are undoubtedly very absorbing and give rise to a continuous pleasure, like that in a rasa. Still the modern scholars do not fell inclined to accept them as poetic creations. It is because poetry is a creation of heart while detective novels are crations of head more than that of heart. In detective novels we experience a sort of intelectual pleasure not based on sentiments.

But we sh_uld not and must not undermine the importance of vismaya or wonder by simply saying that it is a property of head and not of heart. In fact, it is not easy to separate heart from head. In sanskrit poetics we find vismaya enumerated as a bhava or sentiment Moreover, discussing the nature of rasa above we have seen that it is the plot context that raises a sthayi-bhava to the status of rasa. Now, what is there in a plot-context that elevates the sthayi-bhava to the status of rasa? It is nothing but curiosity pervading the whole plot which gives rise to such a position. It is only curiosity which makes a plot absorbing and forces the reader to forget every other thing, i.e. makes the creation vedyantara-samparka-sunya. And curiosity is only a form of vismaya or wonder. Vismaya therefore plays a key role in a prabandha-kavya.

It is in fact only this factor which elevates sthayi-bhava to the status of rasa. It therefore pervades every rasa. With this fact in mind perhaps. Narayan, the great grand father of Visvanatha, declared that comatkara (wonder) is the essence of every rasa which is experienced everywhere and therefore adbhuta is the only rasa[1] . But if we accept Narayana's we will have to accept detective novels as pieces of poetic creations. Otherwise also, vismaya being regarded as a sthayibhava, detecive novels, under the ancient poetic standars will fall under the catagory of kavyas.

I am here inclined to adopt a middle path. Rasa. I feel is a synthesis of head and heart. When sentiments like rati, utsaha, soka etc. are woven into a garland with the help of vismaya as thread, it gives rise to the status ot rasa Rasa touches heart because of sentiments depicted there in and binds and merges the reader's head in a continucus state of absorption because of the continuous curioity i.e. vismaya. Vismaya here no doubt plays a key role but it itself is not rasa. Rasa is a synthesis of the sthsya-bhavas like rati, utsaha, soka, hasa, bhaya and nirveda on the one hand and vismaya on the other.

Coming to the question of number of rasas, therefore, it is clear that the number of rasas will depend on the number of sthayibhavas combining with vismaya As we have seen above we can take six of the sthayi-bhavas viz. rati, utsaha, soka, hasa, bhaya and nirveda as dominating sentiments without much contr-oversy and they combining with vismaya give i e to six rasas viz, Srngara vira karuna, hasya bhayanaka and santa. only these six, in the tecnical sense of the them should be termed as rasa. They all of course, are pervaded by adbhuta which is a common factor in every one of them.

1 Qoted above.

Indian Women on the War-path of Progress

By Dr. K.A. Agarwal
Dept. of English
G.K. University, Haridwar

The Bible says, 'The man is not of the woman, but the women of the man,' neither was man created for the woman but the woman for the man ? But Russel defies anyone who finds basis for the view, except that men have stronger muscles than women. Although more than one hundred ten years have passed since this great scholar discarded this notion as false and chauvinistic, but even today this type of notion is continuing and it is absurd to hope that dust would ever settle over it. The behaviour of man towards woman has never been fair. Mr. P.N. Tikko is right when he says in his book 'Indian Women.'

"He has always grudged woman a place in society on par with him. Out of selfish arrogance and physical strength man has all along looked down upon her, allowed her a lower position in every walk of life. At best his attitude towards her has been that of ambivalence. Here man has seldom felt like exercising his freewill muster courage of self criticism, see through his selfishness and laugh at himself. Seldom has he objectively pondered over the fact that woman also was, like him, a human being with all human aspirations and a keen sense of self respect, who had to be recognized and honoured."

It is a matter of pleasure that in the present century there has been a healthy change in the attitudes towards women. The charter of the united nations has given better sense of proportion and of fellow feeling and solicitude for woman U.N O. after the second world war (1939-45) has taken the cause of Human Rights. It has

also given emphasis on the equal rights for both men and women. To give proper regard to women the year 1974 was declared 'Woman's year' and later on, the whole decade was devoted to their welfare in 1989 a seprate commission for the welfare of women was established. This commission had given a report of 130 pages in the annual function (1992-93) which was first held after three and a half years of its establishment. The report of this commission gave the actual facts and datas of the progress of women though it also reported some greater pitfalls like dowry, violence, illiteracy, sex-corruption etc. These are some curses which fair sex has to bear. Shakespeare in his 'Julius Caesar' has rightly said :

'The faults, dear Brutus, is not in our stars.
'But in our selves, that we are underlings'

The society is at fault when it ignores the talents and qualities of women. The faults are not in the stars of women Therefore, this commission has given many suggestions to the central government for the upliftment of the status of women. They are registration of marriage, abolition of Sati-Pratha, no child marriage, no sale of girls, participation of women in the government services and one third seats in Lok Sabha and assemblies for women. Now people began to think that woman is not a 'Subspecies.' She is a human being with a mind to think and heart to feel. The craving in her mind, to develop her ego, to think independently, to take important decisions about social order side by side with men, is not dead in her. She is not a 'second sex' but an equal sex. The old thinking of 'preference for the male child' is now changing. Now both sons and daughters are given equal importance. The brain washing is a healthy sign in the development of women's personality. Woman was worshipped by our saints in older days.

Swami Vivekanand says, The extent to which society gives equal proportion to its women is a measure of its progress.' In the remote past Manu had pioneered for the progress of women. He was of the opinion of proper education for women Not only Manu, but so many Indian scholars, sages and, of course, intellectual leaders showed a keen solicitude for women's honour and upliftment.

Nature has given physical strangth to man but for women, the bondage of reproduction was a great handicap in the struggle against the hostile world. Pregnancy, child-birth and menstruction reduced her capacity for work. And, therefore, she had to depend upon men for protection and food. As against this, women proved basically reticent and undynamic. She seldom raised a voice in protest. It is the man who desires of maintaining his superior physical status, has invented that divergence, domination and protection of women. He has relegated women to a lower position by confining them to the four walls, but later on with the improvement of communications, transport and travelling. India came into contact with the outside world resulting in closer social and cultural intercourse This increased the respectful sentiments towards them. They assumed a new hue and suffered a decline. The great saints and social workers like Keshab Chandra sen, Bankim Chandra Chatterji, Ravindra Nath Tagore, Ishwar Chandra Vidyasagar, raised the importance of women through press and platform. They opposed polygamy and child-marriage. Brahmo Samaj was established which fought for raising the age of marriage for girls and also for giving women higher education, Sati System was opposed by Raja Ram Mohan Roy and the government of India and the Viceroy Lord William Bentinck declared the system illegal. Swami Dayanand Sarswati also did yeoman's service to women's

cause through Arya Samaj. He was a great advocate for wamen's education. Swami Vivekanand drew attention repeatedly to the intellectual fields for woman and blamed the priest craft for relegating them to a backward position by denying them equal rights with men, in education and in the knowledge of scriptures and their propagation. Once he said, "If you do not raise the women who are the living embodiment of Divine Mother, don't think that you have any other way to rise. Daughters should be supported and educated with as much as care as the sons. They were also admitted as sanyasins, breaking traditional Hindu taboos on their inclusion in monkdom.

In the last part of the present century the wiser sections of the society began to realize that woman was not the useless counter-part of man, but rather the enchanted spot where the living alliance between man and nature is brought about. The government is paying attention towards the education of women, even for the rural women. It is a matter of pride that the women are now taking interest in this field. A large portion of them living in rural ereas are now literate. They are helping them selves in uplifting their social progress The social success is possible only with the combined efforts of all the three elements, the governments, the men and the women. Fortunately, now the emphasis has been given on the participation of woman in every walk and field of life. There is a national consciousness among the populace through press, platform, Radio, TV, and other mass-media Now there is a broaden outlook and kindly fellow feelings for women amongst men. They have true and equal status like that of men in the sociey. Onr constitution forbids sexual discrimination, quarantees women, social, economic and political justice, liberry of though and expression and equality of status and opportunity side by side with men. Women are now in politics, high offices of the government. They are social reformers educationists, journalists etc. In present elections scme seats are reserved for them They are contributing in every field and walk of life. They are on the threshold of development. We are sure that in future they will share equal rights and duties with the best cooperation of men.

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FACETS
Special Issue of Gurukul Patrika
गुरुकुल कांगड़ी विश्वविद्यालय हरिद्वार
।। ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत ।।
स्थापना १९५७ विक्रमाब्द

गुरुकुल शोध-पत्रिका

(A Collection of Research Papers)

तं पृच्छता स जगामा स वेद स चिकित्वाँ ईयते स न्वीयते ।
तस्मिन्तसन्ति प्रशिषस्तस्मिन्निष्टयः स वाजस्य शवसः शुष्मिणस्पतिः ॥

(Rgved 1.145.1)

Gurukula Shodh Patrika

Editor :

Dr. Bharat Bhusan Vidyalankar

Dr. U.S. Bist

Editor, Special issue

&

Organising Secretary, 70th Session,
Indian Philosophical Congress

जुलाई, अगस्त, सितम्बर, अक्टूबर, नवम्बर १९९६	वर्ष ४७	संयुतांक श्रावण, भाद्रपद, आश्विन, कार्तिक, मार्गशीर्ष २०५३

Gurukula Kangri Vishwavidyalaya, Haridwar
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1996

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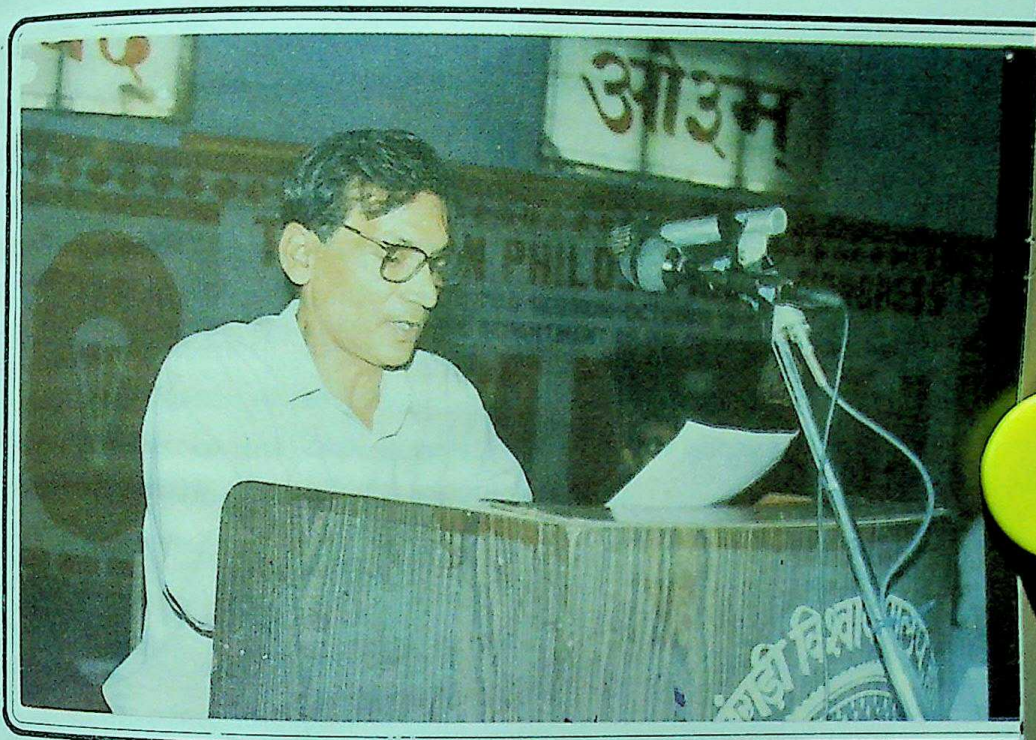
Hon'ble Shri Suryadev Ji, Chancellor,
Gurukul Kangri Vishwavidyalaya, Haridwar,
is lighting the inaugural lamp. Dr. Girija Vyasa (M.P.),
Prof. Dharampal, V.C., Prof. Rajindra Prasad, General President,
70th Session, Prof. Jaidev Vedalankar, Dr. U.S. Bist and
Miss Poonam (Student) are also seen.

Editorial

The special issue of the Gurukula Patrika is before the readers. It has a rich collection of Research papers. Maximum papers published in it were thoroughly discussed among the Philosophers of the country. In the first place, we had only decided to publish the 'Abstract of Papers' but keeping inview the fruitful discussions among the scholars during the Seventieth session of the Indian Philosophical congress and the quality of papers, it was further decided by the University authorities to permit the publication of the papers also. As is evident from the foreword this noble task was assigned by us to Dr. U. S. BIST, who was the organising Secretary of the Seventieth session, I.P.C. and who is also discharging his duties as the Joint Secretary of the Indian Philosophical congress. It is only his effort that the 'Special issue' could take the present shape.

I hope this volume of learned papers will be fruitful to all the lovers of philosophy.

Prof. Bharat Bhushan Vidyalankar
Director,
Shradhanand Vedic
Shodh Sansthan
&
Editor, Gurukul Patrika

Dr. U.S. Bist
Joint Secretary, Indian Philosophical Congress
and the Organising Secretary, 70th Session
Speaking to the audience.

FOREWORD

It gives us immense pleasure to bring-out this compendium of learned papers. In fact, these papers were presented and discussed during the 70th session of the Indian Philosophical congress, hosted under the auspices of the department of Philosophy, Gurukula Kangri Vishwavidyalaya, Haridwar.

The publication of these papers, in the form of the "special issue of Gurukul-Patrika", a Research Journal of our University had very kindly been permitted by the Editor, Gurukul Patrika and the University authorities, to mark the 70th but 1st session of the Indian philosophical congress hosted in this University. In fact the publication of the 'abstract of papers' and also the 'papers' is the result of the keen interest taken by our hon'ble vice-chancellor Prof. Dharam Pal in the Philosophical activities of the country. I am really grateful to him.

This volume presents a variety of subjects pertaining to the diverse aspects of philosophising which have exercised the minds of the contemporary philosophers. Many articles in this volume are on the epistemology, Metaphysics, Philosophy of Religion and History of Philosophy. Papers on Social Philosophy, Logic and Scientific Methods are also the beauty of the compendium. Writings on Religions shall certainly give the message of brotherhood and respect for one another. We are witnessing maximum bloodshed and masacre of innocent human beings all over the world in the name of cast, creed and Religion. Unless we are able atleast intellectually to comprehend the inner spiritual link that binds the whole human race into a single family, cutting across the barriers of cast, creed, Religion, sex or social status, we will not be able to establish ourselves in the inner peace. I hope papers presented on metaphysics will help many to understand the real self since

metaphysics is a micro-science which reveals the inner nature of the eternal soul, the self consciousness. Our ancestors had understood the mystry of the universe. It's pity that we are not finding ourselves upto the mark in that respect in the present times. The entire world can be guided through the Vedic knowledge. But who will take this task ? I hope the Indian philosophers will lead in this direction.

In the end it is my humble duty to thank all those who have contributed to this volume, on behalf of the organizing committee and also on my own behalf. I must also thank to the editor of the Gurukul Patrika, who took the decision to publish these papers and also to our University authorities for their kind permission to publish the papers in the present form. M/s. Kiran Printing Press and Miss Hemlata Joshi, a postgraduate student of our University also deserve our sincere thanks for printing and going through the proofs respectively.

Dr. U. S. BIST
Organising Secretary, 70th Session.
&
Joint Secretary
Indian Philosophical Congress.

Prof. Dharam Pal, Vice-Chancellor,
Gurukul Kangri Vishwavidyalaya,
Welcoming the Philosphers of the Country.

WELCOME ADDRESS

Prof. Dharampal
Vice-Chancellor, G. K. University, Haridwar

ओ३म् सहनाववतु सहनौभुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

Hon 'ble Chancellor, Gurukul Kangri Vishwavidyalaya
Shri Suryadev Ji,
Hon 'ble Dr. Girija Vyas, Member of Parliament, Government of India,
Hon 'ble Chairman, I. P. C. Prof. J. P. Shukla, Vice-Chancellor, R. D. Vishwavidyalaya, Jabalpur,
Esteemed Professor Rajindra Prasad, the General President of the 70th Session of the Indian Philosophical Congress,
The Vice-Chairmen, The General Secretary, The Joint Secretaries, Treasurer of the Indian Philosophical Congress,
Respected citizen of the town, District authorities, Teachers of this University, My dear Students, Ladies and Gentlemen,

It is a matter of great pleasure for us that the Indian Philosophical Congress is holding it's 70th session in our university, the traditional seat of learning, located in the holy city of Haridwar.

On behalf of the Gurukul Kangri University I welcome you all in it's campus and offer our thanks to the Office Bearers & the members of the Indian Philosophical Congress for enabling us to play as the host.

I understand that the Sessions of the Congress held annually extend an opportunity to the Teachers, Research Scholars, Students and to the lovers of Philosophy in different Universities and Institutions of higher learning as well as those members of the society who are interested in Philosophy to meet, exchange views, take stock of things and explore new dimensions of awareness, growth and development of this highly important discipline. It is also a matter of immense pleasure and satisfaction that all those concerned with this congress have been extending their full support with all the necessary co-operation, dedication and enthusiasm.

In this strife-stricken world of today, human life in its various aspects-individual as well as institutional and collective has come under severe strain. In such circumstances, it is all the more imperative to examine and re-examine legitimate tasks ahead of all of us, understand inter-relation-ships and priorties among them and comprehend their appropriate rationale. It is necessary to make serious efforts to understand complexities of human life and ensure that its meaningfulness has more relevance and significance to human and cosmic existence, which should neither be compromised nor lost sight of. I feel that unless our life in its various domains comes to be founded upon accountability and our concern for it comes to be backed by moral and spiritual considerations, all our striving to better our life would be in vain. At this juncture, I am reminded of the following message of Rabindranath Tagore". Our life gains what is called "Value" in those of its aspects which represent eternal humanity in knowledge, in sympathy, in deeds, in character and creative works.........civilization is to express man's Dharma and not merely his cleverness, power and possession."

The aim of life is not just to eat and sleep like animals and birds but to achieve emancipation, the supreme aim of life which consists in our freedom from sufferings and realization of perfection. The Aupnishadic Rishi proclaims that we are Amritasya Putrah' i.e. Progeny of immortality. We have emanated from perfection and our ultimate goal is to get back to perfection which in fact, is potentially present in us. This is the purport and the message of the sruti : AUM ओ३म् पूर्णमदः पूर्णमिद पूर्णात्पूर्ण मुदच्यते पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । The Upanishads have declared that "Yad bhuma tat sukham. Nalpe sukhamasti". So long as there is imperfection, there is want and deprivation, thus there can't be happiness. The ultimate aim of a human endeavours (purusarthas) should be, to overcome imperfection consequent sufferings.

Education is the only and the most appropriate means to realize this goal : 'Sa vidya ya Vimuktaye; A proper scheme of education must enable us to know the true nature of reality and the values to be preserved and realized by the human beings in a planned way.

(B)

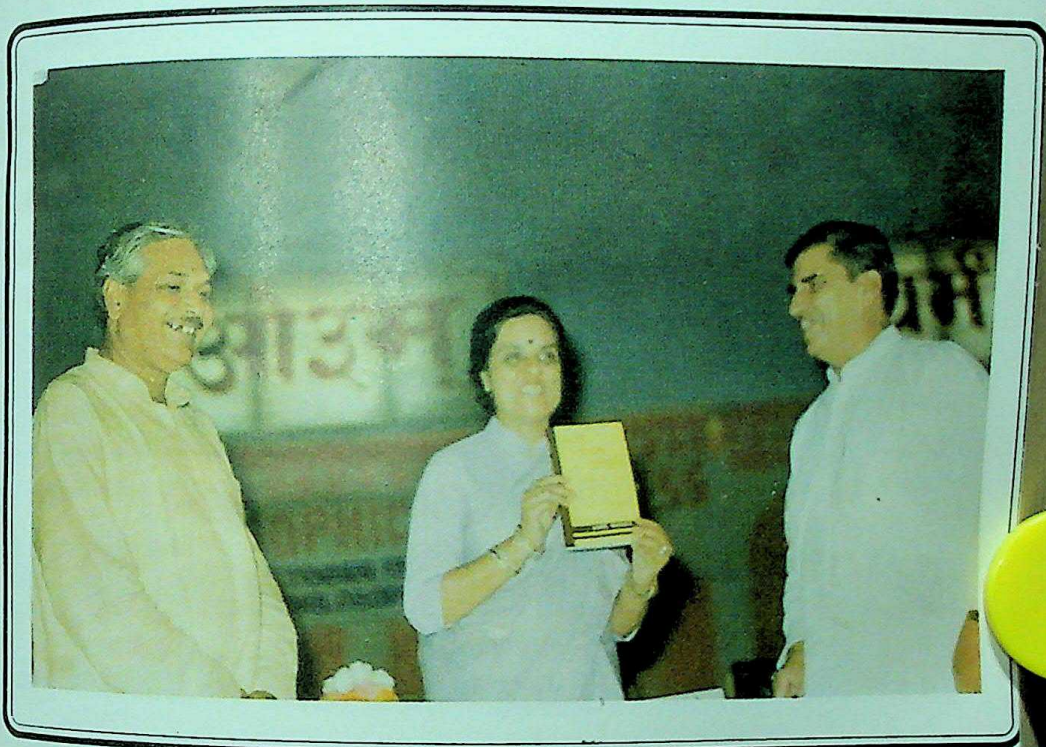
If a person knows the truth, reality and values, only then his life is of any worth. Otherwise, the life as human being is quite useless. Therefore, one should strive to know the real values of life.

Here comes the role of Philosophy. Darshan, which is the counterpart of Philosophy in the Indian tradition, is not just a love of wisdom but it is also a life of wisdom. It stands not for a mere view of life and reality but also for a way of life based on that. Philosophy thus combines both the theoretical knowledge of the nature of life, its meansing and goal of its existence, and practical application of the theory in concrete life situation. A gennuinely philosophical thought, therefore. has to be prompted by life's urges and ideals. Since, human life the most important facet of the reality "NA HI MANUSAT SRESTHATARAM KINCIT", it is the fundamental task of Philosophy to help in solving the riddles of human life and existence.

India has a very long and rich tradit on of Philosophy, which has to a great extent contemporary relevance and utility. It is hoped that the deliberations in this conference would certainly touch these points and evaluate and reiterate the traditional wisdom in the light of modern knowledge and thus provide the much needed directive to human society. Philosophy, where as I could understand, is a foundational discipline, a queen of all disciplines, and we wish and pray that the scholars assembled here to participate in the 70th Session of the Indian Philosophical Congress, will contribute their best in enabling Philosophy as a discipline to discharge its foundational and leading role. I hope our efforts of hosting this 70th session under the auspices of the department of Philosophy, of our University would certainly be successful.

Friends, though we have assigned this difficult but noble task to Dr. Bist as the local or the organising secretary, but he is not alone. It will be the endeavour of all the members of the Gurukul Kangri Pariwar to make your stay comfortable and fruitful during your stay in Haridwar

Frierds, with these words, Once again I welcome you all, on behalf of the Gurukul Kangri University and on my own behalf.

OM SHANTI

Dr. Girija Vyasa (M.P.), alongwith
Hon'ble Chancellor, G.K.Vishwavidyalaya, Sh. Suryadev Ji
& Prof. Dharam Pal, Vice-Chancellor, G.K.V.,
Releasing of Book.

An Approach to Religious Unity

I Introduction :

Now-a-days India has been facing a terrible lot of problems with regard to religion That is to say. there is no harmony among the different religions which have been existing in India. Each adherent of a particular religion lays importance over his faith and underrates the other faiths. It indirectly blocks the development of its followers and others. Religion the authorless, for few the life and for a few the life extinguished inhibited a human development in the following : by inactivating the masses, hinders the Scientific growth, causing massacres and spoiling by dividing. This results in hating the one another. All conflicts are due to the misunderstanding of the term "religion". The author would like to analyse the term "religion" with the help of the science of truth i. e., Philosophy.

The first step in problem solving is to Know the problem in all its manifestation.

II Relationship between Religion and Philosophy :

Religion and Philosophy have been a dominant concerns of mankind. According to Ancient Indian thinkers religion and Philosophy are very intimate and coherent. These two cannot be broken into two seperate realms, because they are interwoven. Philosophy in the east is represented by the Sanskrit word **"Darshana"** which means "Seeing". Indian Philosophical systems start from some transcendental experience in which the truth about the nature of the Universe is directly perceived. The indian Philosophy is an art of life. It is a Personal attitude towards life and Universe. Philosophy is concerned with the Soul, God, Immortality, Knowledge and Similar other problems. Along with Philosophy, religion is also concerned about mankind. In Indian context the religion is based on the consept of **"Dharma"**. The concept of **"Dharma"** is derived from

the Sanskrit root **'dhr'**. It has different meanings in different contexts However, it is allembracing principle making for unity and harmony in every context. In most case it denotes duty, which gives Stability to the life and brings prosperity and beatitude to life. **'Dharma'** is the ground of all virtuous actions. **Dharma** is **Sanatana** (eternal). Ultimately religion and Philosophy have the same purpose of raising the life of man to a higher and nobler level These two also aims to seek unity through diversity, Since religion and Philosophy deal with the same ideas of immortality of Soul, world, God creation and look at them in two different perspectives they are considered to be coherent and intimate.

III Philosophy of Religion :

Philosophy of religion is an Intellectual and logical interpretation of religious experience. It is an antidote to all dogmatism, irrationalism, fanaticism and supersitionts in Religion. It is rational attempt to analyse religious exprience with tits essential problems of God, faith, revelation and immortality of Soul. This attempt has been made due to the curiosity to know the real fact of religion beyond all limitations. Although its scope is beyond the boundries of different rligions, it is not apart from existing religious facts. It is a rational way of approach to find out the Universal factors present in the different religions. The study of Philosophy of religion is not concereed with mere religious practices rituals and customs but it concentrates on the essence of them. It has been made to clear up all superstitions from religions.

(a) Nature and Scope :

As per Atistotle's Contention man uses his rational power throughout his life, Even the religion could not escape from the clinches of man's rationality, Man's efforts to rationalize religion is commonly known as 'Philosophy of Religion'. Thihkers of this area give more importance to reason and understanding than faith. They emphasize the knowlegde part of religion than faith The main object of Philosophy of Religion is to eliminate the superstitions and

blind faith from religion and provide rational ground to the religious phenomena It does not touch the emotional and feeling part of religion because it is indescrible and inexpressible through language. To some extent Philosophy of religion is said to be a Philosophical analysis-way of life and form of life which refers to prospects, position, knowledge and Creation of one's life. It involves the epistemological and Ontological problems. It explores the nature of religious knowledge and nature of the ultimate reality Though it is away from mystical part of religion it dose not exclude concepts like God, Liberation, worship, Prayer. eternal life and Creation. It is a theoritical ground of religious analysis. Through theoritical ground it tries to support the values of man. It is important to note that Philosophy of religion is on the one hand subjectively religion and on the other Objectively Philosophy. The idea of Philosophy of religion is to upheld human value through the Philosophical study of religion.

(b) Methods of Philosophy :

In the Philosophy of religion several methods have been used to solve the problems of religion. Induction, deduction, analysis and synthesis are some of them. Induction is a method of to arrive at a general proposition by means of several praticular propositions. In this method, the religious experience of several people can be observed and taken into account to arrive at a conclusion Deduction is a process to get a particular proposition from general proposition This method accounts general principles of religion and promotes particular belief of religion. Analysis means breaking up a complex fact into its constituent factors. It is used to clear up the elements involved in religion and synthesis involves connecting together the scattered elements in a particular experience which brings into light new patterns and facts. The analytical method is used here to study the problems of Philosophy of religion.

IV Definition of Religion :

Generally religion has two-fold purpose one of them is related to the life of man in the Context of Society and other

related to the Spiritual life of man, preparing him for attaining the Summum Bonum of life. So, religion has a double role in the Society, first it relates man to other man and secondly it relates man to God.

Actually, religion comes from the latin word 'religio'. It means "to bind". Literaly speaking religion means unification and harmonisation. It is a principle of unifications of man with other-man and unification of man with God. Here the whole of man's personality is involved. Religion takes care of the inner as well as outer values of man Here the inner values represent spritual evolution of man and outer values reperesent life-attitude of man (Conduct). In religion neither spiritual value nor life-attitude is more important than other. That is, both have equal value. The religion has provided the Society with ethical codes, social rules and Ideals and religion has also showr the ways of contact with higher powers.

(a) 'Unity' as a Religious Base :

Unity is the basic principle of all religions. All religions of the world came to establish unity among the people Although the nature and characteristics of various religions are different, their basic aim is almost the same. So, whatever religion comes to exist in the world it is aimed to unify the people. Now-a-days religious leaders do not understand this meaning of religion and try to distinguish one religion from other. It is basically contradiction to religious principles

All religions of the world are having fundamental unity that lies at the rock bottom of each religion. Unity in diversity is the framework of creation. The whole universe is a wonderful case of Unity in diversity. Man is an individual as well as part of Brahman. One religion may differ from another religion but there is unity in the background. Indeed, the diversity is the base level aspect of religion, the unity is the deeper foundation of religion.

Each religion of the world accepts the existence of God. It is the foremost principle that shows unity among the religions. No religion disclaims this principle.

Every religion lays stress on moral values and moral virtues. This can be observed in all religions of the world. So, it is also taken as an unified principle in the world religions.

All religions advocate peace, unity bliss and humanism. This also shows the universal sense of the world religions.

Each and every religion is a way to attain peace. The ways may differ but the goal is the same. Religious are like rivers which are going to merge into one Ocean. Religion leads men to the ocean of bliss, peace and humanism Religion leads men to higher level of culture. It helps men to identify the real from unreal as the **Upanisadic** Prayer says :

> "Lead me from the Unreal to the real
> Lead me from darkness to light
> Lead me from death to eternal life.
>
> —Brihadranyaka Upanishad.

(b) Religion and Morality :

Religion and morality are inseperable forms. Religion is incomplete without morality. Morality is the base of religian. If there is no morality the religion becomes dogmatic and irrational. Only because of morality religion gets progressive and rational. The religious adherents of this age have to realize the importance of morality in religion. Such a realization only can make religion pure and refined. Today's religious form, which breaks up the mass is impure and immoral in nature. It can be purified only through the realization of morality.

(c) 'Self' Knowledge in Religion :

The knowledge of 'Self' is important to the development of religion. Here the knowledge of self represents the realization of

self as a part of Brahman. The human beings are part and parcel of Brahman who is a whole of universe. In Him nothing is excluded. He is one and without a second. The world and its contents are manifestation of Him. The human beings should realize his part in Brahman. Only such a knowledge will lead to understand religious unity.

The self is a part of Brahman. Therefore it is immortal and infinite. It is beyond space, time and cansation It is everfree and Omnipresent. It is also eternal and kimmaterial. The realization of self is a realization of relationship with other beings and being. Only those who understand the relationship properly can realize the religious unity.

Due to lack of Self knowledge the religious adherents of this age are dividing the mass and find difference among the world religions. They misunderstandingly think one religion is superior than other. If the differences are taken away the whole Universe becomes one where there is One existence, birthless, deathless, Omnipresent and real. In that stage all religions of the world will have equal status and become one.

(d) Religion and Freedom :

Religion determines Morality in order to make men free from all ills of life. But the religious critics of this age misunderstandingly think that religion makes bondage on man. Infact, religion determines morality in order to regulate human conduct and to generate human value. The religious determination is not bound by external force but it is a Self-determination. In the context of religion human personality is defined by self-determinism. The major aim of religion is to stress man's capacity to organise; control and regulate sensibilities so as to realize the goal of life. The religion not only determines human conduct but also confers human freedom. The freedom of will is the Chief Postulate of religion. Here the freedom does not mean indeterminism. It does not mean

arbitrariness. The free will is the expression of a character not determined by outside fact. Terefore freedom means self-determination.

Due to the lack of self-determinism the religious adherents of this age have been ignorantly discriminating religions interms of their own likes and dislikes. This tendency makes them slave to desire, emotion and sensation. It is a state of bondage. within the bondage nobody can attain a true religion. Only a person who is free from all bondages can attain a genuine religion. Such a freedom is possible only through Self-determinism. Here Self-determinism denotes disattachment to sense pleasure.

(V) Conclusion :

Philosophy of religion by examining the various religious phenomena leads to proper understanding of religions. This undersstanding will teach :

(1) Several are the roads leading to God, who is the Supereme Spirit.

(2) The need for a great humanisation of the individual.
(3) The quest for justice in our Society.
(4) The Search for Unity of our Nation.

When these truths are spread among the masses of India it will increase and deepen mutual respect and pave the way for relationships that are crucial in solving the problems of human suffering. Then the dreams of the People and what the Politicians elequently purports to achieve will become true, that is to say the unity of the masses which will ensure the peace comes to realize.

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Fallibilims & Cognition- A Peircean Perspective

This paper is an attempt to elucidate C S. Peirce's fallibilism and his theory of knowledge. We here, shall explicate Peircean onslought on Descartes cogito and show how fallibilism work in the process of acquiring knowledge.

Fallibilism is a counter-revolution to Cartesian infallibilism or self evident truth. In order to refute Cartesianism Peirce, like Descartes adopts the method of doubt which is radically different from Descartean doubt. Descartes uses the method of doubt as an instrument to arrive at the certainty of knowledge and discards this once certitude is achieved, whereas, Peirce uses the method of doubt to test the knowledge claim, and are not thereby considered to be absolutely indubitable and infalliable He holds that fallibilism gradually corrects and qualify an uncertain situation by contending possibilities inherent in the situation. It is a process of inquiry which enable us to pass one state to another state and finally from doubt state to belief state. Hence, we see, Descartes' method is introspective concerned with the indubitablity of the source of knowledge while Peirce claims that his method is 'experimental testing', 'objective' and consequently forward looking. He states fallibilism as :

> The principle of continuity is the idea of fallibilism objectified. For, fallibilism is the doctrine that our knowlege is never absolute but always swims, as it were in a continum of uncertainty and of indeterminacy.[1]

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1. Peirce, C.S ; Collected papers of Charles Peirce, Feds) by Charles Hartshorne and Paul Wiss, Cambridge Massachustt; Belknap Press of Harvard University Press, 1960, vol. 1, p. 171.

The above passage manifests peirce denial of obtainability of infallible, self evident and intuitive truth. For him, no synthetic statement can never be finally and completely verified because there is further scope of investigation to have more certain knowledge. He is of the view that the absolute certainty, absolute exactitude and absolute universality can never be achieved in the sphere of acquiring knowledge,

It may be noted here that fallibilism is different from scepticism. Fallibilism and scepticism are the part of empiricist epistemology having different methods and objectives. The former incorporates anticedent experience as constituting an essential part of the newly acquired experience while the latter claims to put every statement to empirical test seperately and declares doubtable So fallibilism is different from scepticism and while scepticism takes atomistic approch, fallibilism takes holistic approach and affirms further investigation to reach at the certainty of knowledge. D.P. Chattopadhyaya defines fallibilism as "it is neither negative in inspiration nor universal in its scope" [2] Following D.P. Chattopadhyaya we may conclude that there is a dynamism in fallibilism but the magnitude of dynamism is in a lowprofile.

While criticizing Descartes method of doubt and his notion of intuitionism by which he claims to achieve certitude in the sphere of human cognition Peirce asserts that the attainment of certitude in cognition by adopting a particular method block our inquiry and deprives us to explore the new horizen of knowledge. Peirce, therefore, paves the path of inquiry and introduces his doctrine of fallibilism which ascertain that nothing can be intuitably and indubitably known. He points out that in Descartes' system pursuit of knowledge begin with universal doubt and certainty is found in individual consciousness. Peirce disagrees with both points and hold that we cannot start pursuit of knowledge with complete doubt because we have previous knowledge in our mind which cannot be dispelled by a maxim. Peirce expatiates cartesian intuitism as simple,

2. Chattopadhyaya, D P. ; Induction, Probability and Skepticism, New York; The State University of New York Press, 1991, P. XX.

ultimate, indubitable, infallible and distinct : but in his view "the term intuition will be taken as signifying a cognition, not determined by a previous cognition of the same object"[3] So peirce's claim is that reasoning must start with particular first premise. He further states, ' intuitin here will be merely same as premise not conclusion".[4]

Peirce, thus, launches challenge against Cartesianism that which considers intuition as conclusion, not as first premise whereas Peirce uphold the reverse view [5]

Peirce criticizes Cartesianism on the one hand and enunciates his own view on the other where he states three stages of doubt. The first one is initial doubt which originates from our purplexing experience and does not provide any test It simply motivates us to develop tentative explanation, Peirce names it hypothesis which is more a guess or conjecture. At this stage Peirce is willing to entertain all manner of doubt where, even Cartesian doubt can also be accommodated.

But the second stage of Peirce's doubt is different from Descartes doubt and is concerned with objective and experimental test. At this stage hypothes is are examined to sort out what would necessarily follow in experience, if the hypothesis is true. Peirce calls it deduction and its purpose is to attain consequent from hypothesis.

And the third stage of Peircean doubt ascertains how far those consequent which are deduced from hypothesis by experimental test accord with experience He calls it induction or stage of inquiry.[6]

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3. Peirce, C.S. ; Collected Papers of Charles Peirce, vol. v,p. 213.
4. I bid., p. 213.
5. Luckwood, M.; Peirce's Pragmmatism : An Introduction to his Philosophy. Bombay, Banglore; Blackie and Son Publishers, 1981, pp. 7-10.
6. I bid., pp. 60-65.

From the foregoing account it is apparent that Peircean method of doubt manifest that the degree of certainty attain by any hypothesis depends on how far it can be tested by experimenter. He ferrets out :

We cannot in anyway reach perfect certitude nor extitude. We never can be absolutely sure of anything.........This is my conclusion after many years of study of the logic of science.[7]

Hence in Peirce's system there always remain further scope of inquiry. We always swim in the continuem of uncertainty and indeterminacy. This is what is self-correcting character of induction that he adopted. On the contary Descartes accepts deductive method to ascetain infallible and self evident true knowledge which Peirce's inductive method connot afford. Since Peirce cannot provide universality and certainty of knowledge by his method, therefore, fallibilism and universally valid knowledge cannot go together within his framework.

C. S. Peirce latter develops the above three stages of doubt as three categories which are essential ingredients of his theory of cognition. These are category of firstness, secondness and thirdness.

Firstness : Firstness is that which is independently of anything else. It is an idea of a percept without relation to anything, such as redness.

Secondenss : Secondenss is that which is relative to something else. It is an idea of act and being acted which involves two objects, namely object which act and object which is acted upon. This kind of idea cannot be reduced into two ideas of firstness.

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7. Pierce, C.S. ; Collected Papers of Charles Peirce, vol. 1, p 147.

Thirdness : The thirdness is that which mediates between two others, It is an idea of a "communication conveyed by one person to another in regard to certain object well known to both".[8] Thirdness are associated with three kinds of facts : fact about an object, fact about two objects (relation) and fact about several objects (synthesis of fact)[9]

Peirce's philosophy is thoroughly a systematic. The central point of his system is that certain conception are fundamental to others. So it is possible to analyse our various theoritical conception into a dependency of ranking And this will be maintained by his method of inquiry i.e., to determine the truth of certain conception inquiry will be carried out in several stages. So the possibility of fallibility will gradually dwindle and thus continued investigation would establish particular concept.

Peirce theory of cognition is an alternative to cartesianism where he exercises method of inquiry to establish certain concept. He uses the term cognition or thought as synonymous which means cognizing or thinking. For Peirce subject of knowledge is mind, source of knowlede is method of inquiry and object of knowledge is fact. In his view our mind obtains the knowledge of fact through the source i. e., the method of inquiry which filters the possibility of error and gradually leads us towards certitude. Peirce holds three principles of cognition, namely mental action is describable in terms of formula for valid inference, that the reality is intrinsically symbolic in character and that the reality of mental action is social reality i e., it is the reality that attach to "a sign developing according to the laws of inference, an ideal community of cognition".[10]

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8. Houser, N, and Klossel (eds) The Essential of C. S. Peirce Selected Writings, Bloomington; Indiana University Press, 1992, pp xx-xx11.
9. Peirce, C. S. Collected Papers of C. S, Peirce, vol. V, p. 17.
10. Ibid., p. 172.

What actually occur in cognition when sensory stimuli flows to our mind, it ascertains certain relation which leads up to segregate some stimuli and to interpret these as having common referent. Therefore, there is a connection between objects and referent As experience goes, the mind acquire more and more relevent stimuli and delit the common referent. Since for Peirce fallibility is inherent in knowing process, therefore, we have to further conceptualize this referent in order to remove the ambiguity in the concept. Thus to have a general idea of a concept we made possible inquiry and gradually self correcting induction takes us to the truth. But the process of learning and inquiry is endless, so our knowledge can never be perfect and complete. Only by our active endeavour, through induction, the possibility of fallibility can be reduced. Hence in Peirce system knowledge is inferential and probable.

From our above analysis Peirce's account of cognition denies universality, necessity, certainty and accepts particularity, appeare-nces, probability which provide inferential knowledge. By accepting one aspect of reality and denying the another aspect he, in fact, denies the objectivity of knowledge. knowledge grows develops by the category of negation of negation, not by the category of firstness, secondness and thirdness which are subjective in disposition. Hence, we can say his theory does not work in the progress and development of human cognition.

Central to Peirce version of cognition is his semiotics or theory of signs. Peirce to reduce ambiguity and to have relatively certitude in knowledge develops his semiotics ideas and claims that in semiotics he has better ground for philosophy than traditional epistemology and he extends his tinding into a general theory of signs and establish a semiotics framework for his most philosophical work. He is of the view that a sign is anything that use to refer to an object independently of itself. So there is a cennection between a sign and its object or between a sign or another sign of the same object He spells out that "a sign must be capable of being connected with another sign of the same object or with

the object itself".[11] Peirce holds that since there is a relation between object and sign therefor cognition has representative function. He states "the representative function of sign is its sign character or symbol character. It has this charater only in relation to........ some thought which interprets it........".[12] that is to say, a thought is a sign that entails that every thought is interpreted by subsequent thought. Thus every interpretent is related to its objects through the mediation of sign. Peirce avows that every sign has two objects, namely, dynamic and immediate object. The former is ' really efficient but not immediately present", while the latter is ' the object as the sign represent it". He further holds that every sign has three interpretent, namely, final interpretent, dynamic interpretent and immediate interpretent The final interpretent is' that the 'effect that would be produced on the mind by the sign after sufficient development of thought", secondly a dynamic interpretent, effect actually produced on mind and lastly the immediate interpretent is "represented or signified in sign".[13]

Since every sign is something in itself and has relation to its objects in some way or other therefore the above division can be used to yield a classification of sings And using the three triadic division of sign Peirce derives ten-fold clasification of sign which, he claims, is sufficient for the most analytic purpose But unfortunately any one who tried to work out within the classification of Peirce's framework-either could not understand Peirce or his theory is devoid of unambiguity. The fact is that.

> Peirce did not settle exclusively on his ten-fold classification of signs, but developed more and more complex classification based on ten rather than three triadic division .... with these ten divisions Peirce was able to isolate sixty six distinct classes of signs and thus eliminates most of the ambiguity of his more abbreviated classification.[14]

From the foregoing discussion it is apparent that Peirse's theory of sign underlies his theory of cognition. In the context of his theory of sign he advocates a correspondence theory of truth

11. Ibid., p. 171
12 Ibid., p. 169
13 Ibid , Vol. VIII. p 343
14: Houser. N, and Kloesel (eds). The Essentials of C.S. Peirce

i e., a proposition is true if it correspond the object, similarly a sign is true if it refers to a object. This is the aspect that Peirce latter develops as his theory of meaning under the name pragmatism where he enunciates pragmatism as to clear our concept to determine the meaning of a proposition or a statement He states,

> Consider what effect, which might conceivably have practical bearing we conceive the object of our conception to have. Then, our conception of these effect is the whole of our conception of object.[15]

Peirce acknowledges that our idea of anything is our idea of sensible effect and it is purp seless to state that our thought has meaning which is unrelated to its function. He is of the view that, the words which we use to manifest our thought that do not always have pictorial meaning, such as God, immortality etc. we can imagin the pictrresque of man but cannot immortality, God etc. Thus, those words that do not have pictorial meaning becoms meaningless. But Peirce is of different view and contends that those words whice do not have pictorial meaning are apparently seems to us meaningless, but they are really meaningful because if we fails to find its pictorial meaning in sensory imagery, we will find the same in sensary feeling sense effect etc. Peirce as a paradigm, mentions that the words hard, heavy do not have pictorial meaning but they are meaningful.

To specify the pragmatic meaning of the above words Peirce maintains that we have to translate these words into sentences, such as, this is hard, this is heavy etc What do we mean by calling an object hard or heavy ? An object is hard or heavy means that it will not break by other object or if it is fall down from up without any supporting-it will not break. Peirce regards these as real meaning of words despites the fact that these words do not have pictorial meaning. In determining the meaning of these words Peirce also bears in the mind that whether these words are creating any reaction over our sensory feeling or sense effect. The meaning of our ideas, thus, constitutes by their conceived or anticipated effects In short, the meaning of a word is determined by action as a tree is know by its frutes.

15 Buchler, J.; (ed). The Philosophy of Peirce-Selected Writings, London; Routledge and Kegan Paul, 1956. p. 31.

Science and Humanism

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Introduction : Humanism and its Relation with Science

Humanism meant different things in different ages. We have collected them to construct a multidimenisional concept of humanism as it stands today. There are many a recognizable landmarks in this developmental history. Renaissance revived the classical learning as opposed to ecclesiastical studies. Freedom of intellect from the domination of church and the mideaval interpretation of Plato and Aristotle, and refusal to follow Aristotle, blindly gave a humane face to culture. We may call it renaissance humanism. Thereafter, Augustus Compte's "Worship of humanity", rather than God or Nature, based on his positivistic philosophy gave another shade to the concept of humanism. It is "humaniterianism". Schiller's pragmatism also became one version of humanism. Later, in 1933, "The Humanist Manifesto", prepared by some university professors and progressive - minded clergymen spoke of social justice, social change and a new look on religion - all as a shared quest for good life. Love, honesty, kindness, service to humanity–all became integral to this idea of humanism. In sum, humanism today means a view in which interest in human values is the essence. Existentialists emphasize upon the existentialistic value of humanism. After this brief discussion, we may define humanism after the Shorter Oxford Dictionary as :

1. Any system of thought or action which is concerned with merely human interests, or those of the Human race in general ;

2. Devotion to those studies which promote human culture ; literary culture.

In this context, the concept of culture demands a clarification, 'humanism' and 'science' being cultural concepts And evolution of a powerful brain gave rise to a cultural man in aspects of science and Humanism. Science and humanism, it can be argued, cannot be estranged from each other, for they have a common seat in the

brain The modern man (Homo sapiens sapiens) evolved about 45,000 years ago and his flourish perhaps caused the demise of the Neander that Man (Homo sapiens neanderthalensis). The evolution of the brain and intelligence is the key to the supremacy of human beings. Structurally the hominid brain is a "trinue". The central Protoraptilian brain is concerned primarily with basic social communication, recognition and survival routines such as foraging, homing and so on. Encasing this is the Palaeomammalian brain or the Limbic System, closely associated with sexual, feeding and fighting functions and is also considered as the seat of the emotions and maternal behaviour, as well as feelings of conviction, truth, falsity, reward and punishment, as studied with electrodes. At the outer level is the Neomammalian brain or Neocortex, which has shown progressive increase in higher mammals. This area is concerned with 'information processing" including learning, lgnguage, integration of motor behaviovr and handedness. The human brain is unusually large in size with high brain/body weight ratio. The large relative brain size (i.e., relative to body size) of humans is accomplished mainly by increase in neuronal interconnections which also perhaps has made the brain of Modarn Man more organized with a broader spread of the neocortex than that of his ancestors. The increase of the neocortex seems to be associated with the advent of the stone tools along man's evolutionary history The advancement of hominid brain is impossible to describe solely on the basis of adaptational events. No major environmental change has occurred during the course of hominid evolution and the potential capacity of brain function of Homo sapiens is far greater than needed in the current environment. This can better be described from the standpoint ot molecular biology. Relatively simple changes at the nucleotide level due to small and advantageous mutations led to great changes in the brain biochemistry, particularly neurotransmitters and neuromodulatyors, which is sufficient to initiate changes in information processing and nerve cell growth. I think, this can be further substantiated by the fact that there is a genetic basis of the dementia called the Alzheimer's Disease, the onset of which includes loss of memory, general intellectual failure etc. This indicates that nucleotide organization

is very important and perhaps changes at this level made the brain of modern man so powerful. And this great evolution of brain led to the emergence of culture. Culture is a store of information and behaviour patterns transmitted by instruction and learning, by example and imiation. Although the mode of transmission of culture is nongenetic, its seat is purely genetic, as only the possessors of human genotypes can acquire, transmit, creatively change or innovate culture. Since culture is what a population shares and transmits nongenetically that truns it into a community, so in a sense practices or art, literature and science are part of culture. The brain function forms the basis of culture and consequently that of science and humanism Science as culture, powered by a tremendous brain capacity, has all elong man's history worked for and against humanism.

Science and Humanism at Loggerheads :

The renaissance humanism contributed to the birth of modern science as distinct from mere technique Questioning nature and an endeavour to understand nature with the basic tools opened the way for experimental empirical sciences. But science in the twentieth century, with the invention of weapons with enormous killing power, has gradually assumed for many a faceless, then a non-humane face. The credibility of science lies in which way man uses it. In the past, empires were built up with the help of weapons provided by science. In oure times we have had Hiroshima and Nagaski bearing the brunt of the curse of science The arms race has produced weapons that can destroy the world many times over. Besides this, fhe advent of science has also turned this earth into a filthy place to live in. The ecosystem is being irresistably damaged with the advent of science and flourish or human civilization. According to the National Research Council Committee (1966). Pollution is defined as any undesirable change in the physical, chemical or biological characteristics of air, land or air, land or water environment of the earth that may or will harmfully effect human life, or that of other desirable species, industrial processes, living conditions and cultural assets of mankind or, may or will

deteriorate the raw material resources of the earth. Most of the environmental pollutions are due to human activities. The major sources of pollution are the domestic wastes, industrial wastes and activities and agricultural activities, Some dangerous pollutants are metals like Cadmium, Mercury, Lead and metalloids like Antimony and Arsenic-all coming mostly from industrial sources, Anti-Acetyl-cholinesterase agents like organophosphates (e.g. : Paraoxon) and Carbamates (e.g. : Temik/Aldicarb)– all used as pesticides in agriculture, radioactive elements and so on. All these are "gifts" of science, bote in terms of technology for obtaining or preparing them and that for their utilization. They in general upset the ecosystem, detoriorate public health, cause diseases, genetic disorders and cancer and even death Incidents like Minamata disease caused by industrial release of methyl mercury and Chernobyl and Bhopal accidents make even the boldest hearts tremble. Many scientific experiments meant for good purpose often produce disastrous results, Experiments with viruses often produce dangerous mutated forms Molecular Biology, directed to irradicate genetic disease and produce transgenic organisms forms for higher yield of food, may upset ecological balances and may produce unforeseen and dangerous genetic mutations. And how eugenics shall auger for the future is still uncertain. A very reduced mortality may prove disastrous. Scores of literature and art are focussing this issue. A point, which I personally consider to be significant, is that, when our earth is beautiful with gifts of nature, why change it so drastically and invite nature's wrath.

As things stand today, science stands divorced from literature, humanities and social sciences But for a correct appraisal of science vis a vis humanism let us look to history.

Humanism Promoted by Science :

Science has promoted humanism in terms of the definition of humanism given in shorter Oxford Dictionary, all along human evolution till the present day. The primitive Science was intimately associated with myths and religions. From the very early age

technology has provided man with better living standards, providing the prehistoric man with crude clothes, crude homes for shelter, tools for hunting and defence, way to tame fire for his use, and wheel for transport. During the Neolithic age technology produced sophisticated tools like axe and flint knives and even tools for farming. Man made pots from clay and later even learnt how to weave using a primitive loom. More easy the livelihood became, more could man concentrate upon art and literature Man started constructing beautiful buildings and towns. The Ziggurat of Ur, Pyramids of Egypt and well planned towns like Harappa and Mahenjo Daro of the Indus Valley can be cited as examples. The discovery of Iron led to the Iron - Age and more sophisticated tools and weapons. As Science and technology advanced, man learnt to construct dams and could irrigate his land Thus powerful agrarian societies were established. Man had surplus food with less labour and started living a more secured life. Now man directed science and technology to produce musical instruments furniture, ornaments and beatiful garments Besides these, man also invented the art of writing which become essential to keep records. Medical Science developed slowly to increase the longivity of man Even in the early times trepanning was carried out believed to relieve pressure in the brain. The Ebers papyrus, perhaps our earliest Medical record (circa 1500 B.C), contains informations extending back many centuries By the year 3000 B. C , the great civilizations of Egypt Sumer, Indus and Yellow River and later Babylonia started flourishing and in was in these civilizations that early scientific thought and practice continued to progress for the next two thousand five hundred years. With the flourish of ancient Greek civilization in Europe, Aryan civilization in India, and the Chinese civilization, the understanding of physics, material science, astronomy and chemistry (alchemy) took a big leap This influenced the philosophical thoughts, literature and arts of that time in a big way. Hippocrates (460–370 B.C) taught that medical treatment should be scientific and not dependent on magic or religion for its success. However, this advent of Sciegce and technology in promotioh of humanism was rudely punctuated during the Middle Ages in Europe: From 15th to 17th century (A.D.) there occurred clashes between

religion and science which often harshly strangulated science. But we must understand that religion and science see the same thing from two viewpoints and the conflict between them is often over emphasized. To acquiesce in discrepancy is destructive of candor, and it belongs to the self respect of intellect to pursue every tangle of thought to its final unravelment. If this impulse is checked, as it occurred in the Middle Ages, there, will be no religion and no science from an awakened thoughtfulness. So, a clash of doctrines is an opportunity to increase the sweep of knowledge as long as we accept the discrepancy in the right spirit. The spirit of science was boldly upheld by men like Copernicus Brahe, Keplar, Galileo and Darwin at the time when religion in the name of man and God tried to gag science. With a clearer understanding of evolution, the concept of creation changed. As it became evident that Nature is an experimenter, the concept of God also changed to some extent. These changes in concepts brought about new trends in art and literature, in philosophy of man. With the revolutionary works of Thomas Alva Edison, man learnt to tame electricity. With different sophisticated electrical and electronic instruments, Science started powering its way to promote humanism in a rapid pace. Medical Sciences also made great advancement with breakthroughs like development of vaccination and discovery of Antibiotics, Science has also brought about the green revolution in agriculture to feed the increasing human population. When biological sciences shall reach near the summit, we shall see the rise of psychology that would permit a better understanding of the mind and the mindbody relationship. This would create a new generation of art and literature. Besides these, science is also working to preserve humanism in future. Physics has provided man with sophisticated radiotelescopes and astronomical telescopes like the Hubble and also space crafts for man's seatch for another home. This is to preserve mankind after natural destruction of his home on this earth with the cooling of the sun.

Advancement of Science and Promotion of Humanism– A Compromise

With science having both a human and a non-humane face, we must work always towards a compromise between science and humanism as aspects of one and same culture.

I am against total disarmament. Instead, a common stock of arms should be kept to be ready for any such war worlds as imagined by H G. Wells, however crazy it may sound And we should work out a way to maintain such a common global stock.

We must also work out a way of management to check environmental pollution as we cannot altogether stop pollution, for it would mean going back to the primitive ages. This management may include Selective toxicits (e.g. introduction of metamethyl group in aromatic ring of organophosphates), better purification systems, restricted use of toxic substances and afforestation. The environmental summit at Rio was a bold step in this direction.

C. P. Snow has rightly and strongly pointed towards the damages of the divorce of science from humanities. Science and technology, as I am saying all along in this essay, is deeply concerned with the quality of life. It was born of human concern. It is wrong to identify one aspect of culture, that is, the studies in humanities and social sciences, as humanism per Se. Our universities must not project such wrong ideas. Mathew Arnold stressed upon the need to educate people both scientifically and with literature. I want to point out here that Arnold's solution to formation and divergence of "two cultures", as C.P. Snow termed it, is over-simplistic with the advancements in both science and humanities, we are in need for specialization. A general study may be done at the basic levels, but at higher levels specialization is a must. We perhaps need a more powerful brain to cope with the intricacies of the "two cultures" simultaneously. But we can be optimistic because man still continues to evolve and one day he may not only be able to solve the problem of "two cultures" but also will be able to conduct experiments judiciously so as to avoid disasters, restore to science its humane face and bring out the humanities studies from its narrow confines to the wider outlook of man and environment. Talk of humanism keeping blind to Hubble telescope's humane mission is ridiculous, to say the least. Is there anybody now saying that the poet be banished from the Republic ? Is there anybody still saying that what can not be stated in language of physics or logic

be left out with contempt ? Not a sarcasm what I am saying is that the nature and man cannot be bound by any uniform law, code, or dogma. Science and Humanism are two modes of culture, not two cultures. Both of them share a seat in the brain. Molecular Biology points to this seat. Let us not forget that the physicist and the lover are not two types of creatures. Norcan thay be bound by one law, physical or mental. Future man with greater brain capacity shall be able to culture both of them magnificently with psychological stability needed.

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"The concept of world in the Guru Granth Sahib"

Amit Kumar Singh

The Philosophy of world in the Guru Gaanth Sahib :

The world being the creation of God is never regarded as illusion in the Guru Granth Sahib. The natural world is real and true, it is a ptoduct of God's creativity and therefore, it cannot be dismissed as a mere illusion. God Himself has assumed the manifest form of the cosmic order

There are two phases of God namely, a cosmic phase or God before Creation which is called 'Aphur' or transcendental consicious state and cosmic phase or God after creation which is called 'Saphur' or the state of an immanent creative principal. In the first phase He is transcendent and in the second phase He is immanent in this universe.

From the 'Aphur' State, sometime whenever God pleases He wills. This wiiling is 'Hukam' Stage of God. H s willing is activity. His thoughts are actualities. As soon as willing appears, individuation results. This, the Guru calls 'Haumain' egoism or individuation 'This becomes the source of all material and mental objects of the world. Thus 'Saphur' God is will or Hukam, and the cause of whole creation. The 'Hukam' takes the form of law and order in the universe.

Thus according to the Guru Granth Sahib from the State of 'Aphur', the transcendental aspect of God, the will of God came into being and there He is no more 'Aphur'. He changes Himself in 'Saphur' State and this is His immanent aspect.

It is admitted in the Guru Granth Sohib that there was darkness or 'Dhundukara' for infinite time. There was the state of nothingness or 'Sunya-Avastha'.

"There was neither day or night, beither earth nor sky, neither sun nor moon, neither birth nor death, neither wind nor water, neither male nor female, neither existed Brahma Vishnu and Mahesh".

Though the world was created from the state of nothingness or 'Sunya-Avastha' yet is cannot be said that everything has come out of nothing. The state before creation cannot be called a state of absolute nothingness because God alone existed in His transcendental nature. He was sitting in absolute trance and was devoid of material qualities.

At that time "the transcendental Lord was seated in seedless trance, yea the infinite one detached" We find the similar idea in the creation-hymn or the Nasdiya Sukta of the Rg. Veda.

Evolution of the world :

The Guru Granth Sahib provides a theory of evolution of the world. It holds that first of all air came into being from nothingness. Secondly, the water prevailed out of air and thirdly the universe came into existence out of water.

"From nothingness air laith and from air from air water prevaileth and from water the universe halleth yes universethe wide Universe and any action in it. He placeth some rule or law it raceth,"

"From nothing to air or gases, from gases to liquid, from liquid to solid bodies i.e. phanets or earth".

"Out of Primal Trnth came the air and out of air came the water, out of water the three worlds were formed".

God, in the Guru Granth Sahik is One and Perfect. So He does not require anything from outside to create this world. He creates the world from within Himself. He is thus, both, the material and efficient Cause of the world.

"You are the tree and whole world its branches, you are known and you made yourself manifest, you are the ocean, you the bubble you the foam, There is nothing that is without yot".

"Brahman is both the creator and the material Cause of the world";

In the cosmology of the Guru Granth Sahib the cosmos is viewed as a manifestation of the unmanifest, an emanation of forms from the formless or 'Shunya', a true and concrete image of that who is beyond all images. Guru Nanak visualises the cosmic evolution in terms of air, water and earth, origination from their only source that is truth, bringing to being the multi-dimensional world of ours It is really a great marvel or mystry that the inscru table, infinite One assumes concrete finite forms.

In reference to the external world, Guru Nanak uses terms as 'Jag' (Jagat), 'Duniya, Srithi (Sristi) 'Qudrat' and Maya' and in reference to the cause. terms as 'Sunya', 'Khel' and 'Rachna' etc. are used the Guru Granth Sahib. All these may be in interpreted by refering to the creativity ot the Divine. The phenomenal world emanates from God as the manifestation of His Formless essence.

Now there arises a metaphysical problem. A student of philosophy may inquire the 'why' and 'how' of of the transition from 'Aphur' state to 'Saphur' state, from the unconscious state to the conscious state, taking place nnd when does the will or 'Hukam' appear resulting into the formation of the universe, The Guru says that creation by Divine will is a mystry by itself. It is beyound the graps of human intellect No body except the creator knows the why' 'how' and 'when of this creation,

According to Guru Nanak enables men visualise the Sublime Infinite behind its gross- manifestations in and through the later. The beauty and grandeur of nature fills the heart of the poet-philoso-

pher with awe and wonder and awakens in him the deep realisation, "of the wonder of wonders". In his ecstasy, He cries out, "I bow with devotion to the Lord who lives in the Nature".

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Assertion and Argument in Advaita

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According to walsh, assertion and argument are two important elements in metaphysics,[1] where metaphysical arguments justify metaphysical assertions to show that they are not gratuitous and subjective.

A metaphysician both resembles and differs from a poet. Just as a poet starts with a vision to compose his work, a metaphysician starts with a certain way of looking at things But a metaphysician is more intellectual than a poet, becaue while vision suffices for a poet for fulfilling the work; a metaphysician justifies the vision by applying it to interpret facts. The interpretation of phenomena through metaphysical principles necessitates arguments Through arguments a Philosopher defends one's own position and refutes rival views. Facts are appealed to, and experience as the umpire certifies the inadequacy or the edequacy of the metaphysical argument. In this way arguments vindicate assertions

In the case of Sankara, the mystic-philosopher-poet the vision is one of the essential identity of the Self with Brahman (jiva-brahma-aikya) This is accomplished by exposing through reasoning (yukti), the illusry nature (mithyatva) of the superimposed not-Self-all the empirical physical and psychical phenomena (Vyavaharika)-to disclose the Self, by immediate experience (anubhuti), as described in scripture (sruti).

1. Metapysical Assertion in Advaita

Sankara asserts that : (1) Brahman alone is real (brahma satyam), (2) the world is illusory (jagan-mithya), and (3) the Self is no other than Brahman (jivo-brahmaiva an aparah). In these assertions, two more assertions are implicit-that maya is the cause for the world-illusion, and also the illusion that the Self is different

1. Walsh, metaphysics, P.

from Brahman; and so long as the Self considers itself to be finite and different from Brahman, Brahman also appears to it as endowed with attributes (saguna), viz. Isvara.

In making these assertions, Sankara employs six eternal categories or principles (anadi-tattvas)-Brahman, maya, Isvara jiva, the relation between Brahman and maya, and the difference between Isvara and the jiva–to interpret the lived-world and the existential predicament of the Self.

In the words of Plato, a Philosopher is "no idle commentator, but a man with a mission, the mission to bring enlightenment and enable men to live as they should.[2] A philosopher "proclaims the truth about things and trains others, if they are willing to show sufficient aptitude, to see the truth for themselves.[3]

Advaita is a comprehensive system with its metaphysics grounded in Brahman as "one without a second. Through a penetrating and subtle inquiry (vicara) into the nature of Brahman, Sankara arrives at the ethical and religious implications of his metaphysics, and ascertains the destiny of the Self in the light of his philosophy. Sankara assures that it is not the perception of the world which is harmful, but the wrong belief and firm conviction that it is real, which is the main cause of bondage (bandha). Also the wrong identification (adhyasa) with the body (deha), the senses (indriyas) and the mind (antahkarana), caused by avidya, makes the Self believe that it is the finite knower (jnnata), does (karta), enjoyer (bhokta), etc; and that it is different from Brahman. This misconception due to ignorance of its real nature (svarupa-ajnnana) as essentially identical with Brahman is responsible for the miseries (duhkha) of transmigration (samsara). Sankara declares thet liberation (moksa) can be attained only by Self-realisation (atma-jnnana), wherein the Self attains certitude about the illusory nature (mithyatva-niscaya) of the physical and physical phenomena, and knowledge of its identity with Brahman

2. Ibid, p. 24
3. Ibid., p. 24.

2. Status of Argument in Advaita

In Advaita, the interpretation of Brahman in terms of the doctrine of non-duality is done on the triple basis of scripture reasoning, end experience. It does not appeal to scripture at the outset On the contrary, the arguments preferred to substantiate the doctrine of non-duality are logical and rational. Although the logical principle does not positively assert what truth is, it only negatively proves what it is not,

Advaita recognises that the conclusions deduced by logic cannot be final because they can be refuted by more intelligent logicians. It is also impossible to have one universally accepted logicians as the best logician; or to assemble all the logicians of the past present, and future at one place and time, so that they collectively arrive at a final conclusion Since Advaita is interested only in absolute and incorrigible certainty and not furthering a mere corrigible probability, it conforms to scripture and does not admit reason as an independent means of knowledge (pramana). But this does not mean that reason is unimportant or unnecessary, for reason is necessary, but not sufficient The Reality which reason tries to comprehend is neither logical nor illogical, but trans-logical According to the Kathopanisad, speech and mind return back unable to comprehend Brahman (Yatho-vaco nivartante aprapya manasa sah),[4] K.S. Murty says that by itself reasoning is useless, while by themselves mere scriptural statements cannot clear doubts and produce conviction. Therefore, it becomes necessary to conduct metaphysical inquiry along scriptural lines (srutyanugrhita-tarka), if such inquiry is to be fruitful; otherwise one becomes a victim of bad logic (kutarka) and haresy (asastriya).

Logic is in conformity with scripture when it: (a) is dependent on scripture, (b) explains the purport of scripture, and (c) is not opposed to scripture. This kind of logic. destroys doubts (samsaya) and misunderstandings (Viparyaya) after the true state of

4, Katha Upanisad, v, 15.

affairs is known through scripture [5] In the process rational arguments and the six criteria for eliciting the purport (sad-tatparya-linga)[6] of scripture become indispensable for interpreting scripture. Therefore, "sruti is what is helped, yukti or tarka is what helps it should be regarded as subsidlary to sruti and anubhuti."[7] But Advaita is not dogmatic because the faith insisted upon has got only methodological value. Reason helps us to confirm, the truth of scripture in one's own experience through intuition (saksatkara), by negating through the different methods of co-presence and co-absence (anvaya-vyatireka).[8] all the non-eternal physical and psychical phenomena superimposed on the Self.

3. Metaphysical Argument in Advaita

The assertions of philosophical inquiry depend on the method adopted by the philosopher. Hence, method is very important to every system of metaphysics. The mutual dependence of method and matter on each other can be expressed in Kantian terms as method without matter is barren whereas matter without method is blind.

There are different methods of approaching Reality. Among these, the objective and the subjective methods are most important, An exclusively objective method in metaphysics leads to meterialism, and atheism e g. the Carvaka An exclusively subjective method leads to subjectivism and scepticism, e. g. Vijnnanavada of Buddhism.

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5. K.S Murty, Revelation and Reason in Advaita Vedanta. Motilal Banarasidass, Delhi, 1974, p. 150.
6. Harmony between the initial and concluding passages (upakrama-upasamhara) repetition (abhyasa), novelty (apurvata), fruit (phalam), glorification (arthavada), and intelligibility (upapatti)
7. T.M.P. Mahadevan Gaudapada, University of Madras, Madras 1975, p 88.
8. (1) Pada - anvaya-vyatireka; and (2) Padartha anvaya-vyatireka (a) deg-drsya anvaya-vyatireka (b) saksi-saksya anvaya-vyatireks (c) agamapayi tadavadhi anvaya-vyatireka, and (d) anuvrtta-vyavrtta anvaya-vyatireka.

Some schools employ both the objective and the subjective method, but in an unsynthesised manner leading to duality, e. g, Sankhya. Through the oblective method it arrives at prakrti as the prius of creation and through the subjective method it arrives at a plurality of purusas The lack of synthesis in Sankhya depicts the purusa as opposed to prakrti, and the purusas as different from one another.

The method adopted by Advaita synthesises the objective and the subjective method. The aim of all analysis and inquiry is to arrive at the apodictic Self, by negating the not-Self parading as the Self through the technique of co-presence and co-absence. The inquiries reveal that Brahman is not transcendent, but immanent in all phenomena. The criterion for Reality in Advaita is noncontradiction or non-sublatability (abadhitatva). Advaita affirms that material objects are not real (sat) because they are sublated in Self-realisation, but they are not real (asat) because they are perceived. Since they are different from the real and the nonreal (sadasad-vilaksana), and indescribable (anirvacaniya) as either, Advaita technically refers to them as illusory (mithya), and not-Self.

Advaita is a metaphysics of experience Its idealistic metaphysics is radically empirical in its epistemology, for it analyses the lived-world and experience-waking, dream, and sleep-to isolate the Self through discrimination. The objective method investigates physical phenomena and distinguishes the Self from the five elements (pannca-mahabhutas) and their evolutes. This method by rejecting the varying name (nama) and form (rupa) of ojects as illusory and not-Self, reveals that the Self is immanent in all phenomena as their substratum (adhisthana) and existential reality (satta). Thus, everything in the lived-world is raised to the status of Brahman The subjective method inquires into the three states of experience (avastha-traya)-waking (jagrat) dream (svapna), and sleep (susupti)-and the five sheaths (pannca-kos'as) or the three bodies (deha-traya) which consiitute the body- sense-mind comlex or the psycho-physical vesture of the Self. This method by rejecting the inconstant objects, body, senses, and mind as illusory and not-Selt, discloses

that Brahman is immanent in the jiva as the constant Self, whic is the eternal (nitya) self-luminous (svaprakas'a), witness (saksin) to the three states of experience; the presenced and absence of objects cognised therein; and as other than the five sheaths or the three bodies encasing the Self. This mediate knowledge when converted into immediate knowledge terminates the wrong identification with the body, senses, and mind, and enables one to get liberated even while embodied, for a knower of Brahman 'becomes" Brahman.

Synthesising these two approaches, Advaita formulates the grand equation of the unitary Brahman, which is neither objective nor subjective, as the non-dual Reality in all non-sentient and sentient phenomena. This equation is confirmed by the major texts (mahavakyas) like "This Self is Brahman" (ayam atma-brahma). "You are that" (tat tvam asi) etc. Scripture regards the cosmic ether and the ether of the heart as identical. The Taittiriya Upanisad declares, "He who is in man, and He who is in the sun, is one (Yasca ayam puruse, yasca asau aditye, sa ekah).

To demonstrate that diversity is not real, Advaita makes use of the rope-snake analogy (rajju-sarpa nyaya) to explain how the non-dual Brahman appears as the world of varied objects, and the crystal-red flower analogy (japa-kusuma nyaya) to explain how the fininite Brahman appears as the finite soul. Like the 'snake" superimposed on the rope, all the non-sentient and sentient phenomena are more superimpositions (adhyasthas) on Brahman. The "snake" vanishes when the knowledge of rope is attained, so also plurality disappears for the one who attains immediate knowledge of Brahman (jnate dvaitam na vidyate). Just as the rope remains the same at all times—before the "sanke" is perceived, while it is being perceived, and after its apparent reality is sublated, so two Brahman remains the same at all times —before the world of diversity is perceived, while it is being perceived, and after its apparent reality is sublated All change takes place only in the mind of the individual and not in Brahman. Just as a colourless crystal appears red when a red flower is placed beside it, so also Brahman appears as the finite Self when conditioned by avidya. Once the red flower is

removed, the crystal "re-gains" its real nature, so also when avidya is sublated by Self-knowledge, the soul "re-attains" Brahman.

Although Brahman whose nature is existence (sat) knowledge (cit), and bliss (ananda), is the reality of all phenomena; yet it is not known because of the concealing power of avidya-maya, which veils the real and projects the false as the real In the physical objects due to a preponderance of tamas, only the existential aspect is manifest, and the conscious and blissful aspects get concealed; whereas in the Selves, the existential and conscious aspects are manifest, but the blissful nature gets obscured. According to Advaita, the five elements and their evolutes combine in them the essential nature of their cause——Brahman, the trans-figurative material cause (vivarta upadana-karana), and maya, the transformative material cause (parinami - upadana karana). Of the five qualities possessed by all empirical object - - existence (asti). cognisability (bhati), and desirability (priyam) belong to Brahman, whereas name and form belong to maya. Due to avidya there is wrong ascription of the nature of maya to Brahman, and vice-versa. When the - adventitious name and form are rejected as illusory, Brahman as pure existence can be intuited. In the case of the self, although the Self is essentially identical with Brahman, due to avidya, it forgets its real nature and wrongly identifies itself with the body, the senses, and the mind constituting the not-Self. It then considers itself as the knower, doer, enjoyer, etc. of the external world and experiences the miseries of transmigration. The bondage of the Self arises from a confusion of the transient and impermanent not-Self with the enduring and eternal self. When the not-Self masquerading as the Self is rejected, bondage gets terminated through Self-realisation, wherein the realised one attains absolute certitude about the illusory nature of all the physical & physical phenomena of the world, and intuitive knowledge of one's essential identity with Brahman.

According to Advaita, avidya is opposed to all logic (sarva-nyaya virodhini) with regard to its ontological status (satta), cognisability (pratiti), and existence (stiti). But like a mirage it has got only apparent existence (pratibhasamatra sariratvat). It

exists only as long as it is not inquired into, and therefore described as "avicarita siddhs". Once it is inquired into as prescribed in scripture. it disappears like mist before the rising sun. Thus rational arguments indirectly aid intuition to confirm the truth of scripture in one's own experience.

When avidya and misconceptions are dispelled by inquiry, the "facts" of the world become illusory appearances and the realised one, even while embodied "becomes" the blissful Brahman. The reality of Brahman the illusory nature of the world, and the Self's identity with Brahman discussed in scripture, get confirmed through reasoning and intuition. It is this non-dogmatic rational approach, which is not divorced from, but in conformity with scripture that constitutes the uniqueness of Advaita, and establishes it as "a faith that inquires".

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Pancaratra on the Nature of world

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The earliest Philosophical reflection appears to have arisen out of an attempt to answer the question: How has the world come to exist. ? The Visvakarma hymns of the Rgveda (X 81.4) grapple with this issue. Its intricacy and insolubility led the author of the Nasadiya Sukta to exclaim, "who can know the origin of this world ? It is also doubtful whether the very supervisor of this world in the highest heaven knows it or not ! " (Rgveda X 129.6) of all the philosphical problems that attracted the attention of the Pancaratra thinkers cosmological problem interested them most Most of the Pancaratra doctrines are set in cosmogonic context. The basic issue that confronted them was with regard to the relation between the changing world and the changeless Brahman, its substratum They seem to regard the world as real but from the premises of the system it follows that the reality of the world is phenomenal only. Though many of the Pancaratra Samhitas are indefferent to the Advaitic doctrine of Maya, in s me of them this doctrine has found a distinct expression.

The ultimate Reality in the transcendent form is named as Para Brahman [1] Originally unmanifest and impersonal, It assumes a personal form.[2] It is beginningless and endless eternal and immutable and can not be characterised either as existent or nonexistent.[3] It is endless and unconditioned by space and time [4] It is neither before nor behind, neither below nor above, neither short nor long neither gross nor atomic.[5] There can be no doubt about the thorugh going monistic character of these and many such utterances [6]

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1. Anadyantam param Brahma yattadaksamvyayam Anamrupa samvedya mavagn manasagocaram Ahinbuddhnya II. 6.
2. Yatha hyasi tvamavyakto hyamurto murtatam gatah. Jayakhya IV. 20.
3. Anadi tadanoantam ca na sat tannasaducyate Jayakhya Iv. 63
4. Ananto desakaladi pariccheda vivarjitah Laksmi Tantra II. 8.
5. Agratah prsthato naiva no rdhvatah parsvayoh dvayoh Na dirgahm narva ca hrsvam no sthulam raiva capyanu Ahirbudhnya - Ii 47-49.
6. For details see my book, The Philosophy of Pancaratra'

The world is regarded as a reflection in Brahman. Just as in a clean mirror whatever are seen do not belong to the mirror, similarly the material world which is reflectee in Brahman does not belong to it In this world of deception Brahman pervades everything and yet is not attached to anything just like a drop of water on leaf of a lotus.[7] Its movement and fixtiy are like the empty space of a pot which when carried appears to carry to the space alongwith it but in reality the space does not move anywhere with the movement of the pot Similar is the case with Brahman.[8] The manner in which a crystal bead, by the proximity of things of different colours, is seen in different colours, in the same way the Supreme purusa though one Himself assumes in this world different forms according to the ingredient qualities and thus becomes the bound one and the released [9]

The Narada Pancaratra not only describes Brahman as attributeless, desireless and unattached, but it also declares that Brahman alone is real and that the whole world is phenomenal.[10] The Visnu Samhita is equally emphatic in declaring that the manifoldness is false. It gives the illustrations of mirrors and multiple images moon

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7. Nirmale darpane yadvat kincid. vastvabhitisthati Na ca darpanasyasti asti tasya ca tad dvijah Asmin mayamaye visve vyapi sarvesvarah prabhuh sarvada viddhi asaktasca yatha ibhah purkaracchade. Jayakhya IV. 85.6.
8. Yhatasamsttam yatnakasram niyamanon vibharyate Nakasam kutracidyati nayanattu ghatasya ca catacalatvamevam hi vibhoscaivanumiyate. IV. 88.9
9. Yathaiva bhinna varnanam dravyanamasraye sati sphatikasya mane rupa manya ccanyacca laksyate tatha gunamayair bhavaireko hi pururah parah bhinna rupo jagatyasmin badda muktasca jayate.

   Parama Samtite. II 87-90
10. Brahmadi stamba paryanantam sarvam mithaiva Narada Bhaja satyam param Brahman Redesam trigunatparam.

   II. 2. 100

and many reflections in water and states that only the ignorant perceives plurality.[11] A similar negation of duality is found in the Brahma Samhita.[12].

The above mentioned passages clearly evince advaitic elements in the Pancaratra thought. There is a two-fold approach to Reality the transcendental and the immanent. The world of multiplicity is an emanation (vyuha) from the immanent aspect of Reality and does not touch or affect. Its transcendent aspect. The doctrine of vyuha is a peculiar and unique contribution of the Pancaratra school to explain the emanation of the world without affecting the purity and unchanging character of the ultimate Reality.

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11. Darpananam bahutve tu drsyante naikadha yatha Tadvat bahutvam manyante visnos tasyatpocetasah yatha smbhasinlu bimbani Pratisabdascanaikadha Ekospyatma bahusvevamit yahustattva darsinah sahi atmantaratma ca paramatma ca sasmitah.

12. Dvaitam nastiti bodhena manaso dvaitanasanam Brahmavid bhavati Brahma ityeso ca para srutih.

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Is Smrti Prama

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Present life consists of past and present experiences. Smrti, being one of the media of past experience, has an important role in epistemology. Consequently, questions of the following type arise : What is Smrti ? How it is produced ? Whether statements of remembrance (Smrtijanita) ascribable as 'true'/false' ? Is it divisible into valid and invalid ? If so, whether they are analytically or logically true ? etc.

The problem of Smrti has been discused both in Indian and western philosophy. In Nyaya and Mimainsa Smrti has not been considered as prama. Smrti has been defined in Nyaya philosophy as "Samskara matrya Janyam Jnanam" i.e. What originates from mental impressions of past experiences alone. What is a samskara ? A samskara is produced from effective determinate (Savikalpaka) mental impression. Thus nirvikalpaka. and upeksita pratyaksa have been excluded from samskara. And here the Naiyayikas assert that smrti is neither prama, nor even anubhavas. They argue that if we consider smrti as anubhava, then we cannot explain remembrance of the same object in different times. Since anubhava is Ksanika and thus destroyed in the third moment. They also argue that Smrti is not prama, because it is not known through the four pramanas of Goutama. And if we consider Smrti as prama, then we have also to consider a fifth pramana which goes against the established thesis.

But in practical life we feel (anubhava) experiences of remembrance as feeling (anubhava). For example, Mr. X loves Y. But X had to gone in a new place in some purpose for few years And someone of his friend of that new place asks : "How do you feel Mr. X ? "Mr. X's answer might be that : 'I feel the absence of Y as well as the joyful moments for our past deeds". Such expressions are not merely muttering of words and thus a matter of psychology He really feels what he says That is to say. a kind of anuvyavasaya remains here Thus it is a real question of epistemology.

Proceeding a more steps from the Naiyayikas, the Mimainsakas might answer here that Smrti is not prama, not only because it has no anubhavata, but also for the reason that it has no novelty (natunatva) at all.

To overcome this let us now reveal the nature of anubhava. knowledge obtained by experience is usually mixed with memory. knowledge of objects which is percieved for the first time has been considered as prama. But a closer analysis of so called knowledge of new objects shows that there is the revival of memory like colour taste smell, etc experienced and recognised of the same in the present object of perception.

All these prove that Smrti has to be considered as anubhava and at the same time it is also of two kinds - viz., it vailid and invalid If it is produced by valid anubhava; it would valid smrti and if it is produced from an invalid one it would be in valid smrti And beside the effective and non-effective perception – there are also more impressive and less impressive samskara. More impressive impressions strike the mind again and again and thus it become stronger and remains for a long time And what is more effective impression now may be a less impressive one in the course of time The more impressive samskaras may produce vivid smrti where as the less impressive samskaras may produced vivid smrti only of the near past but not of the remote past·

Now, the question is : How it is known to be true ? Statements of remembrance are not analytically true. They need to be verified. In case of the person who remembers - it is not problematic. Because. he himself knows what he remembers. Even if there is any kind of doubt, there are some statements remebrance which are possible to verify by comparing statements write down in his Note Book or by conversing with peoples who were present at the time incident occured. Thus, it Is also a proof to himself and others that in so far that very person remembers correctly. But the problem is; How it would be established to others that what so-ever he remembers is true ? Why other persons would consider it as true statements ? Because of the fact that everyone remembers of the form "I remember...........".

Here, again, an individual who reports correctly what is in his memory may easily be challenged by others. But this is not a problem of epistemology. Because intentional sayings (if it is called saying at all) are not matters of epistemology, they are of psychological problems But if we consider now-everyone remember in the form "I remember......" — one may argue that it invites Solipsism.

But the word 'Solipsism' is a problematic one. Because Solipsism implies the existence of the speaker's only and not of others But when one goes to establish a thesis, he presupposes the existence of a hearer But a solipsist, in its strict sense should keep mum so far as his philosopyical thesis is concerned and if he establishes something with the helps of argument, then solipsism ceases; Thus from the above discussion it seems that statements of remembrance are known to be true both by faith and Reasoning (In ference). As it comes under the purview of inference, Smrti, though not a distinct Pramana, may be regarded as a Prama.

The above mentioned point may be substantiated following the line of Dharmaraj Adhvarindra. After considering the view of a section of Philosophy who accepts smrti as Prama, Dharmaraj has given a seperate definition of prama which includes smrti (Vedanta Paribhasa-Pratyaksa Paricheda). From this it proves that he has given due importance to the view that Smrti is prama.

There is a paradox in the view expressed by the Naiyayikas. Annambhatta has included it under Jnana which is the cause of all verbal usages or behaviour. To quote; "Sarvavyavaharhetuh gunah Buddhih Jnanam" (Tarkasangraha–34) If Smrti is the cause of of all behaviour, how can it be described as different from anubhava. It is a true that memory cannat be verified. From this it is better to describe it as invalid cognition. (Ayathartha Jnana), which should be included under anubhava. I personally believe that the cause of all behaviour cannot be excluded from anubhava. If it is done. it will lead to a contradiction (Vyaghata).

It cannot be denied that all the incidents coming through the lane of memory alone are not always false. The memory is of two types :- remote and near. So far as the former is concerned, there is a chance of falsity. But in the latter case there is hardly any chance of mistake. If it is so, lokayatra (day to day behaviour) would not be possible at all.

Even the sentences of the reliable persons (aptavacana) are taken as a pramana though they say this out of their memory which is not verifiable. Here Apta is of two types : in the form of agama and in the form of reliable persons, Agama cannot be challenged, because it is Svatah-pramana. But what is known from our teachers, superior is taken as verbal knowledge or Sabda—pramana without any hesitation. Considering the above mentioned argument I personally believe that Smrti should be considered as prama.

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The Puranas

Bijayananda Kar

The word : Purana literally means ancient It refers to such text that lives from the old. It occupies a notable and respectable place in the dharmic world The Puranas are composed primarily to popularise the abstract ethical and moral ideas in the Vedas and the Upanisads by way of presenting illustrations from the lives of avataras, munis, sadhu santhas and the bhaktajanns, whether historical or legendary. In This way such texts have a sound appeal among the common mass and consequently those have made an indelible impact specially in the minds of the commoners to adopt a moral-cum spiritual way of life As a matter of fact the puranas have remarkably moulded public life and conduct for a number of centuries. Those are composed of verses and exhibit a distinct poetic form. In that way those have conspicuous emotional appeal among the ordinary folk.

It is not clearly established as to who were the actual composers of the Puranas and when those were composed. However, there is a standing belief well rooted in the Hindu mind that those were composed by Vyasa a great name in the dharmic world as the author of the Mahabharata. Though the date of composition of the Puranas is not yet clearly settled, the scholars have put a period of wide range after the Upanisadic era so far as the issue is concerned.

Altogether there are eighteen Puranas which are well recognised. Out of those, six are exclusively devoted to Visnu, six to Brahma, and the rest six to Siva. It is to be noted that Brahma, Visnu and Siva are well known as the Trimurti. Accrding to Visnu Purana, Parameswara assumes three forms of Brahma Visnu and Siva for srsti, sthiti and pralaya (I.e., translated as creation, preservation and destruction) respectively. The Padma Purana holds that no difference is there between these three forms except with regard to attributes Even some advocates of Trimurti tattva identify Visnu as Siva's arrow and Siva as Krsna's (the incarnation of Visnu) flute. This suggests that there is no intrinsic difference between the three concepts but, on the contrary, there is the underlying harmonious unity.

Almost all the Puranas have a portion devoted to the theme concerning the origin of the Universe There is also reference about the origin of the earth, the division of earth into seven continents, the names of different oceans of those continents and even the names of several mountains forming the boundaries of different regions, the names of rulers of those regions and the nature of people inhabiting there. This part is known as Bhubanakosa It suggests that the Puranic texts have some historical relevance.

Regarding the origin of the Universe, the Puranic description, though to certain extent has affinity with that of western concept of creation, it has, all the same, shown some specific distinction. Unlike the usual creation - theory the Puranic account holds that creation has no beginning. The present universe is but one of series of worlds that are past and of the worlds that are to be While the phase of actuality is known as srsti the phase of potentiality is regarded as pralaya, According to the Puranic hypothesis, there is neither one srsti nor one pralaya. While srsti leads to pralaya, in turn, pralaya leads to srsti Such an account is some what unique and it should not be assimilated with he western semitic theological concept of cosmogeny. The Puranas maintain that the Universe is kept on moving in yugas (cycles) namely, satya, treta, dwapara and kali. it is speculated that kali consists of 432,000 years That of satya, treta and dwapara is respectively four times, three times and two times of the duration of kali. Each yuga, in turn, leads to the other and thus the cycle moves on eternally without any break. Traditionally Rama belongs to treta yuga while Krsna is believed to have lived near the end of dwapara yuga.

The Puranas put emphasis on several scriptural rites that are aimed at purifying the environment, changing the climatic situation and in that way, such rites are believed to have boosting effect on the welfare of the mankind. It is now supposed in certain circles that the recent researches made by the science-based environmentalists have revealed a point of confirmation of the Puranic advocacy for the performance of such sacrificial rites.

That the Puranas. by and large, contribute to the general Vedic spirit concerning the welfare of humanity is evident when one goes through different stories, allegories etc. presented in those works. For instance. the episode of "Indrapuja Bhanjan" found in the 10th skanda of Srimad Bhagavata is worth-nothing. In that episode, Krsna challanges the supremacy and arrogancy of Indradeva. It was previously believed that Indradeva, the great supernatural Lord of rain, is invincible and insurmountable. It is Krsna who, for the first time, made a definite effort in rubbing out this blind impression from the minds of people by holding the significant view that nothing is higher than human effort. Even the natural course of events can be controlled and checked by human effort In this regard the statement of Bhagavata "pajasah codate meghah mahendra kim karisyati ?" (As a law of nature there is raining what will the great Indra do ?) is quite illuminating from the rational humanistic point of view. The gopijanas of Mathura, under the leadership of Krsna, were able to realise the significant point that no supernatural power is higher than human effort. Isvara is not transcendent to man. It is man, by controlling passions and sensual emotions, moving on the tracts of balanced reason (sthira buddhi), can over come all odds and bring peace and tranquility. Krsna is not a transcendent supernatural Lord of unknown divinity but a fellow friend (sakha) who sincerely works for the lifting of the mass, the downtrodden in the road of virtue and wisdom with bonds of love and effection.

To put briefly, the Puranas display high sense of imagination by adopting the unique poetic style and by way of presenting the imp rtant theme of moral and ethical concern through stories from the common living situation of man. The overall position of man

in the social set up is thus adequately focussed. Thereby the symbolic message of love and good will that the Puranas in general present, is of immense significance in any age and in any situation The direction to live a life of discipline, honesty and integrity is obviously the major concern of the Puranas and, in that way, those continue to inspire man at the valuational perspective. At the contemporary scene, while valuational set up both at the individual and social level has been seriously affected due to the several man-made moves (either deliberate or unintentional), the symbolic prescription made by the Puranas for following the moral and spiritual values during the social set up is, of course, of great relevance.

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Can 'Good' be Ascribed To Aesthetic Judgement ?

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The present paper is assumed to consider the problems arising mainly out of the use of the evaluative term "good" in judging works of art. We might begin by asking the question which is the nature of such judgement ? In dealing with such a question, we need to consider also the case of disagreement in the use of that term 'good', The present work makes an attempt to outline an approach whereby such problem may be explained in different ways. This work is to supposing that pronounces an aesthetic judgement as 'good' and if some other person denies it to be 'good'. Then between these two judgements, which is the right one, what is the basis that will guide up to support the right one and whether there is any objective ground for it determining the evaluative criteria for judging of a work of art ?

Now, the term 'good' is used in various senses. It is used in aesthetic sense also.

Critics sometimes speak as if to say that 'this is good' or 'this is bad' etc. is to say 'I like this' at 'I do not like this'. And it is true that, critics 'function is to give verdicts. Even if the critics were to confine themselves to saying that what was good' or 'bad', These assertions would be pointless or useless unless they were based on some grounds or reasons or principles. When someone describes something as 'good' or contemplates an object as 'it is good' then he must have some ground for thinking so. can we think of different ways of answering such question i. e. "why is it good or bad"? Which are implicit in the minds of the audiences? It is possible to suppose a position that after asserting any art of work as 'good work' anybody can suspect it of doubt it. If it is the case that a work of art can be good' or bad' at the same time, which seems hard to believe, our problems would be - is it possible for a work of art to be 'good' and 'bad' (not good) at the same time ?

It must be made clear that not only aclaimed works of art are judged aesthetically but it is perhaps possible to judge any object or situation aesthetically. In fact, this provides us with a clue to an understanding the nature a clue to an understanding the nature of 'good' as used in the context of an aesthetic situation. Take for example a common object such as a 'pen'. If we make this sort of judgement This is good' it might mean various things for example-we may judge it in terms of its function. we might judge it in terms of appropriateness to occasion etc. but there is one distinct sense in which we might appreciate its sheer appearance or the beauty of it, without taking into account any other factors. In other words this would be the case of judging the same object aesthetically Now considering the following example suppose, that the pen we are talking about, writes very well, as has a high degree of efficiency. Indeed, we would judge it to be 'a good pen'. But supposing in points of its outword acpearance and beauty it is not much to look out. Now if we say that this is not good', would this judgement contradict with the earlier one on the basis of efficiency or function of the 'pen' ?

Now if we argue that art is a public affair; even if, the artist can or should work for himself alone, it would come for public viewing and critical appreciation. So, we cannot ignore their opinion easily when the critics frequently make the general pronoun cements about any work of art, is such judgement necessarily valid ? It is interesting to mention here that an aesthetic judgement could be compared with a legal judgement because, in either case we can assert whether it is valid or invalid but not as true or false. For example – when we say, "this table is brown", it is either True or False. But not so with legal verdict of judgement such as 'X is guilty" or "n is not guilty", such jndgement are either valid or invailid Here as Margaret Mac Donald says, to affirm that" a work of art is good or bad is to commend or condemn but not to describe." This raises another important question. Can we judge an object of art independently of an interpretation ? What we would like to argue is that an aesthetic judgement is based on some kind of interpretation which may differ from critic to critic.

The diversity of interpretation would lead us to further question - do these various types of judgements correspond to the same object to, but different objects ? And in this context we will come to the explanation of the different levels of experience to show in what way the experience can help us to promote our aesthetic sensibility gradually. And when we do so what will be the status of the experienced object ? Is it one or many ? If there are a multiplicity of the interpreted object, it would follow that the judgement may relate to any one of them. In short corresponding to a plurality of interpreted object vis-avis the same physical works of art there may be a plurality of judgement as well.

The vaguenss of this explanation might be made a little more clear if we consider this problem with various levels of experience where it brings with the requirements of the explanation of the term 'aesthetic judgement' and its relation to experience. In order to analyse these problems we would require to elaborate levels of experience in the context when we experience an object or a thing.

It would be worthwhile to maintain that by the term object in the context of art, we may mean either the object that we point to in a physical sense as well as the object as it appears in our experience. The later would vary person to person as well as from occasionto occasion even though the object in the physical sense remain the same. Our argument is that, if the aesthetic judgement is made in relation to the object of experience then every judgement must be considered as unique and we would not admit of any scope of disagreement. In this exvplanation our point of departure is that our basis problem with the term 'good' is not the problem of to having a standard of evaluation but the experience of that object which is before us to be judged. The term exprience in everyday life is usually used just as something that happens to one. For F. E. Sparshott, accordingly the collective experience, means approximately practice in performing some kind of task. But the 'aesthetic experience' is not always the same, what is meant must be rather that different works give rise to different experiences. Every

experience of an object helps us to reveal something new about it. For this reason, since something appears to as differently and since we experiecce it by adding sorrething new, it can't be the one object at all so we get the notion of appearance or projection of image that are only apparent. The same object revealed either as meterial or as aesthetic object. It depends totally on that in what way it appears to us Therefore, if object can not remain the same there is no scope for disagreement. From this point of view we can say that those different aspects are not all together contradictory but simply the different judgement of different objects aithough the object is the same.

In short, what we claim here, in a modest way is that——each aesthetic judgement is unique and therefore it would be quite futile to explain the fact of disagreement in this realm, on the way as we do in the context of non-aesthetic jndgements.

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Positivism of Auguste Comte

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Positivism may be viewed as either a philosophical system and method or as a philosophy of history. For comte who coined the term 'positive Philosophy' means real certain. organic, relational philosophy and positivism' is a philosophical system founded on positive facts and observable phenomena. Because positive facts are not isolated but comprehended by the positive sciences positivism is a philosophy drawn from the whole of those sciences; anatomy, physics, chemistry and physiology (biology).

The Three Stages :

The history of the sciences shows that ech goes through three stages : the theological, the metaphysical taphysical and the positive. The progress of each field through the three stages is not only inevitable but also irreversible.

Theological Stage :

In this stage man views everything as aminated by a will and a life similar to his own. It starts with animism or fetishism. in which the objects of nature are worshipped. and everything is considered alive and mysterious This order found its best expression in Greek religion. in which a variety of gods existed and man identified himself with the divine forces Finally, polytheism is consolidated; instead of many gods one God is triumphant. This stage of religious evolution was best exemp ified in Early Hebrew life. in which Hehovah was recognized as the only God and as the source of all life. Comte made it clear that the theological stage is not confined to a definite historical period, for the religious way of looking at nature has a perennial attraction for man It dominated primitive times. yet its attraction was not lost in the Middle Ages when the church ruled Supreme and when life on earth was regarded as a mere pilgrimage.

Metaphysical Stage :

Instead of involving a personal Being which governs all of life here an appeal is made to the vague forces of nature, and theology is replaced by philosophy, which stresses absolute answers. The metaphysical view of looking at things is based on the assumption that the innermost secrets of nature can be explored. The concern is not with phenomena but with reality itself. Metaphysics stands for abstraction. It is prescientific; it has no real place in positivism.[1]

Positivism :

Reason is Subordinated to scientific observation in the third stage. We are no longer concerned with the innermost secrets of nature; rather, our main attempt is to control nature. Comte opposed the old tradition 'Such a subject has no useful function for it does not aid us in the control of nature Based on vague presuppositions it gives us a false presumption regarding the range and extent of our knowledge ......"[2] He also, felt that- "Traditional philosophy tries to explain too much whereas science merely des-

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1 The metaphysical stage has definite social implications. Just as ontological fictions dominate the study of the physical sciences, so sweeping fictions rule political life. Such as the concept of democracy which Compte rejected. This iejection may at first appear as contradictory in his philosophy, but, it must be remembered, he believed in social cooperation and in social unity not in individual rights compte regarded the metaphysical periodas an age of disintegration, an age which places too much faith in reason and does not understand the importance of group life but talks too much about the soveeignty of the people. this period philosophers argue endlessly about abstruse problems and are especially concerned with the underlying substance of the universe. In the metaphysical age, abstraction thus rules Supreme; but such a method, Compte asserted, negates scientific ideals and cosequently is bound to fail

2. Frederick Mayer, A History of Modern Philosophy (New Deihi. Eurasia Publishing House (P.) Ltd., 1976), P. 410.

cribes phenomena and establishes the laws of their relationship".[3] Our hope he said, lies in our understanding of the fundamental laws which govern all the sciences. Human progress, Comte asserted is furthered by it; a new methodology may be developed.

Methodology :

Compte showed that each science is dependent on the previous science. Thus there can be no effective physics before anatomy, or biology before chemistry. In contrast to Descartes, who saw only one right method of conducting the reason-the geometrical method – Compte believed that each science develops by a logic proper to itself, a logic that is revealed only by the historical study of that science. In Compte's view the logic of the mind cannot be explained in apriori fashion, but only in terms of what it has actually done in the past. Himself a Mathematician, Compte objected to the over-extended use of Mathematics In his view it was simply one tool among many. He sharply dissociated the positive method from the inquiry into first causes. Positive method contains Observation, Experimentation and comparison.

We should have a pragmatic view regarding positive philosophy, according to Compte. Application counts for more than contemplation. "We cannot as yet explain the great logical procedures, apart from their applications If we ever do it will remain as necessary then as now to form good intellectual habits by studying the regular application of the scientific methods which we shall have attained.

Morever this positive philosophy will have important consequences in education. According to Compte, education in Europe was still dominated by a cultural lag had still not caught up with scientific advances. Positive education was a necesssary foundation for the positive polity as well as for the positive sociology. To know a given science, Compte believed one must know the sciences anterior to it According to this scheme, the Sociologist must first be trained in all the natural sciences, whose knowledge has already gone through the three stages and became positive.

3. Ibid.

Compte felt that the positive philosophy will aid the progress of all the sciences. Scientific advancement, he claimed, will lead to social reorganisation The new positrve philosophy will establish order and will remove intellectual anarchy. New ideas will produce new social institutions.

Sociology—Classification of the Sciences :

Compte made a weighty contribution to sociology by his emphasis on the social sciences. In his opinion, sociology above all, was to bring about a new utopia and permanent progress. In his classification of the sciences, he started with mathematics and then turned to anatomy and afterwards to physics. Following that subject he discussed chemistry, then biology and finally concluded with sociology. He discussed psychology under the heading of biology and scociology. There is no place for metaphysics in his classification of the sciences.

The classification of the sciences is important because it indicates an excellent logical arrangement. The first sciences are simple, from a logical standpoint, compared with the others which are complex. Mathematics and astronomy rely upon deduction, which biology and sociology use the method of induction. Sociology employs the historical method and it is a science which not only studlies society but also attempts to reform it.

Compte also apposed materialism. According to him, we cannot reduce the higher sciences to their original elements, nor can we explain biology in terms of chemistry, or physics it terms of astronomy. Yet all the sciences are not completely autonomous; they do have relationships, which however cannot be reduced to a common element,

Compte divided sociology into two parts : 'Social Statics', in which he took up especially the problem of ethics and the family, and 'social dynamics' in which he discussed the historical changes of

society. Vigorously opposed to the gospel of indivi dualism, Compte felt that man is naturally a social animal. The origIn of our gregarian drive the ascribed to sexual reproduction. As civilisation advances, he said, altruism triumphs over egoism, and we realise that public functions are more important than private functions.

Order and Progress :

To this classification, Compte added a division between order and progress, which he conceived as abstractions about the nature of the society studied by sociology. Order exists in society when there is stability in fundamental principles and when almost all members of the society hold similar opinions. [4]

In contrast to the concept of order and using imges that remind one of the Hegelian dialectic, Compte posited the idea of progress. He identified this progress with the period bounded by the rise of Protestantism and the French Revo lution. What was not needed-is the reconstruction or synthesis of order and progress in a scientific form. Once a Science of Society had been developed, opinions would once again be shared and society would be stable. Once there was true social knowledge they would not fight over religious or political views. The gradual becoming aware of and understanding of these invariable laws was what Compte meant by progress.

Political Philosophy :

Compte's Sociology was overly intertwined with his canseption of the right polity. In Compte's view society had broken down with the French Revolution. The Revolution had been necessary because the old order, based on out dated 'theological'-catholic-knowledge-no longer served as a respectable basis for shared opinions it had been undermined by the progress of the sciences. The Revolution

4. Such a situation prevailed in the Catholic feudal period and he devoted numerous pages to analysing the ideas and institutions of medieval social structure.

itself offered no grounds for the reorganisation of society because it was 'negative' and metaphysical in itsassumptions. The task therefore was to provide a new religion and a new clergy, that could once again unify society. Compte's solution was a science on which all could agree. In place of the Catholic priest-hood Compte proposed a scientific-industrial elite that would anoounce the invariable laws' to society. It was a bold effort to synthesize the old regime and the Revolution and to meet the problems of a modern industrial society with the insights above the need for order and shared certainty that were revealed in the theological-feudal period. These insights, religious in return and intuitive in form, were now to be reformulated by Compte and his followers in terms of positive science.

Positive Religion :

Instead of God or the unknowable, Compte proposed humanity as the focus of his synthesis, and his 'religion of humanity attracted many followers in France and abroad, especially in Brazil. Compte appointed himself the high priest of a new religion of humanity. The new religion-based on Compte's positive science had its holy days, its calendar of saints (which included de Maistre Adam Smith, Frederick the Great, Dante and Shakespeare) and its positive catachism. It was non-thesistic for Compte never reverted to a belief in God or in Catholic dogma.

To conclude, Compte's philosophy has shown the society right direction towards progress. He rejected old traditional philosophies for their non-relevance to the present and asserted that the positive philosophy is the only solution. By bringing religious into the light of positivism Compte tried his level best to unify the people in a society.

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The Concept of Self in Bhagavad Gita

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The Bhagavad Gita is a religious and philosophical treatise it interprets both the mataphysical and ethical, aspects i. e. brahmavidya and yogashastra, the science of reality and the art of union with reality. It also gives us a light of truth and solves the problems of living by suggesting the three ways viz, Bhakti. Jnana and Karma (devotion, knowledge, action).

In the Bhagavad Gita, we find views about, Lord, (Atman) self, matter, soul, knowledge, action and liberation. The term 'Self' is a mixture of various trends but Gita discusses definite views about the 'Self'.

Nature of Self :

The 'Self' (Atman) is a conscious spirit which is always the subject of knowledge and can never become the object of knowlegde, It is a pure consciousness. Consciousness is its very essence and not a mere quality of it. It is not a blissful consciousness.[1]

Atman is called spark of fire, (possessing) having separate identity, but this spark always wants to dissolve in fire. Many African people believe that the collective soul is different from the soul of the individual. But Advaita vedanta takes the 'Self' as one, unchanging and self shining consciousness.[2]

the self is above all change and activity, It is uncaused, eternal and all-pervading reality. It is unaffected by all the worldly attachments pleasures and pains.[3] The term 'Self' is sometimes

1. Chatterjee and Datta, Introduction to India Philosophy, University of Calcutta, 1968, P. 264.
2. Ibid., P. 203.
3. Ibid., P. 265.

used for the whole series of a person's inner mental states and sometimes it is ueed more restrictedly, as the spiritual substance[4] Self, ego, subject, I, me as opposed to the object or to the totality of objects, may be distinguished from not 'me'.[5]

The modern pyschologists take the Self as the sum total of various mental experiences The child and social psychologists believe that the Self does not exist in the individual at the time of birth but it is formed in the individual out of his various social relationships and thus the Self is a thing in time. In this way, they deny the spiritual aspect of the nature of Self. Positivists and Analysts inerpret the meaning of the word 'Self' in terms of its capacity for verification.[6]

In the Rigveda hymns, the word Atman is derived from the root an-अन् (to breathe) **An**-अन् or to breath is related to Prana Sir Monier-Williams explains that the word Atman, the soul. Principle of life and sensation in Regveda and Atharved, the Self.[7]

Max Muller translated the word **An**-अन् (breath) as 'Self'. It is above all attributes and is the true essence of man.[8] The whole Indian thought makes explicit the difference between Self and non-self, eternal and non-eternal, and the infinite and finite and combine the opposites in one whole. The method of procedure is introspection-that is self-realization [9]

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4. Paul Edwards, The Encylopedia of Philosophy, The Macmillan Company and the Free Press New York, 1967, P 96.
5. Dagobert D. Punes, Dictionary of Philosophy, Philosophical Library New York, 1960 P. 287.
6. G N. Joshi, The Evolution of the Concept of Atman and Moksa Gujrat University Ahmedabad, India, 1965, P. 2-3.
7. Monier Williams, Sanskrit-English Dictionary, P 135.
8. G. N Joshi The Evolution of the Concept of Atman and Moksa, P. 6-7.
9. Shashi Bala The Concept of Monothesism, ABS. Publication, Jalandhar, 1993, P. 35.

Like Advaita vedanta. Gita believes in One Supreme Self, which is in all beings and for which various names such as Pursottama, God or ultimate reality are used.

Atman is Pure Consciousness, infinite power and bliss What is the Consciousness ? This is "I am'. Then what am 'I' ? 'I' contaminated consciousness 'I am' the Lord of all I survey. I am the enjoyer."[10] Conscousness is the symptom of the soul. Ifone does not find the soul within the heart where is it rooted. One can understand the presence of the soul simply by the Presence of Consciousness [11] Gita holds that scnsciousness of soul is different from the consciousness of the Supreme Self It is full of knowledge of the past, present, and future, but individual consciousness forgets all. In verse 4 5, it is stated that Brahman knows the past births but Jiva does not remember his past births.[12]

The verse 2.18, explains the self that the Self is eternal, incomprehensible because it is not known by the ordinary means of knowledge.[13]

Self is all-pervading and it dwells in the body neither acts nor is stained. It is beginningless and without qualities.[14] Self is present in every being and does not suffer any stain.[15]

The verse 2.23 describes that all kinds of weapons are unable to Kill the Self, fire does not burn it, water and air do not affect the Self.[16]

Gita explains the nature of the lower Self and the higher Self. Restraint and freedom from desire and dettachment to the objects

10. B. G., 3.40.
11. Swami Prabhupada, The Bhagavad Gita AS It Is, P. 99.
12. B. G , 4.5.
13. B. G., 12.8.
14. B. G., 13.31.
15. B. B., 13.32
16. B.G., 2.23

are essential to the spiritual perfection. The highest state in free from attachment to the worldly objects-the pure self become Brahman. The Gita insists on inner renunciation. As the ego and nature are akin the liberated soul becoming Brahman the pure self described as silent, calm, inactive, acts in the world of Prakrti, knowing what the later is. [17]

The individual atomic soul is rooted in the heart along with the supersoul The energy of the body is emanating from heart.

The magnitude of the soul is small in size, for our material calculation that it cannot be seen by the powerful microscope therefore it is invisible, no one can measure its dimension.

Self and Brahman (God)

Brahman is the ultimate and Absolute Reality, the source, creator, sustainer, and is immortal and eternal spirit. There is no difference between Self and Brahman. But Brahman is creaator and spectator of the world and Self is not creator but actor–this shows difference between the two. Gita explains the difference as-the individual may be the knower of his own body, but he has no knowledge about the other bodies. One may be the proprietor of the body individually, But the Supreme is the Proprietor of all bodies. The original Lord is the proprietor and Self is secondary proprietor. [18]

But this difference is due to ignorance of false ego. Flase ego means accepting this body as oneself. When one knows that he is not his body and is spirit soul, that is real ego. Ego is there, false ego is condemned but not real ego. But some philosophers say that we should give our ego but we cannot give up our ego because ego means identity. [19] M.B. explains this difference as : when the Self

17. S. Raddha Krisbnan, Bhagavad Gita, P. 369.
18. B. G , 13.3.
19. Swami Prabhupada, The Bhagavad Gita As It Is, P. 632.

is associated with the three gunas, it is called Ksetrajna (Prakrti) and when it is free form the bondages it is called Paramatman or super Self.[20]

In many verses of Gita, the Identification of God and Self is portrayed. In Gita explains the identity as :

The individual Self as a part (ainsa) and Parcle of God. It is the same as a house in the universe. Self is an actual fragment of God and it is eternal which is the manifestation of the 'doer' and enjoyer [21] Lord controls all the activities. of nature and dwells in the heart of every being In verse 10.20. the soule is inhabiting in the heart of all beings. [22] Gita explains as :

> "On me alone mind, let thy
> understanding dwell in Me. In Me
> alone thou live thereafter, of
> this there is no doubt."[23]

A particle of gold is also called gold, a drop of water of the ocean not possesing separte identity, similary the soul is ingredient of God Samkara Compares the Jiva to the reflection of the Sun in water. The reflected sun is a part of real sun, it returns to the original and remains as the original sun after removing the water.[24] The word part, does not mean separate identity or an independent piece which has been cut but it is only reflection. The soul is a part, ingredient of the all-pervasive Self (Lord).

According to Gita, the Supreme Spirit is said to be the witness, the Permitter, the supporter, the experiener the great Lord

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20. Santipurva 187. 24. (Op cit. Raddha Krishnan's Gita P. 306)
21. B. G., 15.7.
22. B. G., 10 20.
23. B. G:, 12.8·
24. G.V. Saroja, Tilak and Sankara on the Gita, Sterling Publishers, New Delhi, 1985, P. 65.

and the Supreme Self.[25] Lord is constant companion of the living entity as Paramatma [26] The Chandogya upanisad believes that all this--is Brahman.[27] and the Brhadaranyaka upanisad explains that the Self is the same as the Ultimate Reality-The Brahman.[28] It is the import of the saying, of Gita, that, 'Whatever is in the cosmos is in the human body "[29]

Body and Self :

Gita purports the distinction between self and body in the second chapter The material body is perishable in due cauvse of time but soul is eternal for ever. Body is like adress and dream, who has no real existence in relation of eternal soul.[30] Body is a vehicle and instrument of the soul and soul depends for its actions on the body and for knowledge on sense perception. The verse 2.11 explains the difference as :—

"Thou grievest for those whom thou shouldst not grieve for, and yet thou speakst words about wisdom Wise men do not grieve for the dead or for the living "[31]

Body is unreal and soul is real Death can not affect the self, the soul into this body passes through childhood, youth and old age, after that soul passes in another body.

A Man who has perfect knowledge of the real nature of the individual soul is called a most sober, and wise man, who is never deluded by the change of bodies.[32] Man is a compound of self. Self is immortal and body is mortal. Body is the means of furthering the interests of self, it has to be preserved [33]

Prakrti is unconcious activity and Pursa is inactive consciousness. The body is called the field in which all growth, decline and death takes place. The conscious principle always inactive and

25. B G. 13 22.
26. B G. 5 5
27. Chandogya Upanisad 13.14.1
28. Brhadaranyaka upanisad 2.5 16.
39. B. G. 13.31,
30. Swami Prabhupada, The Bhaqavad Gita As It Is. p 110.
31. B. G. 2.11.
32. B. G. 2.13.
33. B. G. 2.30.

detached It is the knower of the field. Body is ever changing but soul is permanent unchacging, ever existing.

Self Intelligence and manas :

Gita emhasizes on the three ways of life-action, knowledge and Bhakti or devotion. The intelligence deals with the marga of knowledge. It perfects the soul but soul is superior to intelligence. In the verse 3.42, the senses are superior to matter and mind is higher than the senses. Therefore intelligence is still higher than the mind and soul is even higher than the intelligence. Soul is different from the mind and intelligence [34]

In the vedic literature, the human being is called the passenger, in the care of the material body, Senses and intelligene are called the harses, the Self is thus the enjoyer or sufferer in the association of the mind and senses [35] Intelligence is a capacity to frame the concepts and its function is recognition and discrimination. It trains the man to attain insight, constancy, equal-mindness But mind integrates the senses and intelligence guides the mind. Therefore intelligence is higher to the mind [36]

In Katha upanisad, buddhi is the charioteer which controls the senses through the mind and enables it to know the self.[37] Gita explains the difference between the Self and intelligence as—

> "The senses, the mind and the
> intelligigence are said to be its seat,
> veiling wisdom by these, is deludes the
> embodied (soul)"[38]

Self is immortal and its finitude and sufferings are caused by its association with the material body or due to its identification with material nature and with these three gunas which caused confusion of egoism and ignorance. Man can get emancipation by practising good deeds, devotion to God and the realization of the knowledge of transcendental reality.

34. B. G. 3 42.
35. Swami Prabhupada. The Bhaqavad Gita As It Is, p 115.
36. B. G. 2.29.
37. Katha Upuisad, 111, 3.
38. B. G. 3.40.

Some Problems Concerning Samanyalaksana Pratyaksa

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I

Introduction :

The present work will be an investigation of the solution of the problems arising out of the theory of Samanyalaksha Pratyaksa in Nyaya Philosophy. According to the Naiyayikas, perception is of two kinds :

(i) Laukika or normal and (ii) Alaukika or super-normal. Again supernormal perception is of three types : (i) Samanyalaksana; (ii) Jnnanalaksana and (iii) Yogaja.

II

The Concept of Samanyalaksana :

In the term 'Samanyalaksana' the word 'samanya' means class concept, class essence or universal. It is the common characteristic of certain individuals which fall under the same class A Padartha which is eternal one and inhering in many things is called a samanya or a generic attribute [1]

In case of Samanyalaksana sannikarsa 'Laksana' means svarupa or nature.[2] The connection in which universal becomes the nature is called samanyalaksana. If this definition is accepted, everybody would have knowledge concerning all smoke individuals, through the contact of smokeness which is eternal and inheres In all smoke Individuals. But in practical life this does not happen. So a diffe-rent type of definition is being mentioned. 'Samanyalaksana sann-ikarsa' means the universal which has become a quilifier in the

1. Nityatve satyanekasamavetatvam-Siddhantamuktavali on verse 8.
2. Samanyam Laksanami yasya ityarthah,-Siddhantamuktavali on verse 5,63.

knowledge of which the object connected with sense-organ is a qualificand (Indriyasamvandhavisesyaka).[3] In the case of the knowledge of a particular manifestation of smoke the smoke has become a qualificand which is connected with sense-organ. In this smoke the universal 'smokeness'in heres as a qualifier (Prakaribhuta). All the individual manifestations of smoke existing in past, present and future can be perceived with the help of super-normal connection through smokeness existing in a particular smoke.[4]

The justification for the assumption of Samanyalaksana pratyaksa has been explained by the Naiyayika in the following manner.

In respect of a visual perception of number of cases, e.g., smoke is found to co-exist with fire. All cases of smoke and fire and their co-existence can never be covered through our sense perception. In our ordinary life we find a number of cases and on the basis of them a judgement "whenever there is smoke, there is fire". The Naiyayika considers it as a type of perception which is pure and simple. whatever it may be, the question arises how this universal concomitance (Vyapti) can be established through the aid of perception because a sense-organ can never be related to all instances of smoke fire and their co-existence. The Naiyayika steers clear of this difficulty by saying that when we perceive a particular smoke and a particular fire snd their co-existence, we also perceive their generic attribute, i.e., 'smokeness', 'fireness', and the character of their co-existence at that very moment. And it is only at the next moment that we perceive through these perceptions of smokeness, fireness and the character of their co-existence all the particular instances respectively related to the above universals. Thus, the perceptual knowledge of the universal serves as the super-normal link through which all unobserved instances of smoke, fire and

3. 'Indriyasamvaddhaviseyaka jnanaprkaribhutam vodhyam" Siddhantamuktavali on verse 63.
4. Tatra dhumatvena sannikarsena-dhuma ityevamrapam sakaladhumavisayakam jnanamjayate-Siddhantamuktavali on verse 63.

their co-existence become amenable to the visual sense-organ.[5] This is a way of justifying samanya-laksana which ultimately assists in ascertaining vyapti the way mentioned above.

III

Some problems concering Samanyalaksana pratyakas and their probable solutions.

The Buddhist philosophers like Shantaraksit (in 'Tattwasamgraha') and Pt. Ashok (in 'Samanyadusanadika Prasarata) refute the hypothesis of universal (samanya) as profounded by the Naiyayika. Following the line of the Buddhists. we can say that a universal is not a sense-datum, As its existence cannot be proved by perception or any other means, it is non-existent like the horns of a hare.

Now if existence is denied to universals how do we explain a common idea, a concept viz. a cow as referring to a particular cow ? We can say that there are no universals which are held to be objectively real. The concept 'cow' explains everything which the universal of cowness is supposed to do. According to the Buddhists, people ordinarily judge that all members of a particular class, e. g. 'molasses' 'cow' etc. perform the same function. So, they are taken as one e. g., a cow. Being guided by this impression they hold that they look alike i. e. they neglect their difference of forms. So there is no need to accept the universal. And it is proved that a universal does not actually exist.

Ths abovementioned arguments of the Bnddhists are not tenable. If Samanya does not exist then a question arises : how can it convey us knowledge of all objects existing in past, distant and future ?

5. Gangesa – Tattvacintamani, Anumankhanda, Bibliotheca indica Edition, 1910, P. 251,

Without the admission samanyalaksana the causal nexus between knowledge, desire and volition cannot be established. Knowledge leads to desire and desire leads to volition. When knowledge leads to desire at the next moment is should be admitted that the perception of the primary knowledge occurs at the third moment. In that case however the causal nexus between primary knowiedge and desire remains unestablished. For causal relation demands that the two relation between which causality is predicted should be perceived. Hence, it becomes imperative that the primary knowledge is presented through knowledge universal which is evidentaly a case for samanyalaksana.

A universal comprises within itself all individuals irrespective of time and space. Without knowing the individuals in their entirety the universals cannot be known resulting in the non-ascertainment of vyapti between the two. Thus for the knowledge of all individuals samanyalaksana should be admitted.

The Buddhists are correct in their position far as their presuppositions are concerned. The Buddhists admit the theory of impermanence ahd hence, they have not accepted any thing which is permanent in character. Hence they are correct in position for non-accepting samanya. But the Naiyayikas, have no such presupposition. So, they accepted it as a separate category after keeping their own position in mind. According to them samanya has to explain certain phenomenon already explained.

IV

Conclusion :

without the admission of samanyalaksana the ascertainment of vaapti (which is the ground of inference) between the two concerned groups of individuals is not possible. So, the theory of samanyalaksana must be admitted.

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The Jain Conception of Monk as Depicted in the Sutrakrtanga

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I

An Prologue Note of Sutrakrtanga :

The Sutrakrtanga is the second among the eleven extant Jain Angas which belong to the Anga-Pravista group of the Svetambara Jain canonical literature. According to the Jain tradition, like the other Angas, the Sutrakrtanga is also supposed to have been preached by Lord Mahavira who lived sometime during 567-487 B.C. and was put down into writing by ganadharas. This sutra refutes three hundred and sixty three heretical doctrines and establishes its own philosophical doctrines as the only sound and right means of comprehending reality. It aims to direct a young novice in his chief duties, to dictum an ascetic life by laws and examples, to caution him against the hazards in his spiritual career and to give some speculative information. This paper aims to study the manifold attributes of monk the duties prescribed for him and how he is called a bad sramana in contrast to a true and well-behaved monk.

II

Jain conception of ideal monk and his virtues :

A wise monk should control himself and abstain from pride, wrath, greed and deceit. He should be endowed with five samitis five samvaras and being unfettered among the fettered (i. e., householders) protects one's atman and thereby attains perfection. A true monk should lead a pure life being upright and free from desire by abstaining from all sins, being well-versed in the sacred texts and while protecting his soul from all vicious doings lives as a model of righteousness. He lives according to the rules of ocnduct thereby taking care of highest good. He knows that kith and kin cannot protect him from future misery thereby realizes the value of life and

gets rid of Karma.[1] He begs food which is not prepared for him, accepts what is freely given to him and is free from passions and overbearing behaviour.[2]

He exerts and controls himself and does not harm even the minute living beings and follows instructions which are well proclaimed by the Arhats. He becomes a hero of faith and subdues wrath and fear. Having considered that not only himself but also all creatures in the world suffer, thereby patiently bears all miseries without giving way to one's passions. Being aware of the real nature of the phenomena he should not be captivated by the appeals of his kith and kin. A steadfast monk is independent, the servant of a servant, observes the vow of silence and have no reason to be eshamed and thereby behaves with an eye of equanimity towards all. He entertains pure thoughts, being indifferent and is never proud of his Gotra or other merits and thereby dies as a worthy monk. He possesses perfect wisdom, always conquers his passions and rightly setsforth the Law. He performs postures such as Kayotsarga alone on his seat, meditates and excels in the performance of austerities. He should live quietly without being afraid of any danger while living in a deserted house. He should be compassionate towards all living beings. He should never quarrel nor use any foul language. He should abstain from using cold water and accepting food from the householder. He performs his duties calmly at sunset and remains well disciplined. He should not gossip and avoid asking idle questions and paying attention to seductive pleasures. Being instructed in the creed of the Lord a true monk exerts in the truth i. e., in control, subdues his selfishness and collects pure alms. Having understood that all sentient beings experience the fruits of the past karma in their present existence and experience diverse sufferings, a faithful adherent or Sramana knows that his present birth as human being is the best opportunity to mend the past errors. Equipped with such an understanding that it is very difficult to attain the knowledge of awakening, a Sramana should observe the

1. Hermann Jacobi (tr.), Jaina Ṣutras, Part II, Motilal Baṇarasidass Delhi, Reprint 1973. P. 236.
2. Ibid., P. 315.

Jain code of conduct to the very letter of the Law.[3] He should renounce every attachment and refrain from worldly ties, sexual pleasures and secluded place. He should carefully attend a sick brother and avoid desire for life.

A well behaved monk is a hero among the spiritual aspirants who has no balance of past karman, will not be entanglig in the vicious circle of birth and death. Just as freely flowing air does not stop by fire and extinguishes it, similarly the successful aspirant who is not bound by Asravas will successfully fulfill the five great vows (Mahavrtas) iucluding the mighty Asrava of lust towards woman. He should not care the entreatises of women for blamable actions are derived from these pleasures and there by avoids unnatural crimes[4] He possesses a pure conditioned (lesya) soul and is free from love and hatred. He is aware of the hells, innumerable circles of Births with regard to animals, men and gods and thereby awaits for his death practising self-control. He should not lit a fire while considering the Law well. A true monk gives up delusion and he does not practice divinatory acts associated with pleasant colours and sounds. Ha follows the noble path and is not blamed by the heretical Laws. He should also thorougly inspect the spot whereto discharge his excrement and uri ne. He should not address a person by his name, gotra nor as a friend and avoid addressing as 'thou'. He abstains from glory, fame, honours and respectable treatment and avoids wearing clothes if he is a naked monk. He should not crave for food and drink of pleasant taste but should eat only to sustain his life. He should possesses religious zeal and order for studying, should be faithful and devoted to his teacher and should lead a life of kindness in word and deed. He should bear all the troubles caused by pricking grass, heat, cold, insects and tolerates pleasant and unpleasant smells.

He should not assert an action as meritorious or demeritorious. When exhorted by other monks of high rank or equal to him he should remain calm. He compiles with the rules of yatis such as

3. Ibid., P. 260.
4. Ibid., p. 278.

postures lying and sitting down and thoroughly knows the regulation of activities (samitis) and self control (guptis) and teaches all points of conduct to others.[5] Being modest, possesses a fearless mind and elucidates the Syadvada i.e., the Saptabhanginaya or seven modes of assertion, he uses the two permitted kinds of speech i.e. true speech and speech which is neither true nor untrue. Being an uthentic interpreter he explains to his pupils the entire creed.[6] A true monk preaches the Law untiringly with a motive of annihilation of karman. He searches for the Law, learns and gains liberation and gets the white Lotus, the best of Nymphaeas. Following the Law, he fasts and makes his body lean and avoids killing living beings. He should refrain from undertakings and possessions, practice righteousness and avoids committing any evil actions. He begs according to the rules and feeds on low, bad, tasteless, rough disagreeable food. He should not drink ligvor nor eat meat. A monk of correct behaviour should not scratch, spit, cut one's beard, hair and nails nor care for oneself. Without committing any sins, without caring his body at the time of death a monk should reject food. He should bear all sorts of hardships and troubles. A well controlled monk should not pay attention to seductive pleasures, endeavours and must consider meditation as one's duty He becomes a hero among the spiritual aspirants when he has no balance of the past karman. A steadfast monk preaches the great vows of a monk and five small vows of the laity i.e., Anuvrta. A true monk achieves religious perfection through the preaching of the Awakened one, guards oneself in the three - fold way i.e., concerning to the thoughts, words and deeds and possesses the things requisite for crossing the overwhelming ocean of existsnce. A monk of correct behaviour goes from bhava to Moksha due to the account of one's virtuous karman and will be born in one of the regions of the gods who are beautiful, glorious, powerful and happy.

5. Ibid., p. 325.
6. Ibid., pp. 327, 328.

III

Monk of disrespectful conduct and his corrupt behaviour :

A bad sramana is one who after entering the order always eats, drinks and sleeps as he likes. He leads a deceitful, arrogant and greedy life without an amiable disposition. He becomes deficient towards devotion due to the company with bad kings. He seeks pleasures and does not performs meditation as a duty. He is subjected to love and hate, performs wrong deeds and acquires karman arising from passions. Being intellectually ignorant of wrong faith he feels as a renowned hero. A monk is known as ill-behaved when he leads a miserable life such as performing penance for fame, being careless in conduct attaches to women and possesses property. He despises the learning, the holy works and Nirgrantha discipline taught by his preceptors and teachers. He does not please them and treats them disrespectfully also without controlling his senses. A bad sramana will not stick to the order due to one's distinguished gotra. He behaves himself rich in control and thereby degrades other men. A monk is known as ill-behaved when he is attached to worldly bondage and adopts unrighteousness. A monk is said to be uncontrolled when he is tempted with pleasant things, clothes, perfumes, women etc. Becoming greedy he returns to householder's life. A bad sramana harms living beings, speaks untruth and takes what is not freels given. He enjoys sexual pleasures and possesses property thereby considers himself as weak. He takes recourse to worldly sciences such as grammar, astrology and medicine and suffers due to one's desire.[7] Though he enters the order, he arrives at a muddling position (between a householder and monk) and simply speaks of the path of perfection. When he is quarrelsome, talks improperly to others and feels himself awakened being unaware of the Law. A bad sramana is held fast to attachment due to the pressure of his kith and kin and thereby becomes uncontrolled. He hunts all living beings, destroys seeds and sprouts for the sake of one's pleasure, He turns violent for some reason and steals articles of Sramanas,

7. Ibid., pp. 265-266.

Brahmanas, householders or his kith and kin. A monk is known as ill-behaved when he is ignorant of truth, egoistic, greedy, lack of self-discipline and is habituated to loose talk. He enjoys the excellent pleasures of human life and performs propitious rites and expiatory deeds.[8]

A bad sramana does not protect himself from sins, practices the wrong silas without keeping the great vows of the Jainas. He dies at an allotted time and will be born in the place inhabited by Asuras and evil doers and when released will be as deaf and dumb or night blind.[9] A bad sramana expounds the virtuous doctrines according to one's individual tenet and thereby misrepresents it, being proud of knowledge speaks falsely and is unable to achieve many virtues.

Resume :

Thus the above study of the Sutrakrtanga reveals the nature characteristics and the conduct of an ideal monk and enumerates his virtues in contrast to a monk of disrespectful conduct and his corrupt behaviour. Whereas an ideal monk by attaining the highest good by controlling his senses and by exerting himself on the Jain path of purification stands as a model of righteousness, a monk of disrespectful conduct is illbehaved, endowed with uncontrolled senses leads a life of unrighteous conduct, being egoistic and due to lack of self discipline he does not walk in accordance with the Jain code of morality such as the observance of great vows (mahavrtas) and small vows (Anuvrtas).

8. Ibid., p. 265.
9. Ibid., pp. 366-367.

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'Gandhiji's Basic Education a Social Change

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Education and social change are closely related and both are interdependent Sometimes education on social change & some times social change brings about change in educational system. Educational system aims at preparing the child with a particular aim in view. It tries to modify child's behaviour. like wise social changes is also desired accerding to the necessity of the society.-Education has a comprehansive scope to modify aod change owe sccial customs, belief, social norm with the help of its courriculum. So education acts as an active forse in the socialization process. John Dewey wrote in his famous book "Democracy and Education. "As a society becomes more enlightened it realises that it is responsible not to transmit & conserve the whole of its axisting achievement, but only such as make for a better future of society."[1] So social reconstruction and modification are possible only through education. It is common to all societies, of all countries it only differs in degrees.

In India, education brings about changes in society is different times. From pre-vedic period to modern period, our society changes in different ways. some times education enabled itself to bring about desired changes and sometimes not. Till today, the problem is remained same. In 1937, the father of Nation, Mahatma Gandhi introduced a new system of education, suited to India - a poor country where 80% people earn their daily bread from cultivation. So he thought that as education and social change are closely related, than the various aspects of society can be modified. The system of education Sketched by Gandhiji is popularly known as the Basic Education of Wardhen Scheme of Education. The main aim of Basic Education is to achieve self sufficiency. But often a question comes that Way Gandhiji pressribed a labour philosophy ? The answer is again self sufficiency through dignity of labour for a poor.

1. John Dewey, Democracy and Education. P. 24.

agriculature babed country. He was mispired by the active philosophy of Leo Tolsboy, John Ruskin Thoroe etc. and launched his new scheme of edu. He felt that for a poor country like India, a practical & vocational sspects of education is necessary which was not dynamic. So educational pattern has to be geared up according to the neaessity of the society. Educatlonal system of any country is changeable, it changes according to the change of its society. So he thought that his indegenous pattern of education popularly known as Basic Edu will be able to bring about chauge in our social life and curriculum will play an important role in achieving such ideals and objectives.

Gandhiji's main features of Basic Education are Truth and Nonviolence Universal free and compulsory edu., self-sufficency, social justice, equaliti etc. and his social philosophy meant removal of untouchability, women emancipation dignity of labour and class less society where Sarvodaya is possible. The practice of Ahimsa or non violence developes other qualities like compassion, feeling, friendship etc. He realised that Ahimsa is the test of shifting the moval from theimmoral, which is regarded as the guiding principle in social life. Through truth and non-violence morality is achieved and this is the back bone of social development. Actually truth and non-violence are interrelated. Non violence hates the sin but not the sinner. He gave importance on fundamental human situation. So in true sense of philosophy, he is not a full-fledged philosopher. He is philosopher in partial. He struggled for society. He not only associated truth with non-violence but also truth with God. He said that denial of truth is denial of God and denial of God is denial of truth. He emphasised on upanishadic idea that is Brahman is truth which is infinite. He again andagain wrote that truth is God. Gandhiji also said that the right ward for students is Brahmacharya, meaning a seeker after truth. It also means the realisation of the devinily within man, which brings man nearer to God. If this realisation of God ultimetely aims at moral development which is very desired for a healthy society.

So Gandhiji's Basic Education has an essential back ground of social chance. It also aims to modify the conditions of the society on which man exist. A static society never fulfilled the demand of the time. So mobilisation of society is essential. Under the British domination our people had been enslaved emmotionally, educationally and intellectually. But for the advent of Gandhiji, Basic Education begins a new era of new values and concepts in the history of Indian education. According to Mahatma Gandhi "Change is a condition of progress." He realised that the success of man lies in the success i. e. development of society. So Gandhiji gave importance on morality as an essential factor of healthy society.

Gahdhiji desired social change through his basic education gradually but not by mere imitation of western culture. He was an endeavour for uplifting community, reorienting villages and attracting people to cottage industry. He emphasised self sufficiency and dignity of labour and than only society will develop. Gandhi was basically a social reformer and practical philosopher. He fought against all social evils and fought for women emancipation, social justice", individual freedom. etc. His social philosophy involves village upliftment, self sufficiency through dignity of labour, removal of untouchability. Gandhi thought that society depending upon truth and non-violence only can provide maximum facilities for realising his scheme of education. Sarvodaya Samaj one of the cherished dreams of Gandhiji.

Gandhiji wrote in Harijan on 21-3-1937, "the cruelest irony of the new reforms lies in the fact that we are lett with nothing but the liquor revenue to fall back upon in order to give our children education".[2] He stressed that aim of education is not only to produce good individuals but individuals who know their Social responsibility. So his scheme of education also cultivates a sense of social spirit. He strongly told that a strong integrated personality can integrate the members of a society. He recognised that education must creat strong personality of the individual but society is

2. Mahatma Gandhi : Harijan. 21-3-1937.

also responsible to maintain the personality in a good condition through a nice social order. He said, "By education, I mean an alround drawing out of the best in child and manbody, mind and soul. Literacy is not the end of education nor even ifs beginning. It is only one of the means where by man and woman can be educated Literacy in itself is no education, I would therefore, begin the childs education by teaching it a useful handi craft and enabling it to produce from the moment it begins training. A proper and alround development of the mind can take place only when it proceeds pari pass with the education of physical and spiritual faculties of the child. They constitute an indivisible whole. The utterly false idea that intelligence can be developed only through bookreading should give place to the truth that the quickest development of the mind can be achieved by artisan's work being learnt in a scientific manner. Literary training by itself adds not an inch to one'smoral height and character building is independent of literary training."[3] That is education in its wider sense to stress on spirit of co-operation, tolerance, sympathy; fellow feelings and above all a sense of responsibility Gandhiji critising the prevailing system of education as wasteful and harmful said that, "modern education means that boys are lost to the parents and to the occupation to which they are born they pick up evil habits, affect urban ways and get a smattering of something which my be the form of primary education. ! think that the remedy lies in educating them by means of vocational and manual training."[4] The philosophy of Basic Education rests on conformity with certain ethical values to which Gandhiji gives maximum importance.

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3. Ibid.
4. Mahatma Gandhi : Taken from inaugural address at the All India Education conference, Wardha, Oct. 22. 1937.

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Social Values, Culture & Social Behaviour

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Values are the guiding principle of human culture. Value means those desirable ideals which are intrinsic in themselves and are worthy of being persued both from the individual and social point of view. The growth and stability of human society depends on and is sustained by certain essentials values. Ethical moral, social and material values inculcated in the individuals are capable of guiding their behaviour to enable meaningful social integration and the attainment of sustainable peace and orderliness.

The social values occupy an important place in the social life and deal with its different aspects. These reflect and represents the the socio-cultural aspects of the life of an individual as well as society to which he belongs. Their importance lies not only in shaping an individual's life but also the life of the soceity. Social values are socially approved desires and goals that are acquired, through the process of conditioning, learning. socialization and that became subjective preference standards and aspirations. Values are considered standards both culturally or personally because these are used to compare, approve or disapprove things related to one another as relatively desirable or undesirable, more meritorious or less, and more correct or less. Analysis of these values provides a clear understanding of the social lfie of the people. In fact, these values are the standards which the man thinks necessary and important for his society and which are based on some socio-cultural background.

Social values are not inborn characteristics or tendencies of an individual but are acquired in the process of socialization that is responsible for the growth and development of values. These are acquired as a result of imitation of social interaction in the socio-cultural environment. Since the individual lives in society and values are part of social life, he continues to adopt the values. The social agencies or institutions, according to importance. interest and inclination of an individual, contribute to the acquiring of social values. Some psychological factors also contribute to the origin and development of values.

Through social values, the behaviour of the individual and other members of the soceity become quite uniform. These are ideals

according to which the individuals have to mould their behaviour. Because of social values, the element of uniformity is created in society. Since social values are responsible for forming the attitudes and the behavioural patterns of individuals, whether normal or pathologicals, these can properly be understood only with their help.

Social values are not only connected with our social life but these are also responsible for the development of civilization and culture and are necessary for the preservation of the heritage of the society or nation as a whole. In social life, the pattern that is seen in various institutions and organizations is the result of these values. The whole of the human behaviour reflects these values. Social activities that are the results of the attitudes of individuals are responsible for the formation of various types of organisation and are based on these values. These are helpful to the individuals in their adjustment and adoptation to society. Through the adoption of these values individuals are able to accept the ideals and norms of society, thus becoming a part of society. These values are also helpful in the representation of life of a particular society or nation. Thus, the social values have significance for the individual as well as for the society. Changes in social values are always very slow and take a long time to shape. Some of the values are controdictory and responsible for many wrong deeds but these are accepted by the members of the society simply because it is believed that these in the interest of most of the people.

Thus, social values are the basis of an individual as well as social behaviour and form an integral part of their culture. Communities integrate messages of values in their culture for transmission from one generation to the next and instead of preaching these as such culture is used as vehicles. Therefore the most cherished and followed social values of any community can be understood by analyzing its culture. In other words culture depict social values and thereby explain the dynamics of their life. In the course of time, these social values are modified to imbibe and reflect the changing values of society and its cultural heritage. However, cultural changes is relatively much slower.

Possibility of Disinterested Knowledge A Bhartrharian

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All our knowledge is interested knowledge says Jurgen Habermas[1] , N.K. Deoraja [2] an outstanding humanistic thinker in contemporary India in a scholarly discussion in his recent book entitled 'the Limits of disagreement' has very fittingly showed that all human knowledge for humanistic disciplines is interested knowledge and that for the accomplishment of disinterested knowledge one is required to be free from selfish motives, ambitions, passions and other cultural allegiances. Similarly, most of religious and moral philosophers are of the opinion that for the accomplishment of disinterested knowledge one has to get freedom from one's personal motives etc. and that one can not get rid of them if one does not realize one's religious-end or the moral well being.

In regard with knowledge, theories of epistemology, whether subjective or objective, idealistic or realistic, as Karl popper[3] evaluates them in his noted work entitled objective knowledge', suffer from psychologism. I shall not discuss his arguments against theories interested in our subjective beliefs due to lack of space. It is a subject matter of a separate study. What I want to say presently is that popper's own theory of objective or scientific knowledge which he prefers to call conjectural knowledge does not view knowledge as free from belief of searching the absence of negative instances to gain confidence in truth of knowledge which as he conceives is derived by induction and is not the natural character of knowledge. I am not going to discuss far and against inductive knowledge because much has already been said on it.

1. See-knowledge and Human Interests-J. Habermas, Eng. Tr. published in London, 1972.
2. Limits of Disagreement, N.K. Deoraja p.p. 157-197.
3. For details, see-Objective knowledge, Karl popper, Oxford University Press, 1979.

Most of the analyticphilosophers of language who take language as a token standing by proxy for the things (external-things or mental entities) take knowledge as impregnated with the alleged deta. John Wisdom, a Wittgensteinean observes that no one has any knowledge at all apart from knowledge as to his own sensations of the moment.[4] All the philosophical reflexions of Historical and cultural relativism is centred on the thesis of the historicity of all understanding. Conclusively, it can be said that Philosophers not only humanists but epistemologists also have found themselves incapable of thinking knowledge free from physical and mental entities, mental state of the knower and other cultural allegiances and that is why a modern critique of epistemology finds no disintersted basis of the empirical evidences and epistemic justifications for the certainty and belief of knowledge, and hence, the Recent Obituaries of epistemology.[5]

II

By the term 'disinterested knowledge' we negatively mean the impartial knowledge, knowledge free from our allegiance with physical and mental entities, or the knowledge free from our private motives and psychological beliefs. Apart from these negative senses, the term positively means the foundationality of knowledge. Does such a knowledge possible to a state of ordinary person ? Is it necessary to become a Siddha or Saksi (perfected spirit) for the accomplishment of such a knowledge as disinterested ? Or above all, is there any genuine ground to deny the disinterested character of our knowledge accomplished in communication or accomlishing communications ? are the central questions that need fresh light for removing most of our indeterminations and confusions regarding the nature of knowledge. It, I think may also help to find out the causes for misapprehending and misinterpreting the true nature of knowledge which consequntly mislead our philosophical conclusions regarding it.

4. Other minds' an article by John Wisdom, published in mind 1943
5. See-Susan Haak 'Recent obituaries of Epistemology. published in American Philosophical quarterly. 27. No-3. July, 1990.

Different solutions of the problem of the possibility of disinterested knowledge may be given differently by different philosophers. Here, I shall keep all of them into three chief categories for the presenr discussion on the problem.

1. All our knowledge except mathematical and logical calculations and demonstrations is interested knowledge and that there is on possibility of disinterested knowledge to the stage of a person not attaining the perfection of a Siddha or Saksi.
2. Knowledge may be interested or disinterested but its being so is known by afterward efforts i.e. through empirical evidences and epistemic justifications.
3. Knowledge accomplished in communications is itself disinterested. Disinterestedness, for this view, is not derived by afterward efforts and that to attain a Siddha or Saksi stage is not necessary for the accomplishment of it. However, this theory does not overlook the differences between the disinterested knowledge accomplished in communications and the knowledge of a perfected Saksi incommunicable on the ordinary plane.

Our discussion in this paper is confined to the third of the alternatives. Wonder that was Bhartrhari, a 5th century Indian grammarian Philosopher who for the first time in the history of philosophy took the comprehension of disinterested knowledge as the aim of his philosophy of Vakyapadiyam.[6] All knowledge as such is disinterested knowledge. For him knowledge means illumination and this illumination is not through medium but direct. The term direct knowledge' should not be confused as Supra-rational intuition in contrast with the knowledge through mediums i.e. perceptual, inferential etc as epistemological theories generally assume. By 'direct knowledge' we mean the knowledge nondifferently and directly revealed by language which is inner, indivisible, ubiquitously given and meaning-revealing unit.

6. Prajna Vivekam Labhate bhinnairagamadarsanaih.
Kiyadva Sakyamunnetum Svatarkam anudhavata. VP 2/496

III

As our discussion in this paper is based on Bhartrhari's philosophy of Vakyapadiyam, we feel it necessary to give a very brief account of his outlook on knowledge for a clear understanding of the issues to be discussed in the following pages.

B is quite clear in saying that things-in-themselves are not the object of our cognition. They are untouched by the language. They may be known to the vision of sages and seers but as B says' the vision of them which is based on reality (as they are realizers of the reality) can not be put to ordinary use and hence their vision is incommunicable and inconceivable to ordinary state of mind. On the other hand, the comprehension and report of the people who have not seen the truth are defective unreliable and perceptually inconsistent.[7] Our perception etc. are also interested and open to errors, and, hence a wise man should see through the logic based on communication, even a thing which he perceives with the eyes. B suggests let us not determine a thing on the evidence of percep tion of physical things'.[8] Perceptual vision of a thing of different persons viz. a sage and an ordinary man, differs and nothing can absolutely be claimed to be cognised about a physical thing. When an ordinary person gives pragmatic description of a thing whose essential nature is beyond the grasp of language, the wiseman should not take them as a statement of reality[9] becusue they are based on mere habitual or stereo-typed perception which does not pertain exactly to the field of the function of language.[10] Language for B is the foundational Being which illuminates itself and the meaning as well (grahaka grahya).[11] He conceives cognition as the cognition through and is hot through and through by language.[12]

7. V. 2/138-139
8. Ibid 2/142
9. Ibid 2/142
10. Ibid 2/120
11. Ibid 1/55
12. Na Sosti Pratyaya loke yah Sabdanugamadrte. Anuviddhamiva jnanam Sarvam sabdena bhasate. Ibid 1/123.

Language is the only revealer and the meaning is revealed non-differeetly in the mind by it. By lauguage we do not mean the language token we speak, read or write, they are only instrumental in the manifestation of inner, indivisible, meaning-revealing language (sphota). Manifested by tokens sphota reveals itself first as Vacaka (expressor) and then meaning is revealed nondifferently by it in the mind as a Vacya (expressed). How can meaning be revealed if language as vacaka is not revealed first ? Does a vacya without a vacaka possible ?

No cognition is possible if isolated from language. Cognition ceases to be cognition if separated from language. Perceptual inferen.ial and others even the cognition in dream or of the deepsleep are also known so as they are intertwined with language.[13] They are distinctively known so as are intertwined with language. Non only determinate but indeterminate cognitions as B says[14] are also interwined with language. Infusion of language or otherwise is not the ground of distinction of determinate and indeterminate cognition because all cognition and hence determinate cognition is also infused with language. Showing the cause of their difference B says-in case of determinate cognition language as Vacaka is revealed in its exactness and its meaning is distinctively revealed nondifferently by the vacaka in the mind while in the case of indeterminate cognition, the language as vacaka is not revealed in its exactness and in the state of non apprehension of vacaka the vacya (meaning) is not revealed in its clarity with all its distinctive characteristics. Knowledge for B is not the knowledge in isolation and hence not without illumination. This illuminating nature of cognition is not possible if taken as separate from language. How can cognition without language be thought, known or expressed as cognition ? B is of the view that our cognition communication and reflection are not only concerned with but are confined to the objects figured in the mind also. By objects we mean thought-objects figured nondifferently by language in the mind and they as such are only cognoscible and communicable units.

13. Harivrtti on VP 1/121, 123 & 127.
14. Yathasya Sanhatarupa Sabdabhava tatha jneyesvarthesutpannenap yavikalpaken karyam na Kriyate-Harivrtti on VP 1/123.

Being and non-being eithere of accomplished or of non-accomplished character are all cognizen as are revealed by language in the mind. The language and the meaningrevealed in the mind non-differently by language are only objects of our cognition. The language is eternally fit to reveal them and that is why the relation between language and meaning is accepted by B as eternal-fitness (yogyata). The language is eternally fit to reveal all meanings and it is convention which restrains natural-fitness of the language on account of which fixed meaning is revealed by fixed words or sentences.[15] It is the eternal-fitness of language that meaning inevitably figures by it in the mind and, thus meaning is not a discrete being as a wittgensteinian would say. The meaning is revealed by language independently of external things or of mental entities of of mental state of mied. It is not mental construction or abstraction of mind from the external things but that which is revealed nondifferently in the mind by ianguage as a flash which as such is a self-restrained being.

IV

The cognition of meaning revealed by language in the mind is a veridical cognition.[16] If the meaning revealed even by the word. 'non-veridical' is not taken as veridical how could it be known So. It is known so and that is why the cognition is taken by B as a veridical cognition.

By the term, veridical cognition we mean the cognition revealed or figured in the mind by language and that which by itself functions for an incentive to an action. B does not reject the

15. For a detailed account of relation between language and meaning See-the article entitled 'Bhartrhari's philosophy of Relation between word and meaning' by the same author published in JICPR Vol XI number 2, 1994 and chapter 8th of the project entitled Bhartrhari's philosophy of language' to be completed under fellowship of ICPR.

16. An An unpublished research paper entitled Cognition, Being and the possibility of expressions' by the same author discussed the issue detail.

importance of further examination of the veridical cognition (revealed directly by language) through reasoning and experience for men who seek veriffication, confirmation etc. For believing in it. In our theory. the testability of meaning based on the comparison of it with referable entities is of no use and of no significance so far the accomplishment of communication by Sabda (language) Is concerned.

Cognitively, verity is the very character of the cognition accomplishing communication. As cognition by language is accepted by B as a revealed truth, it is always veridical (Prakasita), Commu-ncation can not be accomplished if cognition by language is not taken as veridical if it is not takenas revealed, As language is luminous and illuminating principle of cognition and as cognition is revealed and is shot through and through by language, the cognition revealed by it is taken as veridical on one hand and as foundational on the other hand. In this regard it is important to note that presentational and representational theory of cognition of Prabhakara Mimansakas for which to experience is always to experience validity' is quite different from our theory. Cognition as experience with the things is relational and as such can not be taken as free from the alligiances of the mental and physical entities and if it is not free from our alligiances with them how can it be said with certainty that cognition is valid per se. Opposite to them, cognition in our theory is directly revealed in the mind by language and the objects of cognition are also thought-objects revealed by language independently of physical and mental entities. However we are not involved in the depth analysis of the differences between them and would like to concentrate on discussing the possibility of disinterestedness of our cognition accomplished in communications.

V

The whole world as B says looks upon communication as authority for what to do and not to do.[17] Even in animals the knowledge of the beginning of behaviour is drawn by virtue of

17. VP 1/121

it.[18] He again writes 'In the matter of knowledge of what to do or not to do no one can transgress the cognition revealed by language in communications. Even the saints like children and ignorants also follow it in the matter of communication.[19] A scholar or a saint should not change the meaning arbitrarily as that may obscure and may make communication impossible.[20] B does not support transcendence of communication for showing the possibility of disinterested knowledge and philosophies that our cognition accomplishing communication is itself disinterested cognition.

There is nothing in the whole universe except language and the meaning nodifferently revealed by it, which is communicable by nature. These communicable and cognoscible units are only objects of our cognition which is shot through and through by language. These units according to us are ubiquitously given in the mind of all human being and are manifested by tokens or symbhols viz. utterances, gestures or written symbols having conventional value. That which is communicable by nature and is given ubiquitously is not a private property of any person. If they are taken as private entities no communication by language will be possible. Rajendra Prasad a noted analytic philosopher of contemporary India, rightly observes "linguistic behaviour is social behaviour, behaviour necessary for enabling man to live his social life. As a social being he is committed to using language and using it in such a manner that can successfully communicated with, or enter in communication with his fellow being".[21] Not only that but he like B considers conceptual rules of communication as same for all languages.[22] Cognition can not be just a matter of private affair as it is intertwined with and is revealed by language which is communicable by nature. No communication can take place if cognition revealed by language is

18. VP. 2/147
19. ibid 3/3/55
20. ibid 2/139
21. Essays in Philosophical analysis, Rajendra Prasad, P-51, IPC, Poona 1989.
22. Ibid P-100

taken as private because in that case it will be different to different persons. Communication means the accomplishmet of cognition by language and hence the inter- social and socio historical nature of communication and the accomplishment of cognition by the community invitably by language are cognitively evidential in the disinterestedness of cognition revealed by language. To take it as private is to negate the essential character of its being revealed by language. Communication can not be accomplished if cognition by language is different to different persons. On the contrary, it is accomplished by language equally by all. If the indivisible cognition and the indivisible object of cognition revealed nondifferently by language in the mind of the audience are taken as private or interested, communication would not be possible.

It can be asked how can communication be accomplished without convention ? As the convention may differ from person to person i. e. from the person of a community to the person of another community, how can the knowledge revealed by language be free from its conventional allegiances ? In reply to the objection a-two-fold solution from the side of grammarians be given as follows—
1- Convention is defined by B as the observation of the use of language by the elders of the society. It has not a subjective but inter-social foundation and as such not a private matter of fact.
2- Convention for B is not the relation between language and meaning. The relation as such is given as the eternal fitness of language which is naturally fit to illuminate all meanings and it is convention which restrains the natural fitness to a popularly fixed meaning on the basis of which a fixed meaning is known to the audience by a fixed word (language).[23] Thus the fact of convention does not go against our favoured theory, rather, it also affirms the disinterestedness of cognition revealed nondifferently by language. As cognition by language is revealed in audience, irrespective of their separate or personal existences, it can not be taken as impregnated by selfish motives.

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23. See-Sambandha samuddesah VP. 3/3

VI

As the realizations of the sages and seers can not be put to the ordinary use, they are not subject proper of philosophical analysis and hence for investigating into the possibility of disinterested knowledge we confine the present discussion to the cognition accomplished by language in communications. A breif account of our chief arguments in favour of disinterestedness of cognition accomplished in communications may be given as follows :-

1- 'Knowing' is an act and is taken as 'doing' to be performed by the agent with the requisite object for the accomplishment of some effect. Though knowing is an act it is, philosophically, a different kind of act - different from 'doing' in which the agent, the means and the effects all are externals. Different from doing, the agent the object or means and the effect i. e. cognition by the act of knowing, are not externel but inner. The cognition is revealed by language which is inner indivisible unit of communication and the meaning revealed non-differently by it in the mind is also inner-being revealed by language independently of mental and physical entities. The cognition which is taken as the effect of the act of knowing, is not an object (physical or mental) or another in a cognition. It is the illumination, the foundation of all beings revealed in the mind.' The difference between cognition as such and cognition as the objects of cognition can not be overlooked because any such attempt may mislead one's conclusion regarding the true nature of cognition.

2- Perception, verbal utterances and other tokens i. e. gestures etc. are only instrumental in the manifestation of inner meaning revealing language and as the meaning or object of knowledge for us is what is revealed non-differently by language independently of physical and mental entities, there is no ground to accept the cognition as such as alleged by them. Knowledge is not the disposition of mind as some of the idealists understand. Out of the tripartite of the knower, knowable and known, the idealistic epistemology assumes the primacy of the knower (mind) and take knowledge as its dispositions (Vrttiyan) but in our theory, knowledge is not disposition. There is difference between knowledge and disposition.

Dispositions are psychological entities subject to be known as the object of cognition but the cognition is not an object or another in a cognition, it can not be confused with Psychological entities at all. The realists epistemology of the mind and matter in our opinion has no ground to interpret knowledge as free from alleged data acquired by theory impregnated senses which are not free from errors. In our theory, data and sense perception are mere tools for manifesting inner-language and the cognition is revealed directly by the language itself and hence there is no ground to think the cognition as interested by theory impregnated senses and the alleged sense data.

3- If cognition is taken in terms of alleged data acquired by theory impregnated senses there will be no escape from its being interested by Physical and mental entities and then no empirical evidences and epistemic justifications will be capabls of showing it as disinterested except leading to their own suicidal. To identify language tokens as real meaning revealing units and to take them to stand by proxy for the things (external things meant) and finally to take that it is perceived sensations which are communicated by language are to our opinion the basic reason for the misunderstanding of cognition by epistemological theories as alleged or interested. In our system knowing the object and doing with the object, are different types of phenomena. In knowing' the object is mental-being revealed by inner language i. e. it is what figures by language in the mind while in doing the object is external thing i. e. cognitively transcendental being. I know the pot kept on this table' and I do with 'it' are true state of affairs, but, so far the cognition is concerned we know only the meaning as revealed or as presented by these statements in the mind, and that the language is not what I have written on this paper or what I uttered but the inner-meaning revealing unit. i. e., sphota by which cognition is revealed in the mind.

4- The true nature of knowledge cannot be estimated properly if the nature of its object and its differences with them are not clarified. In epistemological theories external-things or the data acquired on their basis or the mental dispositions are generally taken

as the object of knowledge and in each case the knowledge is considered in relation to them which mislead epistemologists from estimating the true nature of cognition which as such is revealed by language independently of them. Knowledge for us is not data impregnated but revealed directly by language.

It is trivial to take external existents as the object of ognition because they are cognitively transcendental things untouched by language and, hence, incognoscibles and incommunicables. We have already clarified that the sense-data acquired by sense-object contact is also not the object proper of knowledge as they for a Bhartrharian are only instrumental in manifesting the inner-language from which meaning is revealed nondifferently in the mind. It is not mental construction or psychological entities because objects of conition for us are those revealed directly by language, and, hence, they are self restrained mental beings by the term 'sel-restrained' we mean that they are non–different from the foundational being i.e. language which reveals them, and that, they are not mental construction, imagination or abstraction ftom external things. They are revealed units.

5. Now, we are in a position to observe that knowledge as such is free from the allegiances of physical and mental entities as the object of cognition. But this does not mean that our theory denies the contents of knowledge. It is notable that the contents of knowledge for our theory is mental beings i.e. thought-objects which are not mental construction or abstrdction but those revealed or figured non differently by language in the mind. Nonetheless knowledge as such as B.conceives[24] is not a contet or an object in a knoledge, though it is contents or objects i.e. the knowledge of the objects on the basis of which different apprehensions are distinguished in communications.

6. It is the very nature of knowledge that it is not an object or another in a knowledge. Otherness is the characteristic of the objects ant of the indivisible cognition which illuminates itself and

24. Helaraja on VP. 3/1/103–106.

others also. B says as a lamp does not need another lamp in order ro be illuminated the knowledge need not be known as object or another in a knowledge.[25] It, for us, is not relational, but foundational and as Such free from private feelings and other allegiences.[26]

7. Even if we take the object of cognition into consideration, the disinterestedness of cognition can well be explained in our theory. The object of cognition revealed nondifferently by language ni t e mind for B is universal[27] Universal because identical cognition in different occurances and instances is revealed. As objects of cognition are universal in character there is no case of being the cognition interested by the particulars-individual, colour, shape and other qualities of the thing. The universal independently of individuals is revealed by language in communications, and, hence the cognition of the object is disinterested from the external things or individuals, qualities and our private feelings. It is to remind here that we do reject individual existencs. There is no philosophical need to even reject them, we neither reject them nor we accept them as the proper denotation of language, In our philosophy, they are accepted as entities known by implication as the substratum of the universal revealed directly in the mind by language. Implication may be interested as it is not free from our personal motives and cultural alligiance involved in implicating they are relational to the knower and to the known, In our case the objects of implication, inference etc. may be mental or physical entities which are taken to function as the substratum of the cognition revealed directly by language. The object of implication is not revealed but alleged objects. They are entities (physical or mental) and the knowledge is the

25. VP. 3/1/104
26. ibid 3/1/105
27. ibid 3/1/94–102

awareness of them. The knowledge revealed by language is free from their alligians but when it is alleged on them differently by different persons, it is takenasdifferent. The secondory and tertiary meanings, for us, result only by Imposition of primary or directly revealed meaning on them by similarity. The meaning revealed nondifferently in the mind of the audience by the statement. 'the sun has set' is quite clear to all of us and as such the cognition by it is disinterested. It is due toits imposition on our different allegiances and interests that the meaning by the statement is taken differently by different persons.[28] For example, it for some may mean that a glorious man has died'; to a student it may mean that it is high time to close up the studies, to a herdman it may mean' it is time to drive cattle home, and the likewise. Keeping this matter of fact in view B writes' it is true that different persons with their different cultural allegiances Pertaining to the impressions of their past-lives (pragjanmiya vasana with the thing and theories) take different meaning by the same word[29] for example, one who is trained in Bauddha or Jain religions take the word pot' to mean the association of atoms, a Samkhyait takes it to mean the association of traiguna (all the three qualities in a particular proportion), and a Vaisesika takes avayavimatra (the pot as a whole i.e. the aggreate of individual, universal and form) to be known by the word, pot., It implies that persons as per their inherent allegiance or impressions regarding external things take difference of cognition by the same word[30] but this should not be taken as the real nature

28. Gantavyam drsyatam suryaiti Kalsya laksane.
jnayatam Kala ityetatsopaya bhidhiyate. Vp 2/310
See also punyaraja's commentary on it and also on VP 2/158.
29. VP. 2/134
30. Ibid and punyaraja's commentary on it.

of cognition revealed in the mind in communications. Actually the language reveals inner being i.e. idea or meaning-whether there is any referent of it outside or not, is known by implication consequently after the cognition revealed nondifferently by language. He elucidates, the language reveals meaning (inner being) independently of not only external or mental entities but also independently of their being referentially illusion of truth, and that is why the veridical cognition even by the expressions like hairs-horns, barrons son, non-existence etc. is also revealed inevitably by them in the mind.[31] B does not find any reason to accept an interested knowledge as sound if it has not a communicative base or if it contradicts or overlooks communication.[32] Cognition revealed in the mind by language accomplishes communications, By communication we mean the accomplishment of cognition by language. Communication is the exact field of cognition by language, and, no other cognition-either erroneous cognition based on defectiveness of senses ets. or supra-rational vision of Reality is worth accomplishing communication they are beyond the limit of cognition accomplished by language or communication.[33]

VII

Conclusively, it can be said that there is on genuine ground to deny or even to doubt the disinterested knowledge revealed by language in the mind because communications are accomplished by it. Communication is the ground of empirical evidences and

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31. Punyaraja on VP. 2/134
32. Asamakhyeyatattvanamarthanam Laukikairyatha.
Vyavahare Samakhyadam tatprajno na vikalpayet. VP 2/142
33. Yaccopaghatajam jnanam yacca Jnanamalaukikam.
na tabhyam vyavaharosti sabda lokanibandhanas. ibid 2/297

epistemic justifications and upto an extent of beliefs also. If there is any criteria disinteretedness of knowledge (other than accomplishment of communication by it) or if the criteria is not based on commuuicative ground, it will not be acceptable to the position of human cognition because no criteria of knowledge can be taken as foundational if it contradicts or goes beyond communications. We can say that if there is so called an interested knowledge but if communications are accomlished by if or if it has a communicative character it will then be interested no more but disinterested. The knowledge revealed even by the statement 'knowledge is interested knowledge' is disinterested because it is cognized so by all of us and if otherwise no body will claim to know it is even by the statement. As all knowledge is revealed by and is shot through and through by languag and as language and the meaning in their conceptual from are universal, and as communication is accomylished by it, the cognition revealed by it initself is disinterested knowledge. It is by taking the knowledge in terms of knowledge of the objects thathe object directld revealed by language is alleged on others and also by taking the knowledge as relational to the knower's interet that it is considered as interested but for us knowledge as such is foundational. It is not an object or another in a knowledge. No claim of 'knowledge is interested' can cognitively and communicatively be made if disinterested knowledge by the statement is ignored.

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Nature of Reality

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Jainism is a very old form of non-vedic religion. It does not believe in a supreme God. The distinguishing feature of Jainism, on the theoritical side, is its belief in the eternal and independent existence of Spirit and matter also called Jiva and ajiva. Here the word 'Spirit' indicates only the individual self and not the supreme self (Soul) as in Upanisads. The ontological and epistemological problems of Jainism are mainly centred round the most fundamental metaphysical pre-supposition of identity in difference.

Infact, in Indian Philosophy, the nature of Reality has been understood mainly in five different ways. One : Being, Two : Becoming (change). Three Subordination of Difference under identity, four : Sub-ordination of indentity under difference. Five : co-ordination of identity and difference.

The Philosophy of Being (identity) has been advocated by the vedantins. They hold that the Reality is all inclusive and devoid of all difference internal and external. It would not be out of place to mention here that the pre-Sanker advaitism concieved Brahaman as the basic Reality whereas Sanker came to conceive it as the sole Reality, although both of them hold it to be homogeneous and universal. Not entering into the details of this difference I shall only point out that the divergence of views is traceable mainly to the distinction between the earlier concept of modification (vikara) and the later one of illusoriness (Vivarta).

The second approach to the nature of Reality i.e. the Philosophy of Becoming (change) or difference has been propounded by the Buddhists. Buddhism is a philosophy of total change or difference. It concerns itself with what be stated as the model view of Reality by its exclusive emphasis on the unique, momentary and absolute particular, which constitute Reality which is Becoming. For Buddhism, momentariness and efficacy are inseparable.

Reality is momentary becaue it is efficient, it is efficent because it is momentary. Anything, therefore, for Buddhism, which is non-momentary and non-efficient is unreal.

The advocates of the third approach, that identity Subordinates difference are mainly Visist-Advait. Vedantins (Ramanuja) and the Samkhyas. It appears that as the Philosophy of realists, both the systems try to reconcile the doctrine of Satkaryavada with that of parinamvada.

The Vaisesika system subscribes to the view that difference subordinates identity. This system is an atomistic pluralism. It attaches a pre-dominient importence to the category of Visesa. The name of the system 'Vaisesika' thus, it appears, has been derived from the word 'Visesa' (difference).

The Jaina Philosophy has, however, prescribed that neither 'identity' alone nor 'difference' alone, nor even the pre-ponderence of either over the other leads to a balanced an appropriate view of Reality. It is only a synthetic co-ordination of both the basic elements which leads to a proper metaphysical opinion regarding Reality. In support of their thesis, the Jaina put forth the theory of manifoldness and indeterminateness. This theory of manifoldness is a theory of Reality as well as the theory of knowledge (epistemology). We should remember here that the anekanta onto-logy postulates a Reality which is immensely manifold. The anekanta epistemology, however, postulates the theory of analysis (Nayavada) and synthesis (Syadvada) by means of which the complex Reality can be apprehended by mind. In Jaina epistemology a lengthy description of pratyaksa pramana and paroksh pramana is available. It should not be out of place to mention here that the Jaina have drawn rigid separation between the ontological and epistemo-losical spheres. But this has not been the task of the present paper.

From the above discussions regarding the nature of Reality, it is evident that the Jaina do not agree with those who believe that the substance is eternal and is not subject to change, because the world (Jagat) is itself a change and all its categories (padartha) i.e. worldly objects are changeable. The momentary change is the nature of 'things'. The childhood, youth and old-age are the results of the changes in the man, inspite of the fact that the man remains

the same. What the Jaina suggest here is that the change is always followed by the unchange. The thing can't be held to be momentary (change) only. In doing so, the previous moment can't be related to the future moment. The point to be noted here is according to Jainism, the Buddhists are partly true while establishing the fact that the Reality is only momentary and in the same way, the Vedantins who opine or establish that Reality is eternal, are also partly true.

According to Jainism, anything to be real must satisfy three conditions simultaneously. One : the condition of utpada, Two : the condition of Vyaya and three : the condition of dhrauvya i.e. productivity, destructibility and permanence. Thus they defined Reality as- 'उत्पाद व्यय ध्रौव्यात्मकम्'. They also assert that सत् is अनन्त धर्मात्म-कमेव तत्वम्". Taken these two propositions together, we get what may be called the Jaina conception of what is real or what may be said is there.

Two consequences follow from this view of Reality : One : This theory is contrary to what the Advaitavedantins say, namely that Reality is unchanging. Two : This theory also contradicts the Buddhists view that Reality is momentary or always changing.

Concerning this view of Reality it may be asked as to whether this view is applicable to things in the world or it is applicable to the Reality as a whole, that is to say, where we are not speaking of the objects which are known, in our day-today ordinary experience.

One may also ask the question, as to how do the Jaina thinkers show that Reality is उत्पाद्-व्यय-ध्रौव्य-युक्त i. e. Reality satisfies the conditions of productivity, destructibility and permanence simultaneously. Whether they know it by means of Pratyaksa or agama or anumana or by means of any other pramanas. The author of syadvad manjari suggests that Reality is so known on the strenght only of (प्रत्यभिज्ञा प्रमाण) memory and identi fication.

Let us consider the description of Sat interms of उत्पाद, व्यय and ध्रौव्य, in a little more detail. The Jaina philosophers explain the notion of उत्पाद as 'असत् आत्मलाभ.' i. e. coming into existence of something which was not there at an earlier time. They define व्यय or विनाश as 'संतात्मवियोग:' i. e. something ceasing to exist at some later time. The concept of 'ध्रौव्य' is analysed as 'द्रव्यतया अनुवर्तनम्' i. e. continuing to exist as the substance.

If we look at the logic of these three conditions which any-thing must satisfy in order to be called सत्, it appears that the first two conditions namely that of 'उत्पाद and व्यय' can not be satisfied unless the third namely that of 'ध्रौव्य' is also satisfied. But can we say that the other two conditions must be satisfied if the condition of 'ध्रौव्य' are satisfied ? The answer seems to be that these three conditions do not stand on the same footing.

Here, I shall like to mention that there has been a great controversy among the systems on the issue – whether these three conditions or characterstics namely उत्पाद, व्यय & ध्रौव्य, of a real, are indifferent or different. It has been pointed out like this :—

यद्युत्पादादयो भिन्ना: कथमेकं त्रयात्मकम् ।
अथोत्पादादयोऽभिन्ना: कथमेकं त्रयात्मकम् ।।

The Jaina philosophers opine that these three characteristics of a real are not independent of each other.

These are related characteristics and has been examplified like this : I code—

घटमौलिसुवर्णार्थी नाशोत्पादस्थितिष्वयम् ।
शोकप्रमोद माध्यस्थयं जनो याति सहेतुकम् ।।

Infact, the attribute (quality) guna in a thing is eternal, but the paryaya (mode) is subject to change. The paryaya is always subject to origination (उत्पाद) and destruction (व्यय). This is perhaps the reason why the substance is called 'गुणपर्यायात्मकम्' or

'गुण पर्यायवद्द्रव्यम्'[1] i. e. the substance is the ashraya of guna and paryaya. Hence the substance is both eternal and non-eternal. It is eternal with reference to a (Quality) गुण and non-eternal with reference to पर्याय.

In other words, a substance is both-real and momentary, eternal and non-eternal. The following example of a Jar will help to under stand it :

A Jar is made of the soil (मृत्तिका पिण्ड). On the (i. e. Jar's or its) destruction of मृत्तिका पिण्ड पर्याय the Jar (पर्याय) comes into existence but the soil (मृत्तिका) i. e. the substance is continuously existent. What is evident here is, that the substance is real with reference to the soil (मृत्तिका) because a पर्याय (मृत्तिका पिण्ड) ceases to exist and the other पर्याय (Jar) comes into existence, but the change in the पर्याय doesn't change the substance i. e. the soil (मृत्तिका) i. e. anything which comes into existence ceases to exist and also continue to exist is the Reality according to Jainism.

According to Jainism, the substance is of two types :

1. Extended substance (Astikaya).
2. Non-extended substance (Anastikaya)

The extended substance is again divided as Jiva (living being) and Ajiva (non-living). The material substances namely धर्म, अधर्म, पुद्गल and आकाश come under non-living extended (अस्तिकाय) substance.

The non-extended substance is time (काल). The transcendental kala (काल) is eternal where as hours, minutes, seconds etc. are the empirical time.

In Jainism, the Jiva whose characteristic is consciousness (चेतना लक्षणो: जीव) is an independent substance, and the conscious-

1. तत्त्वार्थ सूत्र, 5-37

ness has two stages, namely (1) Introspective consciousness (अन्तर्मुख) and (2) Extrospective consciousness (बहिर्मुख). When the consciousness is introspective it takes the from of atman and thus known as आत्मदर्शन, and while extrospective, it knows the external objects and is called ज्ञान. One should remember that contrary to the Nyaya stand point, in Jainism, the consciousness is the nature i. e, the essential property of the soul (जीव).

Thus the Jiva not only illuminates itself but also the other objects (वस्तु). The Jiva is eternal. The body is mortal The Jiva has no form whereas the body is with form. The Jiva is a knower but never is the object of knowledge. Contrary to samkhya, it is doer (कर्त्ता). It contributes in the worldly actions freely. It is responsible for its own fate by means of good and bad action. It enjoys the fruits of its action and thus experiences pleasure and pain. It is infinite (अनन्त) by nature. The four fold perfections namely infinite knowledge, infinite faith, infinite power and infinite bliss (सुख) are found in Jiva. Inspite of being formless it takes the form, (प्रदेश संहारविसर्गाभ्याम् प्रदीपवत्)[1] That is why it has been Kept under the category of (अस्तिकाय) extended substance.

The Jiva has two forms, liberated and bound. The bounded Jiva has again two forms-static (which live only with one sense) and mobile (त्रस or जंगम). The mobile Jiva has four forms: which has two senses, three senses, four senses and five senses respectively.

Dharma, Adharma, material substance (पुद्गल) and आकाश (ether) have been described under the category of अजीव in Jainism. The sub-substance in keeping the (वस्तु) Objects moving, is called dharma, as the fish swims in the water. In this case swimvming is possible not only by fish but also by water, without which no fish can swim. Here water is a dharma.

1. तत्त्वार्थ सूत्र.

In other words, and more clearly too, anything (सहायक वस्तु) responsible for motion (गति) in a substance is dharma.

Thing responsible for providing help to the substance for rest etc. (विश्राम/स्थिति) is adharma. For example, In the case of a man taking rest under a tree the shadow of that tree is adharma.

Dharma and adharma are both eternal but inactive.

All material substances are pudgals. The pudgals are found either in the from of atom (अणु) or in the from of compound (स्कन्ध). The combination of two or more atoms is compound. The material substances have the qualities of touch, taste, smell and form.

आकाश provides place for the extended substances (dharma, adharma, Jiva and pudgal). The Jiva pudgals. dharma and adharma live under the lokakash (लोकाकाश) whereas the Alokakash is out of the world, according to Jainism.

In short, the Jaina concept of substance has certain essential characteristics and changing modes. Essential characters are called gunas whereas changing modes are called paryayas. For this reason, the Jaina consider both permanence and change as real. It is on this ground again that since all the qualities which constitute reality are present in a substance, is real. The eternality of the soul is not rejected here. For the Jainas, the soul is like a light which pervades the entire body in which it chooses to live. Liberation, here, means, the expulsion of the unwanted; even deleterious Karma pudgal from within (or from the areas) the soul. In other words, bhavabandha and dravyabandha are necessary to be removed in order to seek liberation.

These bondages, prescribes Jainism, are removed by means of tri-ratna (त्रिरत्न, three gims [1]

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1. सम्यक्-दर्शन, ज्ञान चरित्राणि मोक्ष मार्गः (तत्त्वार्थ सूत्र)

In fact Jainism advocates self-help. Much emphasis has also been given on the purity of body, mind and soul. Sanctity, simplicity and universality are well-taught in Jainism. Only because of these important qualities, the Jaina Philosophy is considered most ancient, ethical and moral among the classical systems of Indian Philosophy.

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Philosophy of Supreme Identity

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In being invited to attend and participate in the deliberations of this session of Indian Philosophical Congress, it is not so much a personal honour to me as it is honouring the northern-most state of our Country from which I come and about the contribution of which to the philosophical traditions of the country. One of the illustrious soul, the late P.N. Bazaz, who personally belonged to the Radical Humanist School of Thought, wrote more than half a centruy back in his famous book, "Inside Kashir". "We of the present generation should take legitimate pride in the fact that our earlier ancestors evolved a philosophy of their own markedly different from the Vedantic philosophy-profound and popular. This philosophy, known as Northern or Kashmir Shaivism of the Trika philosophy, is characterised by Absolute monism, depth of thought and originality. It is an idealistic philosophy unrelenting in its analysis and logic, but does not shirk the realism, the objective reality of the world. Nor is it black magic sacrificial ritual or fleshy school of philosophy. Some consider it more synthetic and profound than all other known works on religious philosophies of the world."

That the geographical area which gave birth to this profound thought should, at present, be subject to all the miseries of the Dance of Death, can also perhaps be explained away by this very thought. I will quote Shri Pushapadant, following the footsteps of our ancient philosophers who made their obeisance to the Lord which through that very obseisance hinted at what was to follow in the sequel in their works on philosophy :

महीं पादाघातादं व्रजति सहसा संशयपदं
पदं विष्णों भ्रम्यिद मुजपरिवरुग्ण गणम ।
मुहुर्द्यौ दौंस्थ्यं यात्यानिमृत्तजटा ताडिततटा
जगद्राक्षायै त्वं नटसि ननु वामैंव विभुता ॥

(Shiv-Mahimmah Stotram : 16)

Kashmir Shaivism is unique in the sense that there was no human author of the Shiv Sutras, they are believed to have directly emanated from the Lord Shiva. The other system of Indian Philosophy are by common consent said to have different Rishis and Acharayas as their originators or authors. The much believed theory of the Shiv Sutras is that Shiva appeared to Vasugupta in a dream and in spiritual communicative mood advised the latter. "On the Mahadev mountain the secret doctrines are inscribed on a rock. Collect the doctrines from there and teach them to those who deserve grace. "Behind the Shalimar garden in Srinagar lies the valley of Harvan which is overlooked by Mahadev mountain top. The tradition has it that on waking up Vasugupta went there and by his mere touch the rock piece turned upside and he found Shiv Sutras inscribed on it. This is also the version Ksema raja, the most authoritative commentator of the Sutras. The rock called Shamkaropala is still there but no inscriptions are found on it.

The Shaivism of Kashmir is the philosophy based on Shiv Sutras as commented upon, explained and expatiated by great sages such as Kallata Bhat, Somanand, Utapaladeva, Abhinav Gupta, Kshemendra, Ksemraja, Yogaraja and Varadaraja. It is a philosophy of the Triad or Trik. Shiv Shakti and the third the Nara which is the bound soul. The literature of Trika system is the Agam Sastra, the Spanda sastra, and the Pratiyabhigua Sastra. Shiva Sutras are the most important Agama of the Kashmir Shaiva system. It may be mentioned in passing that the sutras were discovered either during the last part of eighth century or the beginning of the nineth century. This was the period when Vasugupta lived and the king Avanti Verman ruled in Kashmir.

Shiva Sutras are a treaties on yaga but this yoga is based on a definite system of philosophy. A clear grasp of the philosophy is essential to understand the yoga. The philosophy is generally dealt with under four heads :—

a) The ultimate reality ;
b) The manifestation of the world process ;
c) Bondage ; and
d) Liberation.

The ultimate reality is sura-rational consciousness. It is without any distinction of subject object, and is the changeless principle of all changes. It is Shiva. It is prakasha-Vimarsamaya-Shiva and Shakti the very essential svabhava of Shiva. Mere Prakasha is not the nature of Reality but more important is its virmarsha by which it knows itself. This I' consciousness of the ultimate Reality in terms of Vimasha is responsible for all manifestation, maintenance and re-absorption of the universe.

Comparisons are odious. But in academic circles, and for academic purposes, the odius drops out, for the purpose is not to score points in favour of, or, against someone, but to bring into relief what one has overemphasised or the other understated or what one has missed and the other retained. I would just invite your attention to those observations made in this connection by some perceptive minds so that my intention of maklng the comparison becomes a little more clear one observation is by Potter, an academic western philosopher: ' Advaita can be designated as a leap philosophy as in it there is no smooth transition from the world of maya to Brahman".[1] The second observation has been made by a distinguished Indian the late Dr. S.S. Nehru of the I.C.S. in his lecture "Interpreting Tagore to the west." He observed, "when all is said and done, the bare fact, remains that there is no grace or love in this hard vedantism Tagore inclines to grace or love and thus to Upanisads. It is Tagore against the Swami Vivekananda, it is the Upanisads against the Vedanta".[2] Aubery Menen the famouse English writer in his 'The space within the Heart' observes : "After centuries passed, some keen brains noticed the conflict between the Ve-das and the Upanisads. They set about reconciling the two The task was a large one. It resulted in six whole schools of Hindu philosophy, which was an entirely new philosophy, which was neither to be found in the Vedas, nor the Upanisads." He makes special mention of vedanta in this connection. Compared to these giants I feel myself very small. But I too have often wondered what must Samkara have really felt and thought apart from what he wrote about an upanisadic text :

1. P. N. Bazaz – Inside kaslamir
2. Potter- 1

"यमेवैष तृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूँ स्वाम्"
(Kath : Ch I vath II; verse 22).

This text simply talks of grace and nothing else. Privately samkara is believed to have abundant faith in the grace of Parabhattarika. In this connection generally the following to verses believed to have been composed by Samakara are quoted :—

a) कवीन्द्राणां नेत: कमलवन बालात्तपरुचि भजन्ते ये संन्त: कादिधिदरूणामेव भवतीम्। ।
विरिञ्चअप्रेयस्वस्तरलतर श्रृङ्गारलहरी गमीराभिवग्यिविदद्यति रंजनममी ॥

b) सवित्रीभिर्वावां शशिमणि शिलाभङ्गरुचिमिरीशिन्याद्यमिस्त्वां सहजननि ! संचिन्तयातिय: ।
सा कर्ता काव्यानां भवति महतां भङ्गिसुभवैवर्नोभिर्वात्रदेवी वदन कमलामोद मधुरै: ॥[3]

A wit once asked : was God a fool that He would create the universe only to be sublated and negatised by man ? And Samkara says : no serious consideration should be given to world creation. There is absolutely nothing to be gained by the khowledge of creation "(Panchadashi-T.P.M. Mehadavan) And his admirer the late Dr. Radhakrishnan further fortifies it :" The hypothesis of creation is a weak one"[4] (Hindu view of life). Having recorded the observations of Highly perceptive minds I will now resume my further talk.

In samkara vedanta, Brahman is considered as only Prakashajuans without Vimarsha or activity; that it hask to invoke Maya for manifestation of the Universe. Brahman is devoid of activity and hence impotent to create. From nowhere drops, as if from the blue. the maya. If it is extraneous to Brahman then Samkara vedanta is

3. S.S. Nehru- 'Education" of 1961- Article- 'Inlerprating Togore to the west' 2
4. Samkara- Saumdariya Lehrui, 16,17.[3]

reduced to dualism. But if maya is expression of Brahman then it can not be thought of as divested of activity. In both the vedanta and the samkhya Purusha or Atman is an inactive reality. In Shaivism vimarsha means the very Iecha (will) of the Divine-the spiritual energy. Shiva wills and the will immediately translates itself into knowledge (jnana) and action (kriya). Thus in Shaivism the ultimate reality is not only universal consciousness but also supreme spiritual energy. This all inclusive universal cocsciousness is called the highest Reality, the Absolute-both transcendent and immanent-the para (in Shaiva technical term).

It is the Svabhava, the very essence and nature of the ultimate Reality to manifest. If it did not manifest then it would be 'not self' or Jadh or a moving quid. Parashiva is Prakasha vimarshamaya-in that State 'I' and 'this' are an undivided unity. 'I' is shiv and 'This' is its consciousness- vimarsha-the unimpeded Power or Sakti.

Parama Shiva is infinite power. The following are the main indications of that power :-

a) Cit-the power of self-revelation, this aspect of the supreme is known as Shiva.

b) Ananda-Absolute bliss. this aspect of the supreme is sakti, Cit and ananda are the very nature of Paramashiva.

c) Iecha (Will) in this aspect. He is known as Sadashiv.

d) Jnana (Knowledge) in this aspect He is known as Isvara.

e) Kriya-the power of assuming any and every form In this aspect He is known as sudhavidya.

Now if we look at the Samkhya cosmology we come accross 25 principles : Purusa, Prakriti, Mahat, Ahamkara, Mana 5 Juanendryas 5 Karamendryas, 5 tanmatras, 5 mahabhutas. To this the Yoga system of Patanjali adds God as one more principle. Samkara Vedanta unifies all these under Brahaman or Absolute ascribing the

5. Ableiuav Gufti- Tautre Sadbluava 4

apparent plurality as the mischief of maya. In Kashmir Shaivism "the leap from the world of maya to Brahman" in Potter's pithy phrase is bridged by prescribing an additional group of eleven principles as the intervening stages beyond Purusa and Prakriti, Both Shaiva Agmas and Shakta Agmas are agreed on this. Thus when Paramshiva intends to project Himself as creation the 36 tattvas (principles) follow–25 of the Samkhya plus eleven–Shiva, Sakti, Sadashiva, Isvara, Sudhavidya maya, Kata, vidya, Raga, Kala, Niyati. For Shaivism the whole universe is the manifestation of Shiva and Shakti-the static and dynamic aspects of Paramshiva.

In order to grasp the nature of Absolute and earn His grace or to achieve Shivahood itself, the aspirant has to undergo spiritual disci; line. This is known as Upayaya or yoga which is not to be confused with Patanjali yoga. According to the capabilities, capacities and level of spiritual attainment of the disciple this spiritual discipline is categorised as :—

a) Anupaya
b) Sambhavapaya
c) Saktopaya
d) Auavopaya

Shiva sutras is a text on yoga. It leaves out anupaya impying thereby that through Saktipata, by mere hearing one word from guru the aspirant realises the real self and gets absorbed in the divine consciousness without any effect.

Abinava Gupt has rightly said : "Even innumerable means cannot reveal Shiva. Can a jar reveal the sun ? Pondering thus one with a lofty vision gets absorbed immediately in Shiva who is selfluminous".

For the Sambhavapaya what is needed is the proper orientation of the will so that there is to be a complete identification of I and Shiva, in which the physcho-physical complex called 'I' disappears and Shiva alone is experienced as the real 'I',

the real self, and all this is achieved without any exertion of effect Udhyam which has incorrectly been translated in the context by scholars as effort or exertion. In this yoga there is involvement of no active process of body, prana, mana of budhi-As Ksema raja puts it-it is emergence of and mergence in Shiva consciouness. The ghost of discursive intellect has to be laid to rest before we are allowed to realise our essential self. Here one is reminded of F.H. Bradley who said that thought must commit suicide in order to know the Real within ourselves-The Real, the Shiva as Kashmir Shaivism puts it. Sir William Hamilton in his Meta; hys :s says : God can be conceived by negatlng conceivability. J. Krisnnamurti's use of the term "choiceless awareness" brings home what is implied in Sambhavapaya. Consciousness of the external presense of the self Is not awareness of thought as discipline or habit to be practiced. Mind surrenders itself completely to the Divine presence within.

Thuss-mbhavapaya does not advocate any particular effort or discipline for self-realisation. The aspirant becomes Shiva or attains Shivahood-What he already and always was, is and will remain. Saktopaya is the practice of Sudhavikalpa. Since it is not possible for most people to become 'Vikalpafree' as required in the case of Sambhavapaya. Sudhavikalpa helps in removing sense of duality caused by ignorance of oure's essential nature. Sudhavikalpa works in three ways :

a) by mantra-Shakti
b) by Sat tarka; and
c) by Śudvidya

These are inter connected, Mantra Shakti implies mental awareness by which one feels one's identity with the absolute enshrined in the Mantra. Sat tarka helps the aspirant in his onward march by knowing difference between the self Shiva and the body complex. Thus the aspirant is led to bhavana, the nearest equilant in English of which can be creative contemplation. In the whole process the distinction between the knower, the knowledge and

the knowable disappears and is replaced by transcendental I Consciousness.

Shiva sutras in their last section deal with Anavopaya, different from the earlier two methods. In this the limited and conditional individual takes up same limted aspect as intellect, prana, body or some other object in space from wich he starts yogic practice. "Alert passivity" or "choiceless awareness" as required in Sambhavapaya and a process of self-enquiry implied in Saktopaya require some spiritual orientation which is uncommon in most of the people. Auavopaya works through meditation of one who wants to know knowledge and the reality to be known in a unified way by which the aspirant acquires absorption into the divine consciousness; through "uccara yoga or prana yoga experiencing various kinds of anada or delight due to working of the pranashakti in its fullness-different from the famliarly known pranayama. This result of Uccara and it is technically called anahata nada. Intensive awareness of this nada is called dhavani yoga. By the combined result of practising pranayoga, and dhavani yoga on the part of ardent aspirants the dormant kundalini that lies coiled in three and a half folds at the base of the spine rises upwards. The awakened Kundalini pierces the different chakras. This process is too intricate and difficult to be discanted upon in this paper.

Kashmir Shaivism believes that bondage of the individual is due to innate ignorance-anavamala which reduces the Universal consciousness to an "anll" or a very limited one. It further gets limited by 'mayayamala' and Karanamala. All these make the jiva transmigrate from one life to another, Liberation means recognition of one's true nature–the original innate pure I consciousness, the Genuine : अकृत्रिम अहंता ।

Please excuse me here to make a pertenently connected digression. There is an interesting linguistic dimension of Shaiva philosophy of Kashmir. In any language we come across letters,

words, sentences which when uttered in some definite order produce sound and cognition or perception, by what Gestalt phychologist would call a sudden flash of total understanding of the whole. In philosophy speeck (vak) has been generally personified as vakdevi-the goddess of speech. Even as early as the time of Rig Veda it was declared by the veda that there are as many words as there are manifestations of Brahman. In the Upanisads vak and Brahman where equated. In the process of creation of the world Prajapati and vak were viewed as male and female principles involved in such creation. The Samkhya yoga, Purva and uttar Mimamsa and also Kashmir Shaivism remained loyal to this basic view of language. Reference has also been made to mantra Shakti in Saktopaya of Kashmir Shaivism as a means of realisation of the ultimate truth. Mantra consists of letters. These letters are apparently meaning less but are symbols (or colours) of creative Shakti of the Divine. These Shaktis are collectively known as Matrika as it is said by Abhinav Gupta in his Tentrasad Bhava :

"सर्वे वर्णात्मका मंत्रास्ते च शक्त्यात्मका: प्रिये ।
शक्तिस्तु मातृका ज्ञेया च ज्ञेया शिवात्मिका ।।"[5]

Thus Matrika is the collective whole of all letters and also the I-Consciousness. The word I in Sanskrit is (Aham). 'A' (अ) and ha (हा) between themselves include all the letters of the Sanskrit language. Eech one of these letters is symbolic of the creation of either an objective or subjective element. This means that 'Aham' or consciousness of Parama Shiva is the creative force of the entire universe of subjects and objects. A' (अ) represents Prakasha or Shiva, ha' (हा) represents vimarsha or Shakti; the bindu or dot on ha represents the fact that Shiva is manifested right upto the earth through Shakti, he is not divided thereby impartite one and uniform A letter is called 'varna' but in the form of sound it has no colour. Light producing sound is made of rays of fifty colours which in turn represent fifty letters of Sanskrit alphabet. From Indian point of

view the primal source of all sounds and light is Para-it pushes forth jyoti (light) and sound (nad) due to its creative urge. All uttered sounds originate from Kantha (vishudha chakra) The stage behind this takes the form of diffused light and is believed to be located at heart (Anahata chakra). The stage behind this is the centre of strong light located at below navel point (Swadhisthan Chakra)*. In Kashmir Shaivism special importance is attached to varna in the form of nada in explaining Anavopaya. The great Shaiva Aacharya Abhinava gupta says : "There is one varna in the form of nada in which all varnas lie in an Undivided form." So even the linguistic aspect aims at final realisation of Parama Shiva who is the source of letters.

Kashmir shaivism is the philosophy of supreme identity since one the one hand it rejects of Purusa and Prakriti in the Samkhya system and on the other of Brahaman and maya in the Vedanta philosophy of Samkara. For Shaivism the world of objects is the expression of Shiva in the form of Shakti and the two are not independent realities. Also Kashmir Shaivism does not accept the notion of maya or mithyahood of Universe. According to it what is manifested is very real. The ultimate aim of both the Samkhya and the vedanta is liberation (mukti), with the difference that in the Samkhya it is isolation from Prakriti while in the vedanta it is isolation from maya. There is nothing higher than Purusa which is of the nature of existance. Consciousness in Samkhya while in Advait Vedanta the sels (Atman) is existence-cnosciousness bliss and the Identical with Brahman Contrary to these the ultimate aim of Shaivism is not simply liberation or moksha but in actualising in one's own "Beingness" the Shivatva yojna. The ultimate ideal is not merely Atman-vyapti but Shiva-vyapti. Kashmir Shaivism has clearly an edge over Samkara vedanta as it is not satisfied with self realisation alont but believes in the appirant's rising to his legitimate and the only state of Shivatava yojana and Being Shiva Himself-the state in which there is fusion and union of Shiva Shakti. If some temperaments prefer, we can substitute the phrase "has clearly an edge over......" The very eloquent words in which one of our great Indian Philosophers Dr. K. Satchidananda Murty puts his evolutionery

view which ultimately supports my submission. "Revelation has been continuous and progressive. The upanisad disclosed truths not found in the Samhitas, and the Bhagvadgita proclaims truths not contained in the earlier two while the Bhagvat unveils aspects of Divine Reality and Action about which the former holy books did not speak of. This position has not been expounded with greater force anywhere else than in Kashmir. Utpala enunciated the theoretical basis for it : "Tatrantaram tattvamekam" The inner reality in all is one. From this Ksemaraja deduced;". Tadbhumikali sarvadarshan Sthitayah". All philosophical positions are the roles of that one reality, the one independent principle, consciousness. Ksemaraja had the vision and courage to explain that materialism, Budhism, vedanta etc; including his own Shiva doctrine are only different displays, free self-expression of the one principle consciousness. We should not wholly identify Indian Philosophy with the Brahmanical Shad-darshans and, much less (and this is very importent for my present purpose) with vedanta alone. Thatnever was the case". In vedanta the self is merely knowledge (Janana) devoid of any activity but in Shaivagama, self is both knowledge and action In Shiva vyapti there is universal all pervasive knowledge and action and hence the status of Paramashiva is that of both transcendent and immanent. In vedanta maya disappears to along with insignificant and contemptible world when one attains liberation but in Shaivism Shiva-vyapti implies ispo facto the universe being a magnificant expression of Shiva's own Shakti. Thus Kashmir Shaivism blossoms forth as the philosophy of supreme identity in which all subjects and objects are ftnally absorbed in one Absolute Reality.

Before I close, I would venture to suggest that the nearest analogue to the principle of Shakti may be found in the Reichian

theory put forward by the Austrian born psychiatrist William Reich (1897-1957) who also gave us a new concept "bio-energetics" and e new therapy called "Reichian therapy".

I would wish that some source or our philosophers or students of philosophy make a comparative study of this principle in phycho-analysis and psychiatry with the principle of Shakti of Kashmir Shaivism. In western philosophy the nearest analogue to it is the Activism or Rudolf Bucken (1846-1926) which can open up another field of a comparative study for our future generation of philosophy students.

I have done, thank you.

Plato on Language : Some Reflections

Dr. (Mrs.) Deepti Gangavane

It is very interesting as well as illuminating to study the way in which a thinker such as Plato; who is known not just for the depths of his philosophical expositions, but equally for the marvellous literary qualities of his works, views language. It is rather curious that in spite of Cratylus's remark in the dialogue named after him that language is a subject "....... which is perhaps, the very greatest of all" [Plato, Cratylus, 427 el.[1] an extensive treatment of the subject of language is not found in Plato's works. Apart from the dialogue entitled Cratylus which specially deals with names scattered remarks on the nature of language can be found in many other dialogues and also in the Seventh letter. The present paper is an attempt to understand and reflect over Plato's philosophy of language, in the context of his theory of knowledge.

One way to approach Plato's views about langage is to place them in his ongoing debate with the sophists; on almost all philosophhically important issues. The love that the ancient Greeks had about logos is well known, and the sophists perhaps the best representatives of the Greek mind in this respect. The power of speech was regarded by the sophists like Isocrates as being that peculiar characteristic, which distinguishes human beings from rest of the animal species. Articulate and beautiful style of speaking was regarded by them as the true mark of culture which the Greeks possessed and the barbarious lacked. The sophists had a tremendous faith in the power of logos. To quote, IJsselling. "The sophists were strongly aware of the power of language convinced that things and people appear just as they are presented by the official speakers. Beings are disclosed to man to the extent that speakers wrest them from obscurity. The sophist starting point is man as permeated and enveloped by a set of convictions, which signify both what is app-

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1. All the references to plato's works are given from "Collected Dialogues of Plato Including the Letters" Edited by Edith Hamilton and Huntington Cairns, Pirceton University Press, Princeton, 1973.

arent (doxa) and what is a subjective conviction (psitis). Things appear by virtue of the word and convictions are the result of being convinced (peithomai)" (IJsselling, 1976, p. 13).

Such a view about language naturally encouraged the study of language and of the arts that actually exploited the magical power of the word, namely, poetry and rhetoric. It is not due to his own subjective opinion about them that Plato is highly critical of both these arts which enjoyed a great esteem in his times. Further, the sensitivity to the power of language coupled with the exposure of different cultures revealed the culture specific conventional elements inherent in any language to the sophists. This was one more proof of the relativism that the sophists advocated.

The way in which one views language is very often related to one's understanding of knowledge. Plato's views about language were structured under the influence of his concept of knowledge. As against the sophists, Plato's objective was to establish the possibility of infallible objective knowledge or episteme as distinguished from doxa which could only be relative. This epistemological position demanded an understanding of language which could lift it from the realm of the changing particulars and opinions related to them.

Plato's reflections on language are mainly restricted to names, as names and verbs according to him are the two main parts of speech. Verbs are expressions that signify actions, while names are signs standing for those who perform actions (Plato, Sophist, 461 e). However from Cratylus, one gathers that names do not merely signify actors, they also stand for things. Names, according to Plato are instruments and their function is to inform or to instruct. They can be and in fact are used in teaching, for they give information about the things named and distinguish them by their nature. As instruments names can not bediscovered by any common man, but by skilled artisans, i.e. the legislators.

Names are also said to be images or representations of the things named. Perhaps that is why like any other image making activity naming is called an art by Plato. The artist imitates the

nature of things by making a proper use of syllables and letters and primitive nouns are therefore compared to pictures. However, unlike other types of images, names can be true or false, correct or incorrect. Obviously the information they provide can also be either true or false, and thus cannot be trusted in a straight-forward manner. As images, names are never exactly the same as that which they name. Inevitably, there exists a gap between the two.

Names, according to Plato, are not vocal imitations of the things named. Rather they imitate or express the essence of these things. But they always mix the knowledge of universals, with that of particulars. Plato remarks that they "do as much to illustrate the particular quality of an object as they do to illustrate its essential reality becasue of the inadequacy of language" (Plato Letter VII, 342 c). Another shortcoming of names is the fact that they can be changed. Thus Plato writes, "Names I maintain are in no case stable———. The same thing for that matter is true of a description, since it consists of nouns and of verbal expressions, so that in a description there is nowhere any sure ground that is sure enough" (Plato Letter VII 343 b).

Although here we find Plato assuming the capacity of names to represent essences, in Cratylus he acknowledges the fact that the name giver can have a wrong conception of things which the names signify. in such a case"———he who follows names in the search after things and analyses their meaning is in great danger of being deceived ———". (Plato, Cratylus, 436 b).

Given all the inadequacies and defects of names as images, one would expect that they do not have real value as far as knowledge is concerned. But. one is surprised to find the crucial position ascribed to names in the acquisition of knowledge. Plato asserts 'knowledge of names is a great part of knowledge" (Plato, Cratylus, 384 b). Again in the Seventh letter, he explicitly says, "For everything that exists. there are three classes of objects through which knowledge about it must come; the knowledge itself is a fourth, and we must put as a faith entity the actual object of

knowledge which is true reality. We have than first, a name, second a description, third an image and fourth a knowledge of that object" (Plato, Letter VII, 342 b). And further, 'For if in case of any of these a man does not somehow or other get hold of first four, he will never gain a complete understanding of the fifth" (Plato, Letter VII 342 c).

It is obvious that names can really fulfil their function in acquisition of knowledge, only when they give true and correct information. The question then is, how is one to know whether a name is true and correct ? For, there does not seem to be merely a gap between the name and the thing named, but also an inherent ambiguity, a perpetual possiblity of deception in the nature of linguistic expressions. As might be expected it is the art of dialectic that comes to rescue us from the tyranny of the ambiguous, deceptive word. The dialectician, who is described as" — — — he who knows how to ask questions — — — and to answer them" (Plato, Cratylus, 390 c); is the real guide of the name givers and the best judge of the correctness of names.

If one looks for that which enables the dialectician to be a judge of this sort, one finds that Plato has two suggestions about it at two different places. In Cratylus it is asserted that there is a way of knowing things without making use of names, that is without encountering the possibility of being misled or deceived by them. This way is described as follows "What other way can there be of knowing them, except the true and natural way through their affinities, when they are akin to each other and through themselves" (Plato, Cratylus, 438 e).

Such a description hardly explains, according to me the possibility of knowing things without names or of knowing or thinking without using linguistic expressions at all. Especially, when it comes to the understanding of abstract notions such as moral concepts, this possibility seems very remote. The above mentioned remark by Plato only points to a kind of non-verbal understanding without however explaining its mode or procedure adequately.

Another way which is more reasonable and acceptable is suggested in the Seventh letter, where Plato says, "Hardly after practicing detailed comparisons of names and definitions and visual and other sense perceptions, after scrutinizing them in benevolent disputation by the use of question and answer without jealousy, at last in a flash understanding of each blazes up and the mind as if exerts all its powers to the limit of human capacity, is flooded with light". (Plato, Letter VII, 344 b). One observes that along with sense perception and reasoning, language figures here, once again as an essential requirement even for the dialectician.

In order to notice the significance of language in Plato's theory of knowledge, one only has to remind oneself of the role that definitions and descriptions have in it. Plato's view about necessity of description has been already referred to. What remains to be observed is that the Platonic method of dialectic as a process of puestions and answers, is basically an exercise carried in and through language. It mainly strives to reach an accurate definition of the concept under consideration. This definition has to express the essence of the thing defined and to distinguish it, in a clear cut manner from what It is not. being able to define a praticular thing or concept adequately and precisely is a sure indication of having its knowledge.

In my opinion, the suggestin that it is possible to know the things themselves without taking recourse to language is counterbalanced by the explicit position taken up in the Seventh letter. The significance of language for Plato's theory of knowledge can be better understood if Socrates' conversation with the slave boy in the dialogue Meno is taken as a clue. What enables Socrates to remind the slave boy of the the knowledge he already had, is not just the use of figures, but basically the use of language, by way of questions and answers. If learning is recollection, it requires images and representations in order to remind the soul of the forms. These images include the particular things belonging to the sensible world. images of these things, and above all names and linguistic expressions generally.

Moreover, it can be asked, what would the method of dialectic be like if no names are to be uesed in the investigation of things. The very first step of the process of dialectic namely creation of an awareness of one's ignorance is brought about by using language. The very pertinent questions asked by Socrates throw the interl-ocuters into an ocean of perplexity. and once the urge to know is felt, it is satisfied basically by engaging in a dialogue, in a process of linguistic give and take.

So much has already been said the history of philosophy about Plato's antipathy for poetry and rhetoric and his reservations about the art of writing, but would be incorrect to suppose on that basis that he has belittled the importance of language for philosophy. A close observation of his actual way of philosophizing suggests that he was profoundly aware of the potentialities of language and of its role in epistemology even if it is true that he was equally aware of its limitations. Perhaps it also partially explains the fact that in spite of his views about tee written word, Plato has written voluminously on philosophy, and that too in a beautifully articulated style with a wonderful blend muthos and logos. If Plato's appre-ciation for language is not acknowledged, it is hard to believe that a person who was very suspicious of the written word and who believed that words can never adequately express the reality could create a whole world of philosophy with the power of his words.

Section–IV "Man And Machine" in Gandhian Context

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when a question was asked to Gandhiji-Are you against all machinery ? He said, 'How can I be when I know that even this body is a most delicate piece of machinery ? The Spinning wheel itself is a machine what I object to. is the craze for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on "Saving-labour" till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour not for a fraction of mankind, but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind. it all is not the philanthrophy to save labour but greed. It is against this constitution of things that I am fighting with all my might."

Machines not to cripple man :

"If the craze for the machinery method continues it is highly likely that a time will come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of the living machines given to us by God."

Machine is made for man, and not man for machine. Gandhi maintained that machines must not be allowed to displace the necessary human labour. Machines which enhance the quality of human work and capacity of work without damaging the capacity of the body were acceptable to Gandhi.

Gandhiji appreciates human use of human hands. It is described by western Sociolgists as Human-size-technology. Human-size means Life-size technology which includes horse-size and elephant-size technology also.

Gandhiji did not want that the machinery should cripple his limbs and make a slave of him. He says "The Supreme consideration is man. The machine should not tend to make atrophied the limbs of man." He appreciates singer sewing machine which was

invented out of love for his wife by Mr. Singer. when the question was asked as for making sewing machine, we do require a factory. Gandhi accepted it and said that he was socialist enough to say that such factories should be nationalized or state controlled. They ougtht only to be working under the most attractive and ideal conditions, not for profit, but for the benefit of humanity, love taking place of greed as motive.

Non-exploitation as the criterion for Machinery :

When an American friend referred to the example of Russia where mass-production was developed without exploiting people, Gandhiji answered, "well, it is a new experiment. How far it will ultimately succeed I do not know. If it were not based on force, I would dote on it. But to day, since it is based on force, I do not know how far and where it will take us."

But as Gahdhi was dynamic and we have experienced the fundamental contradictions of the workings of the State, we may say that for the productive structure of bigger size the Ownership will be of community. Energy for running machine and apparatus will be community owned. It will be in tune with non-exploitative structure. Even one community should not exploit another. The structure of community should be big enough to be self-reliant and small enough to be known to one another by name and form.

Gandhiji is totally against exploitation even for the betterment for his own country as Gandhiji mentioned that industrialism depends entirely on man's capasity to exploit. Exploitation brings in its train the craving for markets, and that brings wars. This craving must be destroyed. and it can be done by every cottage being able to satisfy its vital necessities, and thus making the nation self-contained. He remarks, 'We can never industrialige India, unless of course, we reduce our population from 350 millions to 35 millions or hit upon markets wider than our own and dedendent on us. It is time we realized that, where there is unlimited human power, complicated machinery on a large scale has no place."

Gandhi's opposition to consumerism :

Machines have brought out bewildering complexity by (a) large scale production by harnessing both renewable and non-renewable resources of nature. (b) Urbanization. (c) Consumerism. Gandhi's prophetic vision is worth remembering in this context in the statement 'the earth has enough resources to satisfy eversbody's need but not for anybody's greed " He is worried ahout the masses. He is not at all against Science. He says, "Scientific truths and discoveries should first of all cease to be mere instruments of greed. Then labourers will not be over worked and machinery, instead of becoming a hindrence, will be a help. I am aiming not at eradication of all machinery but limitation."

It is said in Bhagvata that in Kaliyug, greed shall be the main problem and this machinery leads to more and more greed.

An integral Philosophy of Sarvodaya will also develop human qualities. Welfare of all is the criterian for examining the activity of man. Gandhi remarks, "The saving of labour of the individual should be the object, and honest humanitarian considerations and not greed, the motive. Replace greed by love and everything will come right."

Machinery in Indian context :

Gandhiji was against the sophisticated technology being adapted by India, He said that where there is unlimited human power, complicated machinery on a large scale has no place. Each country has to adapt the machinery needed by that country only. If India adopts Western technology, it will increase the problem of unemployment. Machine tends to displace man, not because it is desirable but because that is its law.

Gandhi was worried about the starving millions of India. He asked; "How can a country with crores of living machines afford to

have a machine which will displace the labour of crores of living machines ? It would spell there unemployment and ruin."

Gandhi regarded industrialism as a curse for mankind, much more for a vast country like India. He says, "The future of Industrialism in dark and if the future of industrialism is dark for the West, would it not be darker still for India ?"

Each country has to think of its own technology. Gandhiji observes that what is good for one nation situated in one condition is not necessarily good enough for another, differently situated. One man's food is often another man's poison. Physical geography of a country has a predominant share in determining its culture."

Machines in Philosophy of Sarvodays :

Inspired by Ruskin's 'unto the last' or Philosophy of Sarvodaya (Welfare of all) as the aim to be achieved in Social, economic and political spheres, Gandhi could not tolerate the exploitation of masses done by a few who owned machines. He remarks, "To suppress and exploit the millions the machine is the device par excellence. It has no place in man's economy if, as social units all men are to be equal.

As a practical idealist of Sarvodaya Philosophy Gandhi was also the worshipper of all the three aspects of Reality i. e. Satyam (Truth), Shivam (Well-being) and Sunderam (beautiful), Satyam (Truth) sustains the world, there should be Shivam (well-being) of all which is emphasised in Sarvodaya Philosophy. Such a world should also be beautiful with the creation of different imaginative minds rather than monotonous machines. Gandhi observes beauty in hand-made objects because a person transfers his character to the objects.

The expressions of men most highly self-realized are the most important expressions in the world, theirs really is the highest art. As opposed to this, the machine is a dead hand, its work expresses

death. When we live surrounded by its work we live in a dead world, in accepting it instead of the real work of the hand, we deny for ourselves living influencas.

Shri Mohit Chakrabarti remarks in this connection,

"Sarvodaya an indigenous concept of our very own as spelt out by Ganchi, is the only way of rewakening or our aesthetic consciousness. It is based on the great Indian concept of reverence for each end every person as an embodiment of God and work accordingly to honour everyone for better emancipation of man as man."

Shri V.K.R.V. Rao in his typical high-sounding language observes this aspect :

"Sarvodaya, the welfare of all, is a classless Society based on the destruction of classes but not on thedestruction of the individuals who constitute the classes a system of production that does not fail to make use of science and technology for creating an economy of abundance but does not in the process either kill individual initiative or freedom from development or create psychology of ceaseless striving for more and more material goods, a system of distribution that will ensure a reasonable minimum income for all, and while not aiming at 'a' universal equality of an arithmetical kind. will nevertheless ensure that all private property or talent beyond the minimum will be used as a trust for the public good and not for individual aggrandisement, a social order where all will work but there is no inequality either in status or in opportunity for any individual. and, a political system where change is the result of persuasion, difference ars resolved by discussion and conflict by love and recognition of mutuality of interest and a life spent in dedication to God and cultivation of the Spirit.

An Integral view of Gandhiji :

In Gandhi's view, the world is an integral whole and the problems of the world must be looked from an intergral point of view.

Human life has diverse facets of Economics, Education, Sociology and Anatomy of health, He laid down different programmes for the well-being humanity as a whole. In case of Economics,, he outlines Economic equality, Village Industries and Khadi Economic Equality is the master-key to all round progress for Gandhiji and whatever tools bring economic squality are acceptable to him. Thus, machines if they pave the way for economic equality are acceptable to Gandhi.

Gandhiji along with Acharya Vinoba Bhave is dynamic enough to forsee and welcome Industrialisation or Indusrtial Technology in the total context cf the rise of all subject to following criteria.

(1) Technology ought to be on a reasonably small scale so as to effectively eschew many of the evil effects of the industrial technology; it is very vital to remember that the Scale of production is of very crucial significance to human civilisation and its future.

(2) There must be an optimum utilisation af all locally available resources - human and/or non-human. In the Indian context and in the foreseeable future too technology ought to be labour-intensive at least in the consumers' goods industries such as clothing, food, housing. It must be production by masses rather than mass-production.

(3) Technology must as far as possible be pollution - free in manifold aspects.

(4) Technology must be based on renewable sources of energy such as Solar energy, wind power, electricity, Sea-waves, Gobar gas plants. It also implies that energy must be locally generative.

(5) The technology must as far as possible, be directed to increasing Self-reliance so that production and distribution could be integrated effectively. In the words of Gandhi. "Distrribution can be equalized when production is localised; in other words, when the distribution is simultaneous with production. Distribution will never be equal so long as you want to tap other markets of the world to dispose of your goods.

(6) Technology must be comprehensible to common man.

(7) Above all, technolngy must never lose sight of the ecological balance especially in terms of all life.

(8) Technology must be humanised so that least violence is caused and paving the way for the establishment of a non-violent society.

(9) It is self-evident that all destructive technology directly and/or indirectly is a taboo, such as destructive weapon.

(10) The problem of alienation in an Industrial society as visualized by karl Marx and Gandhi must be minimized, if not totally eliminated. Hence human relations, without losing sight of total creation must pave the way for non-violence as the lubricant in human relations.

Development of the Economic structure by Vinoba :

Gandhiji was always a dynamic personality. As Vinoba quite often said, "Gandhi is not a person, he is an Idea.......There is always progress of the Idea there is no last word in it......Moreover, In this age of Science the Manu of the Puranas or even Marx would not do. I submit in all humility that even Gandhi, taken at face-value, would not do.........Gandhi was always evolving. We should following him, do our thinking a fresh in the context of every fresh situation.

Vinoba, as a spiritual heir, developed Gandhian thought and practices. He claims "Whatever of Gandhi's thought and teachings I have been trying to assimilate, I am trying to practise in full awareness each and every moment of my life........I also believe my thinking reflects his line of thinking in essence."

Gandhi did not want to divorce Economic from Ethics. He writes, "That Economics is untrue which ignores of disregards moral values." Vinoba too picks up the same thread. "An economics which goes against humanity is not a human economics but a demoniac economics." Both Gandhi and Vinoba are highly critical of the modern western economy based on large-scale industriali-

zation. This economy has taken two forms of private capitalism and state capitalism. Both have common traits of centralisation, mechanisation and overemphasis on material ends Gandhi and Vinoba advocate decentralization, self-sufficiency, simplicity of life and co-operation. They lay a foundation for the new Science of economics in modern times by injecting the human element into the economy of community. They advocate appropriate technology because the above principles can take different forms in different countries and in a particular country also it can vary from time to time, Gandhi and Vinoba welcome all improvement in the tools and instruments, so as to lighten the burden and reduce the drudgery of work of individual workers.

Gandhi and Vinoba both insist on the need for decentralization. Vinoba states that the old mode of production was 'non-centralized' but not 'decentralized, Decentralization presupposes a comprehensive all-pervading idea behind the various village industries. In the absence of any such idea, small non-centralized industrial units mean merely scattered industries. There were plenty of them before the mechine age. But they were easily swept off with the first impact of the machine age........Decentralization will stand on firm foundations. Many village industries would be of the owner-worker type. Some of the industries beyond the capacity of the family would be run by the Village itself, while others would be run under regional, provincial and national authorities. Decentralization aims to ensure that the benefits of Science and technology enable us to preserve the essence of democracy even while avoiding drudegery and maximizing production and employment. Decentralization means small capital investment per unit less of irksome work and greater scope for the satisfaction of the creative instinct, maintenance of the integrity of family life. a large use of renewable resources and ensuring of works in natural surroundings.

It was the beginning of Machine age when Gandhi talked of work for eight hours a day. Vinoba is of the opinion that work for four hours should be enough to provide living to a man.

Vinoba categorizes machines into three categories : (1) Time saving. (2) destructive and (3) productive. He announces that he is not against time-saving machines like trains, aeroplane etc. Though they do not add to the production of the country, they save time. Gandhi and Vinoba do not approve of destructive machines like guns, bombs, etc. With regard to productive machines, Vinoba classifies them into two varieties, those that are helpful and those that are harmful. Machines that reduce employment are harmful to human beings. Whether a particular machine is harmful or helpful depends upon the time, place and circumstance in which it is used, thus claims neither to have blind infatuation for machinery nor an irrational opposition of it. Service of man should be the sole criterion forthe acceptance or rejection of a machine, according to him. The criteria for the use of machine should be that the workload on man should be lightened, production should be increased and none should be unemployed.

Richard Gregg points out the advantages of such decentralization as the economic strength and efficiency of small-scale, decentralized, intensive industry lies in its low fixed charges, low power costs, low expenses for repair, maintenance and depreciation low inventory charges rapid turn-over of material and product, little or no storage and transportation costs, security of employment, psychological and physiological healthiness and adaptation to man's nature, its moral and aesthetic possibilities, its freedom and room for sound individual development. It would also stop the exploitation of villages and lead to a more equitable distribution of income and to a more peaceful and co-operative life.

Self-sufficienty is not opposed to wider co-operation according to Vinoba but Self-sufficiency enables man to co-operate intelligently with as many groups in the world as he can. From the village republic to the world government, there can be contnuous and widening sphere of intelligent co-operation.

CONCLUSION :

As an aesthic reformer by means of applying the Sarvodaya principle in life, Gandhi enters deep into the heart of man to explore the infinite possibilities of greater and more poignant emancipation and analyses the prospects of participation of the common man at all levels of human excellence, S. Chakravarti observes, "Gandhi found that though Science and technology had given a new turn to the wheel of production and wealth, men were not only not emancipated, but were in fact being exploited. To Gandhi, man himself was the cause of his own exploitation because he had created machines and a huge centralized structure, and thus both in the political and economic fields, man had defeated man. He, therefore, called for a review of the old assumptions and for reassessment of the scale of values. His emphasis on simplicity and limitation of wants, his stress on decentralization and participation by the common man in the decision-making process at various levels, his call to men to work with joy, his emphasis on a united but not a unifom world-all this has a current relevance.

According to the new ideas of to-day, human work is no longer considered as a purely econmic activity nor is the worker is supposed to work only for the sake of wages Now-a-days besides the adequate economic retribution, the worker has found himself again as a human being and a member of human society. This idea approaches nearer to Gandhian view.

" Once machine was assisting man but now in this age of Robot, machine tries to eliminate man. Gandhi could forsee this event and declared, "I am quite clear that whilst this Machine Age aims at converting men into machines, I am aiming at reinstating man turned machine into his original estate."

Gandhi could see beyond Marx So he can apply prescription of Post-modern age to Modern age Modernity is sick and out of date, It is in search of Post-Modern ethos. Gandhi is the prophet of Post-modern ethos.

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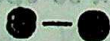
Dvaita Aad Advaita

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By birth I am a Madhvaita. I have heard my father chanting Dwadasa Stotra composed by Sri Madhva and Vayu-Stuti i. e., in praise of Sri Hnuman. a former incarnation of Madhvacarya. In my earlier days I attended with keen interest narration of 'Puranas' and programmes of 'Harikirtanas' mostly interpreted along the lines of Anandateertha, another name of Madhva.

At my graduation and post-graduation I was trained in the Advaite tradition. Sankara and Samkhya were my special papers at M. A Dr. P. Nagaraj Rao. a student of Radhkrishnan, who later turned to Dvaita, was my teacher at Karnatak College and Karnatak University, Dharwad. Long ago in 1963 I presented a paper on: The Philosophy of R. D. Ranade' at Chandigarh session of the Indian Philosophical Congress.

During the last 30 to 35 years of my philosophic career I have lectured and published articles and books on Advaita and Dvaita.

In the course of this Endowment lecture, I propose to discuss issues raised by Samkara and Madhva, as I find them.

I have a small book on Sri Aurobindo, and articles on 'Sv am Vivekanand and 'Rabindranath Tagore. Discussion on these thinkers would also creep in. I start with a few words on Vedanta in general.

II

All schools of Vedanta claim to te based upon the Upanisada, at least there is no doubt that they derive a considerable part of their material from that source. The Vedanta Sutra of Badarayana is the universally recognised manual of Vedanta. The Upanisads, the Bhagavadgita and the Vedanta Sutras, as we all know, are the prasthanatraya or the triple foundation of the Vedanta.

According to Hiriyanna the tesching of the Upanisads is predominantly monistic. Thistic interpretations are also put on them, e. g. the Samkhya is traced to the Upanisads.

In his Vedanta-Sutra Badarayana refutes that the Upenisads teach the dualistic Samkhya. Similarly, Badarayana refutes the ritualistic Mimamsa. The Mimamsaka would endorse Dharmaji jnasa in the Upanisads and not Brahmaji jnasa of them. The inherent ambiguity in the Upanisads, the glaring contradictions in the Purva and Uttara Kanda of the Veda and the growing power of heteredox beliefs lead the Vedanta to systematise the teaching of the Upanisads.

There is evidence in Badarayana Sutra to show that the teaching of the Upanisads was from very early days understood in several ways by the Vedantic teachers, e.g., differences regarding nature of Moksa, nead of Samnyasa for the spiritual aspirant, the relation of Jiva to Brahman etc. Badarayana's exposition is only one perhaps the most influential of them

All current schools of Vedanta, though they differ from one another, claim that they precisely represent what Badarayana himself taught. Laconic form of the Vedanra Sutras is the cause for variety of interpretations. They are more cryptic than the Upanisads. Hence it is difficult to get at their meanings. The result is ambiguity regarding essential points e. g., we don' know whether Badarayana says that the world is an appearance or emergence of Brahman.

Samkara's commentary upholding 'Vivartavada' has superseded the other interpretations according to Hiriyanna. Bhasakara and Yadavaprakasa tried to revive the other view. but without much success. Though they don't abolish the conception of God, they are predominantly philosophic. There are theistic interpretations The Supreme God is either Visnu or Shiva; Ramanuja and Madhva upholding Visnu whereas Srikantha exalting Shiva.

Mimamsa and Vedanta Sutras are complementary to each other. They together constitute the entire Vedic teaching though there is difference regarding the place of Karma to be assigned in the Vedantic discipline - between the two.

III

On Samkara's nirguna conception of Brahman I have two papers :

(1) 'Main Features of the Advaita Vedanta'[1] and

(2) Samkara's Conception of Reality'[2] .

According to Samkara Reality is one. It is Brahman. To say that Brahman is reality, is to say that it is different from the spatiel, the temporal, the sensible and the phenomenal. To say that it is different form the spatial is to say that it has not any spatial relations to anything else; to say that it is different from the temporal is to say that it transcends the relation of cause and effect, agent and action; to say that it is different from the sensible is to say that it is not apprehended as an object of knowledge i. e., it transcends the subject-object relation; and to say that it is different from the phenomenal is to say that it is goes beyond all our empirical existence.

'Every word employed to denote a thing denotes that thing as associated with a certain genus, or act or quality or mode of relation'. But Brahman has no genus, possesses no qualities. does not act, and is related to nothing else!

We cannot relate Brahman to anything else because there is nothing besides Brahman to relate it with. Moreover all our relational way of knowing things is self-discrepant. It is mediate knowledge. At best it can give us only the appearance of things and not the essence of things as such. To quote Bradley :

1 The Kanara College Miscellany (Kanara College, Kumta) Vol. XII 1963-64 pp. 21-26. Also. published in Kinesis Graduate Journal in Philosophy, Southern Illinois University, Carbondale, Illinois, U.S.A. Vol. 1, No. 1/Fall, 1968, pp. 51-56.

2. Tattvaloka (Sri Abhinava Vidyateertha Educational Trust Madras-28) Vol. VI No. 4 Oct. 1983 pp. 9-17.

"The conclusion to which I am brouht is that a relational way of thought - any one that moves by the machinery of terms and relations must give appearance and not truth. It is a make-shift a device, a mare practical compromise, most necessary but in the end most indefensible"[1].

Brahman is being. For it alone is supremely real The universe subsists by It. We ourselves are but it, and yet we know not what it is. Whatever we can experience, whatever we can express, is limited and this limited knowledge and experience cannot give us the knwledge of the unlimited the Infinite Brahman. Samkara comes to the conclusion that Brahman can only be expressed negatively in terms of what it is not. In a celebrated passage the Mandukya describes Brahman :

"It is unseen incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable the essence of the knowledge of oneself, that into which the world is resolved, the peaceful, the benign and the non-dual".

("........adrstamavyavaharyama grahyamalaksanamacintyamavya pades'yam , ekatmapratyavasaram prapancopasamam Santam Sivamadvaitam........")[2]

Madhvacharya criticises the nirguna conception of Brahman on the following grounds as discussed in my book, Devaru, Jagattu, Jeeva mattu Maksa (God, the world, Self and Liberation).[3]

(1) In the Candogya Upanisad there is a passage :

"eko devah Sarvabhutesu gudhah Sarvavyapi Sarvabhutantaratma Karmadhyaksah Sarvabhutadhivasah Saksi ceta Kevalo nirgunasca".[4]

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1. F.H. Bradley, Appearance and Reality, (Allen & Unwin, 6th impression, 1916), p. 33.
2. Mand, 6 7.
3. Dvaita Vedanta Research Foundation No 88 K. R. Road, Bangalore-4 1986, pp. 8-9.
4. Chhan, Up. iii 14.2.

("He is the one God, hidden in all beings, pervading all the self within all beings, the witness, the intelligent, alone and free from attributes").[1]

Here thre is a contradiction between the beginning and the end. Under such circumstances we should take into account only the beginning. That is, only Saguna Brahman is propounded in the scriptures.

(2) The first part itself says, 'He is one, He is allpervasive" i.e., It describes the attributes of Brahman.

(3) The negative statements could be easily construed as denying physical qualities in regard to Brahman.

(4) The Advaitin interprets the phrase 'Satyam, Jnanam, anantam' as Brahman is not untruth, not ignorance, not finite. But Madhva does not accept 'apohavada'. He says that the phrase definitely describes the positive qualities of Brahman as Truth Knowledge and Infinity. The same thing applies to other phrase 'Saccidanada'.

The crux of the problem is that Madhva is a realist. His realism is radical. For every knowledge there must be an object. That object is different from knowledge. Like the Nyaya-Vaisesikas he says that there is no objectless knowledge. (nirvisesa jnnana-meava nasti).

Like Ramanuja Madhva views the unqalified object (nirvisesa vastu) not known. All Jnnana including that of the Ultimate reality, is necessarily of an object as complex (Saguna). There is no ground to say that there are objcts without attributes. Nirguna Brahaman cannot be an object of knowledge. God is the abode of infinitely auspicious qualities (anantakalyanagunaparipurna). Visnu alone is the object of knowledge.

IV

In his commentary on the Vedanta Sutras Samkara has criticised the Nyaya theory of Arambhavada, the Vaisesika theory of atomism, the Samkhya theory of evolution as well as Brahma Parinama vada

1. Chhan, Up. iii 14.2.

of Bhartrprepance and Bhaskara. He has put forth ingenious arguments against these theories. I am not going to discuss them in detail. My object is to discuss briefly his theory of Maya and/ criticise/it from the standpoint of Dvaita Vedanta.

Next to Brahman, the doctine of Maya occupies the central place in Advaita metaphysics. Just as avidya conceals ropeness and shows up in its place snakeness, so also Maya conceals Brahman and projects in its place the world of matter and souls. As Professsor M. Hiriyanna nicely puts it :

"The unity of the Absolute of Brahman may be compared to the unity of a painting, say, of a landscape. Looked as a landscape, it is a plurality; hill valley, lake and streams-but its ground, the substance of which it is constituted is one viz., the canvas. It is rarely that analogies in philosophy admit of extension, but this one does in one particular. The canvas appears not only as hill, a valley and a stream, but also as the garment of a shepherd that may be figured on it. Similarly the Absolute which is of the essence of sentience, manifests itself not only as insentient objects but also as sentient subjects.

Brahman is the ground and goal of the world appearance. But for Brahman the world will not exist. But the world appearance in no way affects Brahman. That is to say, the effect won't exist but for the cause, but the merits and demerits of the effect in no way affect the cause. It is one-sided unique type of causation. It is 'Vivarta'-apparent manifestation.

In the opinion of Sri Madhvacarya the world thatwe experience, things in the world, persons in the world are real. How can we say that the world which we see with our own eyes is unreal ?

Madhava does not accept the distinctions of phenomenal, empirical and transcendental existences as drawn by Samkara. He asks : If the world present before our eyes is not real what meaning can we attach to the doctrine of Karma and moral efforts ?

V

In the philosophy of Madhvacarya the principle of 'Saksi' has a significant place. Our pleasures and pains are real. The world is an embodiment of joys and sorrows of the people at large. It is objective.

'The world is indeterminate (anirvacaniya) in terms of the real and the unreal; says Samkara. Madhva explains that 'anirvacaniya' means that which cannot be described in words. It does not mean mithya'. Even Brahman is 'anirvacaniya' according to Advaita. Does it mean that Brahman is unreal ?

Srimadanandateertha quotes scriptural statements such as 'Visvam Satyam', Janmadyasya Yatah' and declares that the world is real. From the standpoint of 'arthakriya-karitva' also, he says, that the reality of the world is established.

According to Dvaita Vedanta the eternal principles such as Prkrti Space and Time etc., being dependent upon the Lord, undergo changes. The change is not in respect of 'Svanrupa' but in regard to dharma or quality only. This is the doctrine or 'Dependent Change' (Paradhaina Visesapti)[1] .

Accepting Samkhya Parinamavada Madhva criticises 'arambhavada' of the Naiyayikas, ane atomism of the Vaisesikas. Prakrti in Dvaita Vedanta is dependent upon lord Visnu.

As regards the doctrine of cauation Anandateertha criticises Brahman Transformation doctrine as well as Vivartavata. How can the nirvicara and aksara Brahman undergo changes ? Vivrata is not a doctrine of causation at all. There the effect is only apparent.

Madhva calls his doctrine of cusation as 'Sadasat-Karyavada'. The effect is and is not. Before origination it is in the form of cause. but not in the form of effect. After its birth it is in the form of effect, and not in the form of cause

1. Professor H.N. Raghavendracarya does not accept the doctrine of Paradheena visesapth where as Dr. B.N.K. Sharma accepts it and elabarates it. I follow the latter.

V

In the philosophy of Samkara, because of the operation of Maya Brahman appears as the world of matter and souls. Jiva is a combination of Saksi and antahkarana. Saksi or Atman is Brahman itself Due to ignorance or a jnana it is associated with the internal origan. At the dawn of knowledge, ajnana is dispelled, the truth is revealed and the self becomes aware of its identity with Brahman and this is Moksa.

In the Davita Vedanta every self has its own being, khowledge and activity (Satta Pramiti and Pravrtti). It is dependent upon God in these respects. Its knowledge and activity are limited. There are three kinds of Jivas: (1) Mukti-Yogyas (2) Nitya Samsarins and (3) Nityanarakis. The Dvaitin advocates amsa amsi bhava or bimba-prati-bimba bhava between God and the Self. There is no identity between self and God. Even in Moksa there is difference between the two. The Upanisadic statement 'tat tvam asi' suggests, according to Madhva, not identity, bur resemblance, presence and proximity. Avidya is real. God Himself is bandhaka and giver of moksa to Jiva.

According to Samkara and his followers, Moksa is not something to be attained afresh, It is already there in every man. It is the very nature of the Self, but man does not realise it an account. of the ignorance. Moksa, according to the Advaitin, is not mere freedom from pain and misery but the enjoyment to perfect and eternal bliss. This is so because, according to the Advaitin, realisation Brahman is moksa and Brarahman is declared by Sruti as bliss[1]. Moksa is the highest goal of life. He who attains it never returns to Samsara.

Madhva also accepts that in moksa there is not merely elimination of sorrow, but there is the experience of positive bliss. In aparoksa jnana Lord Visnu Himself stands before us. This is moksh, God-realisation, bimbadarsana. In the experience of bliss in

1. Anondom Brahmeti Vyajanat'-Taittirtya

moksa there is tara-tamya (lower and bigher). Even in moksa there is difference between Brahman and Jiva. For the attainment of moksa Selfeffort itself does not suffice. Grace of the Lord is necessary. Madhva propounds 'Videha-mukti'. This is the view of Ramanuja also. The argumenr is that as long as body lasts there is no freedom from desires and passions.

In last June a student of mine received his Doctorate on his thesis : 'Karma Mimamsa in Vedanta'. The following are the conclusions we arrived at :

The doctrine of Karma is a unique feature of Indian Philosophy. It is not fatalism. In brief it is : "As you sow, so you reap". If you perform good actions, results will be good. Otherwise, they will be bad.

Is man free to choose what is right ? The Gita says, 'Yes'. What we have done in the past, we have to undergo the consequences. But by the force of our will-power, we can choose the right only. The future is in our hands. 'Character is destiny'.

The Advaitin advocates the path of knowledge as the sole means to moksa. The Dvaitin as well as the Visistadv aitin emphasise Devotion in the pursuit of moksa. Then what is the place of karma or karma-marga in the Vedanta ? The answer is that all the three acaryas recognise the importance of Action in the purification of the heart in our onward march to liberation. Madhva and Ramanuja hold that there are no two traditions-one Vedic and the other Upanisadic. One continuous tradition runs through the Mantras, Brahmanas, Aranyakas and the Upanisads. The Dvaitin and the Visistadvaitin take into account the agamas and the pancaratras and the puranas also in propagation of their systems. In this sense, it seems to me, that Sri Aurobindo is close to Ramanuja and Madhva rather than to Shri Semkara. He is also close to them in his emphasis on the reality of the world and in the rejection of the doctrine of maya of the advaitin.

This takes me to contemporary Indian thinkers and their views on Vedanta. Dr. S. Radhakrishnan has written profusely and Professor K. C. Bhattacharya seems to read immanuel Kant in Vedanta. I do not enter into these details. In my book . "Dharma Mattu Sahitya"[1] I have articles on "Swami Vivekananda" and "Rabindranath Tagore". And recently Mysore University has published a paper of mine entitled : Dr. Radhakrishnan on : The Philosophy of Rabindranath Tagore"[2] . I shall briefly discuss the ideas depicted in them.

According to Vivekananda, Vedanta does not teach mere Sannyasa. It is a synthesis of prvrtti and nivrtti. It makes us aware of our duties and responsibilities. 'Arise, awake and stop not till the goal is reached' (Uttisthata Jagrata Prapya varannibodhata).

Though a Sannyasi, Vivekananda never regarded life as trivial. 'This world belongs to the Lord; this is the life of the Lord. Therefore lead a life with dignity and honour. Don't say that life is bad Lead a bravely life'. This is the voice of Vivekananda. On the one hand the scorching Advaite, on the other infinite compassion for the suffering humanity - these were the two aspects of Swami Vivekananda as I understand him. Real Advaitins see Brahman everywhere. 'Sarvam Khalu Idam Brahman'. They are full of humanitarian sentiments. It seems to be the real meaning of 'tat tvam asi' and 'aham Brahmasmi' Swami Vivekananda and his disciples have done yeomen's work in the fields of education and social life.

The sources of Tagore's philosophy are to be found in the Upanisads and Vaisnavaite thought. It seems to me that Dr. S. Radhakrishnan in his book 'Th Philosophy of Rabindranath Tagore' emphasises the Upanisadic influence and keeps to the minimum the Vaisnavaite influence.

1. Sahitya Bhandar, Hubli (1964, 82)
2. Arts Journal : Vol. No. L, March and September 1988, pp. 44-56.

Tagore is basically a poet, a theist. He relishes in the description of God as Crearor, sustainer and destroyer of the universe. He is a flower in a garden and God is a gardener. He is a lover and God is the beloved. He is a servant and God is the master. This dualism between God and devotee seems to appeal most to Tagore although from aesthetic standpoint he recognises the unity in two-ness or in diversity.

Tagore' path is the path of devotion, Bhakti. He regards the world as real. How can it be unreal when the creator is real ?

"anandat imani bhutani jayante yena jatani
jeevanti, yat prayanti abhisanivisanti ca"

' Creation in a joy the created is a joy and even in destruction there is joy".

Tagore upholds spiritual values. For him intuition has a superior value over logical reasoning. His method is the method of synthesis Separation and division are alien to him. He spoke of the "Universal Man". He terms his philosophy ' The Religion of an Artist". His Gitanjali is full of devotional songs. His humanism depicted there in is quite appealing : "Leave this chanting, counting of beads......God is there where the tiller is tilling the and the path-maker is breaking the stones".

VII

In my papers and addresses presented to the sessions of the Indian Philosophical Congress during the last thirty years, I have shown my inclinations toward spirituality and mysticism. I conclude with the same note.

When Samkaracharya was speaking about non-duality of Brahman, he was mainly stressing, it seems to me, oneness of consciousness, of being and of spiritual existence. 'Brahmvid Brahmdiva bhavat'. 'By knowing Brahman, one becomes Brahman'. If this is not mysticism, what else is ?

Sri K.T. Pandurangi, Retired Professor of Sanskrit, Bangalore University, Bangalore and Former Professor of Sanskrit at Karnatak College, Dharwar told me about thirty years ago in Dharwar that he had discussion with Dr. R.D. Ranade about Advaitic trend in Purandaradasa, a Saint of Karnatak. Professor Pandurangi is a Dvaite scholar. He said that he was not in agreement with Dr. Ranade as regards the latter's interpretation of Purandaradasa.

Dr. S. C. Mudgal in his article: "Personality of Purandaradasa as a Devotee" writes as follows :

"In one of his most raptuurous verses, loaded with intense divine feelings, Purandaradasa writes, 'Your feet are Ananda, the nails of your feet are ananda, your thighs, your lips are ananda, your broad chest is ananda your eyes are ananda, your eye-brows are ananda. All your limbs, your entire body is infinite ananda, Purandara Vithala'.

'Some have interpreted this growth and evolution of Purandaradasa's spiritual personality as a passage from Saguna Bhakti to the Nirguna. This seems to me to be far from correct. Purandaradasa was a convinced dvaitin and was a disciple of Vyasaraya, the great Dvaita Teacher, saint and philosopher. Experience of bliss does not, to him mean bliss as experience or experience as bliss, but it is true experience by an individual of the Bliss which is the nature of God, and an object of experience. This Bliss of God is according to the Dvaitins different from the blisses that constitute the nature of individual selves. while experiencing the Bliss of God, the Bhakta, according to the Dvaitins, realises his own difference from and dependence upon God and enjoys his Svarupananda welling up through the Grace of God and through realisation of the relation of dependence (Pratibimbatva of Divine Bliss)"[1] .

1. Pathway to God, Vol 5, No. 2, June, 1971, pp. 53-54.

My reflections on this point are these : Purandaradasa is primarily a Saguna Bhakta Upasaka. Dr. Ranade has interpreted some of his songs as describing Nirguna Brahman. It is not easy to say whether Dr. Ranade is right or not in this[2] . Can we say that in the ultimate mystical experience all distinations of Dvaite, Advaita and Visistadvaita will disappear ?[3]

2. Pathway to God in Kannada Literature, (Bharatiya Vidya Bhavan, Bombay).
3. Dr. G. N. Kundargi, "Dr. R D. Ranade on 'Karnataka Mysticism'" Mysore University Arts Journal, Vol. LIV. March & Sept 1992, pp. 11-32.

Humanism of J.L. Nehru

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Nehru's humanism was shaped by various influences to which he was exposed during the course of his eventful life. First of all, from the very begining he was conditioned by the atmosphere of a synthesis between Indian and Western traditions which prevailed in his own home. while father Motilal Nehru was westernised, his motner was a traditional brahmin woman, who observed all the rituals and rites-de-passage. J.L. Nehru as a child, obviously could not understand the meanings and purpose of many ritualistic practices though he was awed by them and felt a sense of respect for them. Thus he developed a synthesizing bent of mind. Secondly, when he went to England in 1905 and joined Harrow, he began to be exposed to the democratic and liberal traditions of England and Fabian socialists also, Thirdly, he was influenced by Marx and Lenin. He has himself confessed, "A study of Lenin and Marx produced a powerful effect on my mind and helped me to see history and current affairs in a new light. The long chain of history and of social development appeared to have some meaning, some sequence, and the future lost some of its obscurity. The practical achievements of the Soviet Union were also tremedously impressive.........I had no doubt that the Soviet Revolution had advanced human society by a great leap and had lit a bright flame which could not be smothered and that it had laid the foundations for that new civlilzation towards which the world advance."[1]

Fourthly, on his return to India, Nehru came under the influence of M.K. Gandhi whose insistence on truth and nonviolence appealed to him when he joined Kisan Movement under the leadership of Gandhi. He came in contact with the masses of India. His first visit to a village was a shock to him. There he was moved by witnessing the depths and sorrows of peasant's poverty. Thence onward the problem

1. Nehru, J.L. The Discovery of India, (London : Meridian Books Ltd., 1960), P.15

of poverty and sufferings of human being remained central to him. The problem could be solved only by ceaseless efforts towards the elimination of this social evil. He could also see that Gandhiji's technique was essentially revolutionary. In an interview, he said, 'A revolutionary works for revolution but violence by itself is not revolutionary. Senseless violence, even on the part of a patriot would be not revolutionary but counter-revolutionary. Gandhiji realised that what was needed in India was a psychological change and a removal of fear.........The general atmosphere was one of fear, due to repression. Before Gandhiji's time the biggest among us, when charged with sedition, pleaded in a court of law that he did not indulge in sedition. When Gandhiji came on the scene, even a peasant pleaded guilty. This was a revolutionary change brought about by Gandhiji in the attitude of the people."[2]

Lastly the intense involvement and participation of J.L. Nehru in the struggle for independence made a great impact on him. His intellectual confinement in prisons for about a decade provided him the necessary solitude for pondering over the human nature, history of human civilization and the destiny of humanity. He not only pondered over the fundamentals of human life, he studied them and wrote about them also. Glimpses of World History and Discovery of India are his master works of high intellectuality born out of the solitude and meditation. The former manifests Nehru's vision and comprehension of the history of mankind. It shows his faith of univeral brotherhood, embeded in his deep sense of the course of human. He wrote, 'But history is not just a record of the doings of kings and emperors and the like. If it were so, history might as well shut up shop now, for kings and emperors have almot ceased to strut about the world stage ....Real history should deal not with a few individuals here and there, but with the people who make up a nation who work and by their labour produce the necessaries and luxuries of life, and who in a thousand different ways act and react

2. Choudhury, R.N., Nehru : In his Own Words, (Allahabad : Navajivan Publishing House, 1964), pp. 35-36

on each other. Such a history of man would really be a fascinating story. It would be the story of man's struggle throuh the ages..."[3]

Comprehensive Statement

A great man's world-view develops in response to the intricate problems of life which confront him, command his attention and energy and motivate him. Nehru told us about the problem which concerned him most. He said, "The real problem for me remain problems of individual and social life of harmonious living, of a proper balancing of an individual's inner and outer life of an adjustment of the relations between individuals and between groups, of a continuous becoming something better and higher, of social development of the ceaseless adventure of man."[4]

Thus, humanism was integral to Nehru's personality. V.R. Krishna Iyer has said, "His humanism was reflected in every thing he touched, every policy he shaped, every friendship he formed, every speech he made, every book he wrote, every convintion he felt, every person he loved or admired or hated."[5]

Love of Nature

As naturalist J.L. Nehru was a lover of Nature. He was not influenced only by animate objects but inanimate objects of nature also. He could feel communion with them. The opening paragraph of his famous work. The Discovery of India provides ample evidence in support of our above observation. Nehru wrote, "So it was my last term of imprisonment which began with the new moon just after Deepavali, the festival of light. The moon ever a companion to me

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3. Nehru, J.L., Glimpses of World History, (New Delhi : Jawahar Lal Nehru Memorial Fund, 1981), 6th Impression, p. 58
4. Nehru, J.L., The Discovery of India, (London : Meridian Books, 1960), p. 17
5. Iyer, V.R.K., "Nehru : The Humanist and Rationalist," The Times of India, New Delhi Edition, October 26, 1964, p. 11

in prison has grown more friendly with closer acquaintance, a reminder of the loveliness of this world, of the waxing and waning of life, of light following darkness, of death and resurrection following each other in interminable succession, ever changing, yet ever the same. I have watched it in its different phases and its many moods in the evening ae the shadows lengthen, in the still hours of the night, and when the breath and whisper of dawn bring promise of the coming day".[6]

Kinship with Human Race

Nehru's humanism is based on his strong affinity with mankind. He was a true heir of finer achievements of human race. If people suffered in any corner of the world, he felt anguish and suffered from the pangs of pain. He hated war. In his own characteristic way he wrote.," I remember how I reacted to Facism and Nazism in their early days and not I only, but many in India. How Japanese aggression in China had moved India deeply and revived the age old friendship for Chinashow Italy's rape of Abyssinia had sickened, how the betrayal of Czechoslovakia had hurt and embittered us, how the fall of Republican Spain, after a struggle full of heroic endurance, had been a tragedy and a personal sorrow for me and others."[7]

Faith in Goodness of Mankind

Faith in the goodness of human being is the foundation stone of Nehru's humanistic philosophy. This abiding faith in the spirit of man is reflected in every word he spoke or wrote, as is evident from the following, "How amazing is this spirit of man; Inspite of innumerable failings, man, throughout the ages, has sacrificed his life and all he held dear for an ideal for truth, for faith, for country and honour. That ideal may change, but that capacity for self-sacrifice continues, aud, because of that, much may be forgiven to man it is impossible to lose hope for him. In the midst of disaster, he has not lost his dignity or his faith in the values he cherished."[8]

6. Nehru, J.L., Op. Cit., p. 1
7. Ibid, p. 4
8. Ibid, p. 19

Compassion As The Cardinal Virtue

Humanism is incomplete without compassion. Nehru was a deeply compassionate man and he considered compassion as the highest virtue in man. His compassion is evinced from the following words which he wrote about the famine in Bengal, Orissa and other parts of the country, "Famine came, ghastly, staggering, horrible, beyond words. In Malabar, in Bijapur, in Orissa and above all, in the rich and fertile provinces of Bengal, men and women and little childeren died in their thousands daily for lack of food. They dropped down dead before the palaces of Calcutta, their corpses lay in the mud-huts of Bengal's in numberable villages and covered the roads and fields of its rural areas..... Death was common enough every where but here death had no purpose, no logic, no necessity, it was the result of man's incompetence and callousness, man made, a slow creeping thing of horror with nothing to redeem it, life merging and fading into death."[9]

Nehru could never reconcile with a system which generates poverty. He was determined to change such an exploiting social system. In unequivocal words he said, "Poverty is a degradation and the obvious reaction is to get rid of it. To talk of freedom in poverty is almost a contradiction in terms."[10]

Nehru reminded us of the teachings of Buddha and Ashoka who laid emphasis on compassion. He also emphasised that fear-lessness is a prerequisite of compassion. In his clear words, "Fearlessness leads to compassion and tolerance."[11]

Rationalism and Positivism

Nehru was concerned with the problem of social development. He wanted to arrive at an ideal of a proper balance of an individual's inner life and outer life, an adjustment of the relations between the individuals and between groups. He advocated that

9. Ibid, p. 2
10. Nehru, J.L., India : Today and Tomorrow, (New Delhi : ICCR, 1959) p. 23
11. Ibid, p. 10

the real path of social development passes through the gate way of rationalism and positivism. To quote his own words, "In the solution of these problems the way of observation and precise knowledge and deliberate reasoning, according to the method science must be followed. This method may not always be applicable in our quest of truth, for art and poetry and certain psychic experiences seem to belong to a different order of things and to elude the objective methods of science. Let us, therefore, not rule out intuition and other methods of sensing truth and reality. They are necessary even for the purposes of science. But always we must hold to our anchor of precise objective knowledge tested by reason and even more so by experiment and practice."[12]

Thus he laid stress on reason and experiment but he did not lose sight of intuition. He was a votary of an integral approach to knowledge. At the same time the issue, knowledge for what, was also essential for him. In his answer to the above question we find the current of everlasting humanism. He said," ......always we must be aware of losing ourselves in a sea of speculation unconnected with the day-today problems of life and the needs of men and women. A living philosophy must answer the problems of today."[13]

Crusade For Democracy

Describing Nehru as humanist, M. C. Chagla wrote, "A humanist is essentially a democrate not for any ideological reasons but because demoracy essentially gives to the individual his self, personality and makes him feel that he is an equal with the highest in the land."[14]

Adherence To Rule of Law

Humanism expects from its votary that he would have faith in the rule of law because rule of law is the basis of civilised existence. Addressing the International congress of jurists in New Delhi on

12. Nehru, J.L., The Discovery of India, p. 17
13. Ibid.
14. Quoted in Ahluwalia, S., Nehru : 100 Years, (New Delhi : Manas Publications), pp. 203-204

January 5, 1959, Nehru said, "Unless a community lives under the rule of law, it will tend to be lawless. The rule of law should bind the community.........Law seems to be the basis of civilized existence Without law society will go to pieces."15

But Nehru also warned that one should not take a static view of law. A society changes, the law is expected to adopt itself to it. In the Glimpses of World History, Nehru wrote, ' Laws are meant to fit existing conditions and they are meant to help us to better ourselves. If conditions change, how can the old laws fit in ? They must change with changing conditions or else they become iron chains keeping us back while the world marches on. No law can be unchangeable."16

Radical Socialism

As on intensely compassionate man, Nehru was anxious to free the humanity from the economic and social bondage For him, the appropriate method or path towards the socio economic freedom of man was that of socialism. Temperamentally he was not blindly committed to any of the prevalent variants of ideological Isma of his day. He had an aversion for rigidly defining his own concepts. He said, "Every epoch has its own economic structure and the chararteristics of the structure in a country depend upon how far the countary has progressed. The capitalism of today is not the same as the capitalism of the nineteenth century.........The new age that is coming, is heading for socialism, At many places, capitalists call themselves socialists. The greatest capitalist country of the world, America, is in actual practice far more socialistic than we are, even though it may not believe in the principles of socialism, For the whole world of today is going in that direction......... I agree that equality of opportunities is the ideal of socialism, But even there it does not say equality of incomes. Equality of incomes comes at a very late stage, when there is so much wealth in the world, then

15. Nehru, J. L., Homage, (New Delhi : Publications Divisions, GOI, 1964), p. 100
16. Nehru, J. L., Speeches, Vol. 4, (New Delhi : Publications Divisions, GOI, 1964) pp. 425-426

there is no necessity of paying salaries to any body and every body can just pick up whatever he needs." [17]

Temperamentally and by training an individualist Nehru was intellectually a socialist. Therefore, he did nor see any contradiction between freedom of individual action and conscience and socialism. His socialism allowed even the possession of private property on a restricted scale. Hence, his socialism can be called radical socialism. In his own words "The only key to the solution of the world's problems and of India's problems lies in socialism and when I use this word I do so not in a vague humanitarian way but it the scientific economic sense. Socialism is, however, something even more than an economic doctrine it is a philosophy of life and as such also it appeals to me." [18]

Nehru preferred to call his socialism as democratic socialism and he set an ideal of socialist pattern of society for India. This ideal was to be achieved through democratic planning for development through people's participation.

Open Mindedness

Nehru believed that a humanistic open mindedness. The isolation of the deliberate shutting up of the mind to other influnces are in direct opposition to humanism. Acording to him open mindednessis essential for growth. It represents dynamism. To be dynamic is to be living, to be static is to be dead. In Nehru's beautify words, "Life whether of the individual, group, nation or society is essentially a dynamic charging, thing. whatever stops that dynamic growth also injures it and undermines it. [19]

Optimism

A dynamic world view generates an unfailing optimism also. Nehru had a firm faith in the onward march of humanity towards

17. See Punjabi Riyaz "Nehuru on Law and Social Change" in Mainstream, Vol. XXVII, No. 35, May 27, 1989, p. 49
18. Chaudhury, R. N. Op. Cit., p. 112
19. Nehru, J.L., The Discovery of India, pp. 12-13.

progress. It is true that the contemporary world is passing through a crucible of conflict, stress and strains but there is no reason to lose faith in the future of man, in the destiny of human civilization. Such an optimism is rooted in the solid testimony of human history. Nehru had optly said, "Looking back on the long perspective and panorama of history one seen periods when great crises face the world and people living then thought that their time was the worst of all times, the most critical, the most dangerous. And yet the world survived and not only survived but went ahead and made good in some other directions."[20]

Will To Change

Obviously, open mindedness and optimism make a man willing to change. Nehru never content with analysing the contemporary world, he was determined to change it. He was not a mere philosopher of history, he was a maker of history also. He was an undaughed crusadar for a new age, a new world of human freedom and prosperity.

One World Peacce And Co-Existence

Universal brotherhood and humanism are said to be synonymous. In this modern age of nuclear energy, atom bombs and communication revolution have forced all the peoples of the world to think in terms of world community, a univsrsal brotherhood. Under modern conditions, the conflict or war as a mode of settling disputes among individuals, groups or nations must be ruled out or human civilization has to submit to the ending of all that it has laboured for thousands of years to build. Human spirit years for love and peace. Appreciating these blunt facts of life Nehru propounded Panchsheel, the major thrust of our foreign policy. It was also the basis of our non-alignment movement. Nehru advocated peaceful co-oxistence, co-operation and non-interference in others affairs as the essential condition for the modern life-style. Non-violence was the only option left for a civilized social life, for violence breeds

20. Nehru, J.L., Speeches, Vol. 1949-1953, (New Delhi : Publications Divisions, GOI, 1983), p. 358

violence. Speaking before the U.N. General Assembly, New York on November 10,1961, Nehru was truely prophetic when he said, "Hatred and violence are essentially bad and evil and that anything which promoted hatred, therefore is bad. Apart from theory or idealism, the practical choice of fered to the word is to co-operate or perish. The choice is of yeaceful co-existence or no-existence at all."[21]

To conclude we would like to share the view of Kosygin, the great Russian leader who considered Nehru among the great humanists of our times. Quoting Nehru he said, "I would like to remind you the words full of optimism spoken ie 1960 by Jawaharlal Nehru, who was a great humanist of our times. Let us open the windows of our minds to see our changing society in its proper perspective and to look into new world in which sun-rays are breaking through dark clouds. These rays show us a new peaceful earth co-operation and goodwill among the nations and opportunities for progress for each country."[22]

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21. Ibid Vol. 3, 1953-57, (New Delhi : Publications Divisions, GOI, 1983), p. 437
22. Kosygin, A.N., "A Great Hunmanist" Rafiq Zakaria (ed), A Study of Nehru, (Bombay : Jaico Publishing House, 1964), pp. 509-511

The Sacred And The Profane In Sri J. Krishnaji's Philosophy

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In this paper I shall venture to focus my attention on two important problems of philosophy of life which Shri Krishnaji has explained in a Novel fashion.

The first problem is love of mankind which we can cultivate by disengaging ourselves with the process of identification. To identify is to take a particular position. Shri J. K. informs us how this process of identification binds us to situations and lead us to have less and less freedom.

The second problem with which I am concerned here is to show how Sri J. K. analyses the relation between man and society and his views on right man and good citizen are explained based upon the writings of Sri J. K.

What is the concern of man throughout the ages ? This question necessarily makes us to ask several other questions which serve as the epistemological foundations to the above basic question. What am I ? Who am I ? Where do I Come from ? From here where do I go ? Is the human birth the only highest and noblest birth or is there any other highest order life which a man can hope or aspire for ? Am I a just biological being possessing and sharing certain vitalities of life with other living organisms or am I different other species and if I am different how am I different and how do I know that I am different and what validity is there for my claims of knowledge that I as a man is a distinct specie from all other beings of nature ? Is human life, i. e., existence in a bodily forms consisting of blood, vicera, bones, mucus, marrow, pus, bile, skin, hair and all that is regarded as filthy when ones it comes out of body, worth living, when compared to the states of reality which contain joy and bliss. This is the fundamental problem of philosophy of life.

All our troubles, problems difficulties and limitations start when we begin to possess the quality of ' identification" (Mithya drsti)[1] , says Krishnaji. What is identification ? How do we acquire it ? And how does it condition and determine our behaviour ? This process of identification, says J. K. takes at all levels and in all walks of life-Religious, political, social, cultural, economic. This we acquire "through tradition or habit, through impluse prejudice, imitation and laziness" and when once we acquire it puts an end to all our creative understanding and then it becomes an unforbidable barrier to us. The immediate psychological consequence or reaction of this indentification is to colour the quality of love that is deep seated in us. Identification and love do not go together, for the one destroys the other (Avidya and Jnana cannot go together)". "Identification (Avidya) is essentially a thought process by which the mind safeguards and expands itself." In this process something is preserved, something is discarded and in love everything is preserved, nothing is discarded. The person who tends to identify with this or that (problem situation or person) loses his freedom to that extent and loss of freedom is a kind of unexpressed suffering. And he who has identified with anything can act in a free way or righteous way. This is how identification effects our behaviour patterns. The more we are involved in the process of identification to more we get worried and this leads to a restless state of mind and a restless state of mind is an indicator of the sickness of body of mind and this again is results in unhappiness, sorrow and suffering.

Though love and jealousy are the products of our thought, they are quite different in their nature and function. When our feeling of possessing or being possessed is blocked, then in such an

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1. The Sanskrit words given in brackets suggest the classical Indian philosophical position which Krishnaji approximates to his original and profound thinking, I mention this because in the words of JK : "The tonality of Sanskrit words is very penetrating and powerful; it has a strange weight and depth". p. 23.

empty state of mind envy takes the place of love. Love is negated here forcefully by our thought.

Explain the nature and function of human thought Sri Krishnaji says :

"The process of thought ever denies love. It is thought that has emotional complications, not love. Thought is the greatest hindrance to love. Thought creates a division between what 'is' and what 'should be' and on this division morality is based;...... Thought does not lead to love, it does not cultivate love; for love cannot be cultivated as a plant in the garden"[2] It sui generis (Swayambhu).

Then what is love ? Can we understand it ? Sri J, K. says that since what is related to thought can only be understood by thought, but that which is not related to thought cannot be caught by the mind, love is outside the content of the mind. "Love, says Sri J.K.." is a state of being in which thought is not; but the very definition of love is a process of thought, and so it is not love. Love cannot be captured by thoght (Brahman cannot be known by reasoning, says Sankara). That does not mean that we should deny the thought; when we understand the deep significance of thought we become aware of its limitations and this awareness is possible by meditation and without being aware, love does not exist.

To love is to get rid off the identification. And how do we get rid off this identification and what is the good of it ? "Aloneness', (aloofness) and 'Isolation' are the two tecniques suggested by Sri J.K. Which if put into practice will 'purgate all our motives, all our pursuits of desires, all our ends'. Aloneness should not be misunderstood as lonelinss. "Aloneness (Ekata) is indivisible and loneliness is separation. That which is alone is pliable and so enduring. Only the alone can commune (Svasamvedana, Atmarati, Atma

2. Cf. J. K's "Commentaries on Living", Victor Gollancz Ltd., London, 1969, p. 16.

krida) with that which is causeless (ehetu), the immeasurable (Atisays gambhira). To the alone, life is eternal; to the alone there is no death (amara). The alone can never cease to be (trikatabadha), i.e.. it exists in the past present and future".

This is the truth and this is the Truth of all truths (Satyasya satyam), says J.K. in knowing this truth there is no scope for distinctions. The only quality that is required to know the Truth is humility' and 'earnestness'. Both these qualities are nor of the mind but of the heart. But a truth that is sought after or searched out is not a truth. 'To seek truth is to deny it, Truth has no fixed abode; there is no path no guide to it" It is the path leading to all the human goals, all rhe human spirations. Bereft of truth whatever is persued or sought after is an untruthful one. Untruth lands us in unhappiness while we strive for happiness, we are unwittingly pushed into the unhappiness.

II

On the need be socially responsible

Sri Krishnaji has his own distinctive contribution to the questions such as what is society ? What is the relationship of the individual to society ? Does society exists for the sake of the individual or the individual exists for the sake of the society ? Of course these are some of the questions which drew already the attention great thinkers of the past both in the East as well as West. Thinkers like Plato, Aristotle, Locke, Rousseau, Durkheim in the West and Law givers like Manu, Vyasa and others have paid considerable attention to these questions and answered from their own point of view. Now let us see the novel way Sri J.K. views at these questions. He says : 'Obviously society exists for the individual, and not the other way round. Society exists for the fruition of man; it exists to give freedom to the individual so that he my have the opertunity to awaken the highest intelligence. This intelligence is not the mere clutivation of a technique or of knowledge; it is to be in touch with that creative reality which is not of the superficial mind".

'Society is not organic' therefore it should be viewed as static. Society is made up, put together for the convenience of man. Society has no independent mechanism of its own. But men may capture the society, guide it shape its destiny, tyrannize over it, depending upon their psychological dispositions. Society can never be the master of the man. It may to a very great extent influence him, but man has always a tendency either to break down it or overcome it. Otherwise any talk of human freedom and dignity becomes meaningless. There is always a conflict between man and society because man is in conflict within himself; and the conflict is between that which is organic, biological and psychological and that which is not so. The conflict between himself and society is the conflict within himself exteriorized in many forms. This conflict within and without will ever exist until the highest intelligence is awakened, Sri J.K. in the language of Samkhya Philosophy of Kapila, it is the luck of discriminative knowledge between Prakrti and Purusa (Nature and Man) that lands man in conflict and this conflict ceases to exist soon after the descriminatis knowledge dawns upon oneself.[3]

To the question what is man ?- Sri J.K. has a very clear answer and its context is too profound. While keeping aside all the traditional conceptions of man which say that man is e rational animal, man is a social animal man is a biologica animal, man is a economic being, man is an intelligent being and so on, Sri J.K. at once draws our attention to the dicholomy that exists between man qua man and the citizen. If we understand the kind of right relationship that should exist between the man and the citizen, there will not be any scope for conflict or suffering. Since we fail to realise their right relationship we are lead to create conflict. Of course the stast would prefer us to be entirely citizens; "but that is the stupidity of the Governments", says J.K. He cautions the mankind not to volunteer to surrender to the state its own manners and embrace citizenship and then be a citizen rather than a man. We do this

3. Kapila says : Prakrji Pravartate Darsanartham Purush Pravartate Kaivalyartham.

because, says J.K. it is easier to be a citizen than a man and all the more a good man. The dichotomy is further extended from man to citizen to a good men and a good citizen.

Whom do we call a good man ? and whom do we say he is a good citizen ? This again is the question that drew the attention of Plato and confucious, the great Greek and Chineese philosophers. The question in Mimamsa darsana is-How far or to what extent I am really a dharmatma.

Sri J.K. says that to be a good citizen is easy because all that one has to do is to obey the laws formulated by the state and function efficiently in his own profession. Here two things are in demand :

(1) Efficiency of one's own profession; and
(2) Conformity to the Laws of the state.

But both will toughen the man, make him competetive and ruthless and this will lead him to sacrifice 'the man in him' to the citizen of the society.

Sri J.K. informs that to be a good citizen is not necessarily a good man;[4] but a good man, on the other hand, is bound to be a right citizen, not of any particular society or country. The actions of a good, his will, his cooperative attitude towards fellow beings and his feeling and concern to fellow man-all are coloured with doing to others. His dispositions will always be kind and his actions will be good and speech will be truthful. (In the language of Gita a good man is one who is concerned with "Sarvabhuta hite ratah"). He will be having the Sarvabhutantaratmabhava. He will be seeing the same Atman (life) in one and all (Atmanneva Pasyati atmah). Since the good man prefers so live in cooperation with others, asserting his own authority over others will not arise and even if it arises, it is a secondary factor. The right citizen, on the other

4. The 'good man' of Sri J.K. comes close to the Sthitaprajna of Bhagavat Gita, and Bodhisattva Mahasattva of Mahayana Buddhism and Jivan Mukta of Vedanta.

hand, seeks perfection, authority, efficiency and that what goes with his rights in a ruthless manner. And in this process he has no time to reflect whether he is sacrificing his 'manness' in preference to right citizen. Negatively stated he is losing his intelligence (Prajna) and acquirng the stupidites of citizens (Manda Buddi).

Sri J.K. cautions about the inevitability of the conflict between a good man and a right citizen, if the citizen in us predominates over the man. Civilizations in the past have suffered ulter annihilation for this reason only. They failed to descriminate between the good man and a right citizen. Even in our times very recently we have seen how a mighty nation (USSR) which gave preference to produce right citizens and neglected the manness have its peril. Always we should try to have a reconciliation between these two - the morally ideal and the socially real. The good man should concern unreservedly with the good of the society; similarly the right citizen should equally concern himself with the inner morality reflected in human thought and actions. This is the golden path suggested by Sri J. K. to the youth.

In our times the society or the state is not concerned with the inner man, but only with the outher man deny the inner man, but he always over comes it. The state sacrifices the present for the future, ever safeguarding itself for the future; it regards the future as all important, and not the present. But existentially speaking man is very much concerned with the present. The present is of highest importance to man. He is neither in the past nor hope to live in the future, because, biologically he can survive only for a limited period of time.

Sri J.K. advises us to live with 'contentment and simplicity'. The meaning which he gives to these two concepts is very clear. Contentment comes with the awareness of what is and simplicity with the freedom freedom from what is. Greed is the negation of both these and a struggle for something which can be never quenched. All this is due to a confused state of mind (Manda Mati).

Psychologically speaking this is to forget ones own purity of self. When this purity of self is blurred man pushes himself into excitement, angry, anguish, fear and all that what may be called ignoble. J.K.'s message is so relevant to every citizen in so far as he advises us to keep ourselves from all these ignoble qualities of the mind. If we tend to lead our lives with Maitri, Karuna Vinaya, Namrta, Ahimsa, Satya, Astheva, Aparigraha we live a life of good man. This is possible through the love of mankind. Love thy neighbour gets reinterdreted as love the mankind. The act of loving the mankind presupposes the becoming of ones own self as a right citizen and one fulfils all the duties, acquires all the rights, discharges all the obligations in a righteous manner. one becomes qualified to be called a good man. And to be the 'good man' is to transcend the profane and enter the sacred.

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The Main Tenets of Berkeley : A Reappraisal

Dr. Ganesh Prasad Das
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Berkeley does not entertain the idea of material substance in his perspective of empiricism. This is precisely the idea which Locke entertains in his perspective of empiricism with the 'I know not what' apprehension. In the Dialogues, Hylas is found to support the postulation of material substance without such apprehension as he thinks it to be the main planck on whicn the scientific perspective of Newton rests. But Philonous very soon becomes successful in dispelling the enchantment and confusion of Hylas whose docile surrender to Philonous appears only to parallel the surrender of Arjun to Lord Krisna.

But, the proceedings through which Berkeley in the form of Philonous seeks to do away with the conception of corporeal substance as being 'repugnat', does not appear, prima facie, to be convincing, because that is to a great extent, if not the whole extent, couched in the psychological mode. Berkeley seeks to reduce any perception of an appreciably cognisable intensity to the duality of either pleasure or pain. This is a reduction of the physical and the physiological into the psychological. It is, at least, not, what we call, the same-level reduction. If this reduction is regarded as acceptable, then, of course, Berkeley scores his point as the rest of the proceedings become easy. Berkeley himself regards it as an 'evident principle'. Pleasure and pain are mental. There cannot be any pleasure or pain unattached to and independent of mind. Each and every instance of pleasure or pain is an idea of the cognitive being. There cannot be an instance of pleasure or pain out there existing on its own right, or in itself.

The existence of the self, or mind, or spirit which does the act of perceiving ideas is evident. That there is a self wherein ideas exist cannot be subject to doubt. Berkeley regards the spirit as the only substance. But he does not appear to mean by 'substance' something in the traditional metaphysical sens as toe repository of attributes. It is true that he characterises mind as that which supports ideas, but the term 'supports' must be understood as

being synonymous with 'perceives'. Berkeley avers that mind is a congeries or aggregation, or totality of perceptions, not even a totality of ideas. "Say you the Mind is not the Perceptions, but that thing which perceives. I answer you are abus'd by the words that and thing these are vague empty words without meaing. This substance supports or perceives ideas, but it cannot itself be an idea or like an idea. It would be evidently absurd to think that it is so. Category mistake' would, I think, be the most appropriate term in the contemporary idiom for the term 'evidently absurd'.

By the term 'spirit', Berkeley understands "only that which thinks, wills and perceives" This reminds us of Des-Cartes who defines a thinking thing as that "which doubts, understands (conceives), affirms, denies, wills, refuses, which also imagines and feels.

Berkeley rejects the hypothesis that the mind is a physiological constituent of the human being. Hylas, in the Dialogues intends to establish that the mind is in the brain. But Philonous is quick to prove just the reverse that the brain is in the mind as the existence of the brain, like any physical object consists in its being. perceived. The mind, or percipere, therefore, pre-perceptual, that is, pre-cognitive. In other words, it is primitive. To refer to Descartes again, the principle for him is, 'I think, therefore I exist". For Berkeley, however, the principle is. "I exist therefore I perceive," not 'I perceive, therefore I exist." Berkeley's claim would be, 'I have a mind, 'whereas Descartes' claim is more profound, I am a mind.'

while speaking of minds, Berkeley means the mind of any cognitive being. I do not mean my mind in particular but all minds. We do not know exactly what is the status of other selves according to Descartes. Robert Ackermann is, however of the opinion that "Descartes may have intended that no one could prove the existence of another human being from the fact that the other human being seemed to think, while he intended that the cogito argument could be used by an individual to prove his own existence. But Berkeley appears to feel sure of proving the existence of other spirits besides his own. This cannot be done by immediate

perception through which one perceives one's ideas. This can possibly be done by reason alone through, what has been called, an argument from analogy, or'one'e own case argument.

Berkeley sets himself the task of defining 'existence' as this is a logical pre-requisite of finding out what is there whatever he says with regard to matter tantamounts to a rejection of the conception. But Berkeley is very precise and clear about his conclusions. He says that he rejects the philosophic sense of substance which, he thinks, in effect no sense. This is the sense which pervades the whole of the rationalistic school of philosophy, percolating through the empiricistic philosophy of Locke. According to Berkeley, it would be wrong ro allege that he takes away existence. But the truth is that what he does is only make clear the meaning of the term so for as he could comprehend it.

This is quite logical. But Berkeley appears to import the extra-logical conception of a divine being, or God. or the Infinite Spirit. Admission of only the finite spirits leaves many gaps in the persp-ective. For instance, the perceptions of objects would become intermittent, not continuous. This would make the existence of objects intermittent. not continuous Berkaley produces at least four arguments for the existence of God as follows :

1. Argument from uniformity and regularity,
2. Argument from continuity and eternality,
3. Argument from activity and
4. Argument from causality.

Berkely regards God as the supreme spirit, who is not limited to our view by any particular finite collection of sensible ideas, as human agents are limited. His operations are regular and uniform. He regards it as a fact that there is "a certain order and connection" between ideas. They are hid behind the scenes and appear on the theatre of the world. They then become discernible to the curious eye of the philosopher.

Berkeley is of the view that all objects are eternally known by God. That is, they have an eternal existence in his mind. He is. therefore, otherwise called as an omnipresent eternal mind. The things existing in the mind ' during the intervals between the times of my perceiving them : as likewise they did before my birth, and would do after my supposed annihilation.

There are found to be fixed and immutable laws of natural phenomena. Berkeley thinks that these laws are due to an unseen Author of Nature for actuating the universe. Matter is inert, God is supremely sentient and omnipotent, he remarks.

Perception is an activity of the mind. Sensation is an act of the perceiving mind. So, whether I would choose to perceive or not depends on my will. But it does not depend upon my will what is there in store for me to perceive. ' what particular objects shall present themselves to my view. "There must therefore, be some other spirit or will which produces them. Elsewhere, Berkeley asserts that one idea cannot be the cause of another and one power cannot be the cause of another. The word 'cause' has a two-fold sense for Berkeley; second causes and first cause. Ordinarily, men enquire into second causes. but philosophically speaking, such enquiries are trifling. In the sense of first cause, "the cause of all natural thing is onely (sic) God.

A human spirit, that is, a finite spirit is otherwise known as a person. A finits spirit is not perceived as it is not an idea. To put it in other words, we do not see a man, if by 'man' is meant a being which lives, moves, perceives and thinks. 'A man is a certain collection of ideas. ' According to Berkeley, a person is a distinct principle of thought and motion, accompanying the collection of ideas represented by it. It is, therefore pre-idea-istic, if we may say so. The ideas cannot portray it. They can only presuppose it while portraying anything. Hence that can only be shown, but not said in so many words. The human spirit, or person, or self or 'I' is only a philosophical-logical principle. It is a formal concept, not a material one, To quote wittgenstein,

> The philosophical self is not the human being, not the human body, the human soul, with which psychology deals, but rather the metaphysical subject, the limit of the world–not a part of it.

It is a principle of individuation as Strawson and Bernard williams would put it. "I am one individual principle", says Berkeley. That is, I know myself as one and the same self and this is a presupposition of all sensation, perception and knowledge.

Similar is the plight of the infinite spirit or God. We do not see a God. A finite spirit is nothing but a finite 'a narrow assemblage of ideas', whersas Cod is an infinite, spirit and the widest assemblage of ideas, so that ' we do at all times and in all places perceive manifest tokens of the divinity". We 'see' God in the sense in which it is something "who works in all, and by whom all things consist. Thus we ses that everything that we perceive, know and say of the world shows that there is an infinite spirit because of the requirement that knowledge must be of an objective or a unified structure. Berkely does not mean by 'God' the God of prayer, worship and adoration. Berkeley's God is a philosophical-logical principle in that all cognition is dependent upon and related to his existence. God is, therefore, preperceptual and pre-cognitive very much as the finite self is. Berkeley's mistake is, if it is a mistake, lies in bringing that which is pre cognitive to the fold of cognition that which is pre-experiential to the fold of experience, that which is pre-expressional to the fold of expression. In wittgenstein's aphoristic pronouncement, God does not reveal himself in the world. I am hesitant to call this a mistaks on the part of Berkeley. because it is he who draws a distinction between the vulgar sense and the philosophic sense of signs. He is very much conscious about themes of showing as distinguished from the themes of saying. The ultimate whats and the ultimate whys belong to the former, that is, the themes of showing. Berkeley's views are decisive on this score : I do not see the advantage thers is in disputing about we know not what, and we know not why.

Yet we find him dilating upon this at length. Perhaps it is the peculiar plight of the philosopher "to think with the wise and talk with the vulgar" as he aptly puts it.

In concluding this paper I would like to point out that Berkeley's views have not been appreciated properly by the historians of philosophy and critice of his works. According to them his credit lies in making Locke's inconsistent empiricism consistent. This he does in so far as he obliterates the idea of a material substance which is an odd piece in Locke' empiricism and in so far as he shows that the distinction between the primary and the secondary qualities of things is untenable. But Berkeley is charged with inconsistency of admitting spiritual substances, finite and infinite both. This, they think, falls outside the farmework of his empiricism and on this assumption he is alleged to be a solipcist. But as we have already found out, he seeks precisely to avoid solipcism by admitting a spiritual substanced with perfectly rational arguments in fovour of its existence. He does not accept the philosophical (metaphysical) conception of substance which invades the pre-Berkeleian modern philosophy, as already indicated. One can call him an initial solipcist. but even then soliocism is, as Wittgenstein puts it, "is not an incorrect view, because it "coincides with pure realism, G. E. Moore, the realists in the twentieth century analytical tradition launces his career best tirade against Berkeley's idealism throwing his principle ' esse est percipi" in bits in to the air. But Berkeley is not an idealist in the least in the traditional sense of the term. We may call him an idea-its a la Hospers. But we should not forget that Berkeley is very keen to convert an untutored commonsense view of the world into a tutored commonsense view of the world. His mistake is rather his inability to distinguish between what Wittgenstein calls 'showing' and 'saying', to appreciate that what can be shown cannot be said. What the solipcist means make itself manifest.

Then, Berkeley is regarded as an empiricist. But it is time to reassess this labelling. Berkeley does not regard that experience is not the only source of knowledge. he regards reason too as a source of knowledge. He says explicitly that 'by an act of reason', he does 'necessarily infer' the existence of God and of all created things in the mind of God that occupies the central position in his philosophical perspective. Should we characterise him as an inconsistent thinker in this respect, or characteries him as a critical philosopher on less than Kant or Wittgenstein ?

The 'Atomics' And The Micronics' of Micro Philosophy

Himat Singh
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Most of the terms (used here, in the main title of the discourse) are, surely, original and untouched. and are proving extremely matching for the discernment of exclusively 'Virgin' chastity of a particular 'Knowledge' (achievement) characteristically spiritual in its 'pragmatics' and practical in its application.

These words ('atomics', 'micronics', micro-philosophy) are not available on the pages of the dictionaries nor on those of highly thoughtful works. Nor are their conceptual perceptions frequently approachable i. e. the 'constituents' and the 'contexts', indispensably necessary for a 'content', had not been 'materialised' into something 'knowable' or applicable, by our previous ones. That is why such unique terms had not been emerged so far. It is not a futile exercise of mere mentioning of the terms than to solve purpose of meaning something 'potential' of their applicative side.

There have been thinkers in contemporary philosophy who introduced new experiences, with new treatments & terms just as G. E. Moore to use metaethics' for the first time, and Wittgenstein to mention about 'meta-philosophy' with new 'treat' and terms. Every inception of a novel 'experience', to be conceptulised into a perfect way of knowledge, and its application, subsequently, is an out-come of a really contemplated and experimented achievements attained after a constant and painful perseverance.

So, consequently, a neo-logism is bound to emerge, not at the expense of sending the ones, already in use, to their dis-use than to their fruitful exhaustiveness resultable into a new and healthy 'sprouting'. Here I produce the most 'essential' perceptions of the achievements my contemplative endeavours have contributed towards the making out and then, the express-tackling of them all through the 'knowledgeable' device of applied philosophisation. Aad this all could never have been possibilitated unless (after exhaustively saturating point had been reached) the previous layers had not fully fruitioned into.

Atomics

Mankind has been interacting with the phenomenon of 'atomic' and 'micro-oganic' significance through the study of the subjects and the material related to them. Philosophy, also, has been using its 'atomisms' (Logical atomism of contemporary philosophy and 'elemental atomism' of Indian and Greek philosophy) to explain the phenomenon in philosophical sense. Thus, philosophy, had been leading in all explorings and the innovations, andconsequently, it diversified itself towards physical, natural and the 'live' sides of the 'sciences'.

'Atomics' and Micronics' denote about the bodies' of 'knowledge' not so frequently made use of but bound to flourish enormously during coming ages of 'atomic' and 'space' mastery of our future generations.

Traditional philosophies of our great past had well foundationed themselves and that also into the atomic' reality of 'element'. During these days philosophy had not taken ifself out from 'alchemy'. and, chemistry performed, with its effectiveness, both 'within' and 'without' there-with, as the vital indispensables of, intellectually, human interactions.

After Wittgenstein (the first mind to term his way of logical analysis, as 'atomism') philosophers have come out of their hides. With a market-commodity-like tempering with the chastity of 'philosophisable' content on the part of Mr. Russell. the 'queen' of knowledges has become 'subservient' to her 'sister up-shoots'. Grammar has been granted a fullfledged seat. Grammarian is never an equal partner of 'philosophising' exercise than a 'second-placed' reality to exert for a way of knowledge for studying, already laid-down' axioms of 'verbal' structures. The fact is that our farthest tradition had given grammar a 'back-seat' among our Vedangas, for the understanding of Richas (philosophical aphorisms) during and after an exclusive contribution of our great Panini to the evolution of this science of language.

Thus with the revival of content-minus analysis of 'formations' a 'remain' (container) began to get significance just in 'crime investigations' a remain (or left-out) of the criminal is extended as a significant clue-providing help for a catching dog's smelling nose. Such scientific investigators into philosophical implications believed that an objective study of the 'container' helps more for its thorough and informative anlysis than that of the 'content' as a subjective abstruseness. thus, by all means, the atomists have prepared good groundings for the re-entry of a way of atomic-study (Atomics) in the philosophising exercise of mental and practical realms of human-kind.

With the resurrection of Wittgenstein we have got ourselves linked to our past flow of 'philosophising' characteristics, a rarety of 'convictional pragmatics' working within a person of reflective contemplation and cultivation. That is why the first seven proposition of Wittgenstein's 'The Tractatus' have been taken for the seven initial key- sounds (aphorisms) of philosophically stated musical rhythm. A harmoneous participation of inner sense dialogues so intimiately with the 'outer sense' of an individual that their interaction sends off a flow of musical equipoise bound to get itself constituted as a 'content' of a receptacle. Only here does the door of 'Micronics' (Micro-behaviour of vibations) open upon a completely 'realized' person. Here, only mind starts to 'intend', otherwise it remains 'pretending' (like the Russellians).

Micronics

Can the ancient vibrations of earlier ages be 'lived' and re-lived subsequently ? This is the question which only a 'micronist' can answer, and the answer is 'yes'. The text of the Vedas had become vitally re-liveable with Guru Nanak the descendant of those Bedies whose fore-fathers (i. e. Ram's one child 'Kusha') had learnt Vedas through respective grammatical and visionary devices (Guru Nanak's son Baba Sri Cand was also a Sanskrit Scholar).

Had not once the Ka'ba visited where the greatest woman Soofi, Rabea, was in a trance of contemplating upon the Ka'aba ? Guru nanak's contemplations also could draw the Revelatory realms of the 'Vedas' and the Prophetic seat of adoration closer to his self.

The term 'micro' shall not get promoted to a stature of 'Micronics' particularly in live-sciences, than it would gain a position, first, in 'spiritual science' and secondly in radiology (of space science) in near future. Philosophically cultivated achievevaments attain a level also where a living 'atom' is broken up into a 'living-micro' form (into our body) and a tackling of it is performed there by the most masterly cultivations of a 'seer-like', a sage-like master of the job. Every sinister over growth is crystal-cleared up, down to the level of living micro-organism with-in our mind-and-body. Does the realm of 'non-living' things behave micronically ? Yes, but in astro-cum-terrestrialy magnetic way, giving out radio-pictorial emissions. Such micro-waves are already source-fed by Macro-wave of Cosmic Macronics

The 'Micronics' of philosophical wisdom is a fact, very much advanced, and crystal-clearly 'applied' but very rarely when astro-magnetics needs be, treatedly, interfered for ammending its overt-ures of eco-system (just as 'sonatra' overture upon a musical flow) a living-philosopher's healing-touch' would send the 'living-waves' of 'life-giving' ultrarays into a, livelily, magnetic field of a 'centrally' behaving 'mindfulness' (being). This is the way of applied treatment.

Every 'mass' does have a characteristic nature of affecting upon its 'vicinity' as likely as a magnet may tend to affecting upon a, metalically, 'conductable' or 'non-conductable' something.

The minutest living-cell (into highly vital entities) would 'act' in a magnetic field as unlikely a way as what it can act like in a bio-chemical field. A single vital cell, with Alkaline effect, within, can respond to alcoholic environ, not in an egitative (extensive) way than in contractive one, as it is but natural with the behaviour of high-land people. But the one, with 'acidic' irgredients would

react to alcohol agitatively. The astro-manetics of a Kashmir-born vitality behaves circumferencely and that of plans straightenedly (of both horizontal and vertical directions). So, a 'spiral' tendency ends into intense contractions while a straightened one into a 'flare-up' jolt.

A 'proficiency' towards, philosophically, 'visionary' and 'revelatory' rareties has started working' within the being' of modern times when it has become evidently established a fact of astro physical reality that very much new horizons of our (already known or existing) cosmic system are emerging out, and the interactions for their possibilities could be manned, and initiated, by (and within) the supera-mental beings of the most advanced species of multi-dimensional flights having reflectively, and visionarily, revelatory susceptibilities.

Micro-Philosophy

Actually a human-born heing of this world turns into a 'heavenly sent' translucency (the acquirant of the 'five-koshas' bears that quality). This rarety can be attained here and during this 'birth' even. Here are the real roots of Darshan or Digdarshana (no doubt a matter of highly and abstrusedly applied academics of imbibing and cultivating exercises towards universal wisdom than something of impracticable nature. It requires a technique of, 'solving out' the puzzles and analysing the the 'sums' of 'living-problems'.

What is the 'alphabet' and the subject-matter (content) of this rare faculty, if attained, any how ?

Real 'life' and the living organisms (persons) become the 'books' and the material upon which one ought to apply the 'effect' of this sagaciously attained device of applied 'Atomics' and applied 'Micronics'.

Conclusion

The ways and the means of our past and characteristic 'philosophising' would not be capable to doing well while dealing with the perseverances of intellect-cum-spiritual interactions, our 'atomic' and 'space' age shall demand from us.

So, atomics' and 'micronics' have to develop their-selves for giving 'philosophy' and meta-philosophy a dimension of micro-philosophy.

We must try to preserve auything of this direction emerged and practiced anywhere so that a full-fledged body (or a system) of knowledge is formed thereonwards. I am making my first ende-avour in that direction to be supplemented, by other sincere spiritual-philosophers.

Karma Yoga and Jyan Yoga in Gita

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Men's life is the fruit of luck and influence of an previous birth. There is not too much difference between Karma and luck. In present life we suffer present Karma and influence Karma. Present Karma is clearly in our experience. By excercise our body becomes healthy, by the collection of money men becomes rich, by study we become scholar. in English literature Karma's defining word is Action.

The Gita has prescribed three ways for the salvation of the Moksha. But in this paper, keeping in view the limitation of time. I. propose to discuss only the Karma Yoga and the Jyan Yoga.

In Kurukshetra's battle field, when Arjun decides not to fight than, Shri Krishna counsel him to follow Kshatriya Dharma and tells him "कर्मण्ये वा धिकारस्ते मा फलेषु कदाचन" i. e. Hey Arjun i you are only a proprietor of Karma but not of its fruits i. e. you are only a doer. According to Gita only inclination does the work. Always doing the work is a rule of nature. Man are bound by the principles of nature and their rules.

In Gita Nishkam Karma has been defined many a times "स्थित प्रज्ञ" and "नियत कर्म" means that fixed for own. Men can perform only Karmas according to Kanta's "निरपेक्ष आदर्श" categorical imperatives are to obeyed.

Gita praise 'सदभावना' Karma. According to kant there is not any aim of Karma but the freedom of will. But according to Gita the aim of Karma is ईश्वर According to Kant there is not any emotion in मनुष्य. Here Kant shows his hardness. In Gita transformation of भावना and दैवीकरण is explained with force, According to (Kant) (duty) कर्त्तव्य is परम लक्ष्य and According to Gita ईश्वर

In Gita meaning of निष्काम कर्म is to do any work but do not desire any issue. If you have any issue then man have to face problem in his path. If man gets success hen man become happy and

after failure man's nature become unhappy. Success means that man desired some thing and by this desire men become covetous (लालची) therefore men become selfish. This selfishness is the reason of sin. therefore thing like covetous becomes abominable thing. To save himself by these abominable thing men have to stop desiring. To save himself from all these abominable thing men have to relinguish ignorance success and unsuccess, Therefore we have to possess these speeches of Krishna. In Gita Karma is worship, theory of Karma is not in this period but in all periods and Therefore this theory of perpetual (शाश्वत) life is the central point, where life moves and take breath·

Karma yoga, To do interview of the elements of Gita which Karma is wanted, If these Karma are not ज्ञान and भक्ति निरपेक्ष then these do not give issue,, Therefore, Gita is not निवृत्ति but Gita is the Shastra of सवृत्ति. In Gita's निवृत्ति मार्ग there is not any abandonment of Karma. Therefore there is not any idea of interview (साक्षात्कार) of भगवतत्त्व

In one hymns Shri Krishna counsels thet

Sarva Karmanyapi Sada Kurvanno Madlyashray.

Matprasadadvaproti Shashratam Padmchayaym.

Meant the prohibited; perpetual नित्य all Karmas which man does in my standing, that man by my perpetualness get Moksha.

Our all actions like hearing, looking. sleeping etc. all these actions shows that our consciousness is due to by nature.

Varna, Ashrama, nature of man and surroundings by which there are arrangement in Shastras - which Anushthan is necessary of man - that Karma are surrounding by laws, that Karma and their fruit in emotion.

In Gita this is also explained that the path of Karma is also necessary like the path of Jyan. These two paths are for different-different qualities of man. These are not different but completing to each other. Both paths are one, but having different stages and directions. If we do comparison of both paths : life is of two types. Both are dedicated to vedas - one is Pravitti - mulk and second is Nivritt-mulak. Value of Both lines are equal. Guru clear this statement that knowledge or mind have not any hostility, Shankaracharya eccept that Karma is always with Jyan. Karma is not counsel for the solution of Jyan, but as an example for the ordinary man.

Not only by Karma any man does not get liberation and not only by Sanyas any man does not get Sidhi.

Nashkarmya is that condition, which man does not relinguish. According to natural theory man get bound by their Karma. Every theory has its natural reactions and that is the reason of bound, therefore Atma is bound in this rupmaya srishti and this reaction is taking difficulties in connections of Atma and God. Which is necessary called that is not the liberation of Karma but the liberation of selfishness.

Any man does not leave without Karma for a second, Guna : which occurs by nature therefore every man have to do work.

When we have life up to that time we do not leave by Karma. Without Karma we do not get stability in our life. According to Anand Giri :

आंख चाहे या ना चाहे उसे, देखना ही पड़ता है ।
हम कानों को स्तब्ध रहने के लिए नहीं कह सकते ।।
हमारे शरीर वे चाहें जहाँ हों, अनुभव करते ही हैं ।
हमारी इच्छा के प्रतिकूल अथवा हमारी इच्छा के अनुकूल ।।

Karma's which are Yajna or for Yajna are not for bound, but in this whole world every Karma is for bound Therefore, Hey, Kunti's

son Arjun ! you have to remove from all Asakti, and do your Karma in the from of Yajna.

According to Shankaracharya this Yajna is like Vishnu. But Ramanuja said that this word Yajna is explained like balidan.

Jyan yoga :- when relegion (धर्म) become weak and there is increasness of-thenHari comes. In this hymns - Paritranay Sadhunam Vinashya Cha Dushkritam Dharm Sansthapnar thay Sambhavami Yuge Yuge. Meant that for the deffence of jentlemen and for the destruction of wicked, for the establishment of relegion I take birth in time and time.

To make path of relegion, this is of God. when sin increases then for the establishment of relegion god take birth. Jyan yoga's progeny (परंपरा) is very old. This is explained in Gita. Shri Krishna counsel to Arjun that this अनश्वर योग I counsel to विवस्वान्, विवस्वान् counsel to Manu and Manu to इक्ष्वाकु . Therefore this progeny Yoga राजर्षि learn from another then Hey Arjun : after completing many time this Yoga is concealed. Any progeny is till to I counsel to you because you are my devoted and you this Yoga is best counsel. It means that Guru counsels that he is not establishing any new principle but only old counsels series is establishing in to new, which is given to students by Guru. This counsel of Shri Krishna is forgotten knowledge which is established in to new. All great educative like Gautam Budha, Mahavir, Shankaracha va and Ramanuja feel great pleasure that they are all establishing old principles in to new. According to Milind Budha had established old principles in to new, was concealed (लुप्त) for some time, any great scholar does not claims for orignality but with force counsels that they are establishing old.

In Gita knowledge praise too much. It is also, counsels that by knowledge all doubt away from Mana and Jyan depends upon Karma.

Aesthetic Communication

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When the artist creates a work of art, he may have difficulty in formulating the actual steps of his creation but this does not rule out the possibility of communication Even if he communicates to himself, this private communication is not possible unless it is communicable to others. Taste in art is not like taste in food, X' is beautiful' is not equivalent to I like X'. A statement like 'I like X is on some occasions question-blocking, for the question 'Why do you like X' ? need not be answered. I may reply 'I just like it'. But the question 'Why do you call X beautiful' ? demands a description of valuationally relevant features. The aesthetic judgment contextually implies the relevant description. Criteria of aesthetic appreciation are involve in the description itself. In absence of aesthetic criteria, recognition of art-work is impossible. And if criteria admitted, communication is possible.

The artist does not say 'To me X is beautiful'. He says, 'X is beautiful'. This felt objectivity is an anwer to the sceptic who deny the possibility of communication. The word beautiful' has a contextual meaning. There are no essential characteristics which all beautiful things share. The word 'beautiful, has many usages as is the possibility of playing different linguistic games with it. It is possible for the artist to communicate what he means by his work if the beholder has the same aesthetic sensibility as the artist possesses. As Visvanatha says, the only proof of the existence of rasa is its relish by the sahmaya (Sahity-Darpana, III, 26). Appreciation is not qualitatively different from creation. The rapport between the beholder and the creator is possible if their minds are filtered of personal considerations and practical interests and detached from mundane things.

When the artist A communicates his message to another person B B must be able to decipher what the artist intends his work of art to mean. The beholder can enjoy the work when he understands its own semantics, the rules of the particular medium and the role assigned to it by the artist. It is not necessary to go beyend the

work of art in order to know the artist's intention. What is required is the experience of the art work which is the proper expression of the artist's intention. What the work of art expresses in not now feeling but an 'idea of feeling". (Susan Langer Feeling and Form, p. 206) As the inner vision seeks outward emobodiment, aesthetic communication first takes place within the artist and then between him and the beholder. The work of art is not a private dream. In absence of others responsive to the nuances of his work, the artist cannot have the feeling of fulfilment. This social interest implies the possibility of communicability.

Communication from the point of view of the beholder is different from communication fromthe point of veiw of the creator. A work of art says something to its beholder but it may not say what the artist intends to say. What is said is often clouded by how it is said. For this reason many great art-works gain recognition centuries later. There is no logical communication between the work of art and the experience it evokes. How the art-work is received varies with the attitude the beholder takes towards that work. But the beholder does not live in a private world. Aesthetic experience is an autonomous dimension of consciousness, transfiguring the mundane order of things and characterised by the immersion of the knowing subject in the aesthetic object. (K. S. Pandey, Comparative Aesthctics, Val. 1. p. 82) the creative surge of imagination cannot be systematised within precise categories. There cannot be any rigid formula for its communication. Apart from the socio-cultural framework, This universal communicability of delight is effected through aesthetic symbols which are not only descriptive but also expressive. The expressive meaning dominates over the descriptive meaning. The artist can communicate with the beholder because he does not create in a wilful manner. And the beholder can understand the work of art when he discovers the criterion to which it conforms.

Kant holds that aesthetic judgment is necessarly singular. There is no criterion of the beautiful. Beautiful objects have nothing in common except their being beautiful. There can, therefore be

no rule according to which any one is to be compelled to recognize anything as beautiful", (I. Kant, Critique of Aesthetic judgment, trans. J.C. Meredith, p. 56). Perhaps Kant has not considered the problem from the beholder's point of view. When the beholder describes a work of art, he describes those features only whose selection is determined by the criteria which he has in mind. Thus criteria are involved in aesthetic judment. In absence of aesthetic criteria, no valuational disagreement or criticism is possible. However there is some truth in what Kant has said. The individuality of a work of art cannot be denied. So there can be no universal aesthetic criteria. Art, like life, is too complex determined by one standard. This saves art from monotonous uniformity.

According to Kant beauty is the object of disinterested delight. It is not the agreeable where interest is involved. As the delight in the aesthetic judgment is free from interest it is universally sharable, (Kant, Op. cit. p. 60) The delight in ths agreeable is relative to a particular ego and is therefore not communicable. It is this universally sharable delight which makes possible the use of objective language (X is beautiful) in aesthetic discussions in preference to the merely subjective (I like X). It must not be thought that the work of art is mental and that what is ordinarily called a work of art is merely a means of communication. such a view belittles the significance of the actual medium in the creative process and makes communication impossible. As Bosanquet aptly observes, "To say that because beauty implies a mind, therefore, it is an internal state, and its physical embodiment is something secondary and, incidental, and merely brought into being for the sake of permanance and communication this seems to me a profound error of principle, a false idealism......deeply rooted in a philsoophical blunder......

And because of this blunder it seems fine and 'deal' to say that the artist operates in the bodiless medium of pure thought or fancy........" (Three Lectures on Aesthetics, Lect. 2, pp. 67-70).

The world of art is entertained because of its communicability to others. As Tolstoy says, 'In this freeing of our personality from separation and isolation, in this uniting of it with others, lies the chief characteristic and the great attractive force of art". (What is Art ? Chapter 15). The notion of art as expression of feelings cannot explain why art is communicable. There are generic signs of certain common attitudes of men which are embedded in art-experience and which are employed as symools to communicate these attitudes to others. Aesthetic communication is possible only in a living context. It presupposes valuational frameworks within which the artist works and which have been evolving since the beginning of human history. The availability of this value makes it possible for the beholder to appreciate the work of art. The intuition of the artist is incarnated in the aesthetic object and fulfilled in the appreciation of the beholder.

Title :— 'Man', 'Allenation' and 'Freedom' : A Comparative and Crtical Rtudy of Karl Marx (Economic Philosophic Manuscripts of 1844) Aan Jean Paul Sartre (Being And Nothingness, 1943)

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In this paper I will make an attempt to show. A critical and comparative account of Marx and Sartre and how the concept of "Man", 'Alienation and "Freedom" has been developed in their respective philosophies.

Man is the central epitome of every philosophical question. The question of freedom, alienation all are related with man. Man as we know is basically a free being. But is it true that he is absolutely free ? And if it is true, why should the concept of alienation arise ? And the moment we say that man is absolutely free what does it mean ? These are the questions which needs to be solved.

Marx conceived man as a socio-historical concrete being. He is a social product in the sense that he is born in a specific period of history with a specific place in society which has a definital legal, political and social structure, and for him man only knows how to make and use the tools. That means he is a tool making animal. One cannot separate man from the rest of the nature. Man is complete when he interacts with nature. In his own words "Man is directly a natural being. As a natural being and as a living natural being, he is on the one hand furnished with natural powers of life-he is an active natural being. These forces exist him as tendencies and abilities as impulses . On the other hand as a natural corporeal, senseous, objective being he is a suffering conditioned and limited creature like animals and plants."[1]

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1. Liuis Dupre, the philosophical Foundation of Marxism (Cicago : Harcourt, Brace and world, In, 1966) p. 125

In the critique of political economy, Marx described It is not the consciousness of man that determines their existence, but their social existence that determines their consciousness. For Marx Labour is an essential property of man. Once it is taken away man would be in a state of Bankrupty. and need.

The problem o Estrangement or Alienation is the central pfoblem in the Economic and philosophical manuscripts of 1844. Marx interpreted alienation in terms of history. Alienation for Marx is something social and human. The type of alienation that Marx was interested is the alienation of man from his personal activity, his labour, his product, but not speculative and idealistic alienation of consciousness. In the capitalistic society labour which is an essential property of man has been taken away from him. The workers in this society used as an instrument of production where as this production should be the very expression of his being now it become a thing alien to himself.

In this context Marx described "It is true that laboure produces wonderful things for the rich–but for the workers it produces privation It produces palaces but for the workers hovels. It produces beauty but for the workers deformity."[2]

And the 'actual economic fact is, Marx wrote, "the more the worker produces, the lees he has to consume, the more values he creates, the more valueless, the more unworthy he becomes, the better formed his product, the more deformed, becomes the worker; the more civilized his object, the more barbarous become the worker; the more powerful labour becomes, the more powerless becomes the worker......"[3]

Marx observes that freedom of man is aiways restricted by necessity. They are interrelated in the sense that man must overcome the realm of necessity inorder to achieve freedom.

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2. Economic Philosophic Manuscripts of 1844, trans. by K. Mapke, Moscow. Progress Publishers 1977, p. 67.
3. Ibid, p. 67.68

Sartre interpreted man interms of nothingness and pure subjectivity. Sartre's concepts of man is something opposed to the traditional view of man. For him Man first all exists and define himself afterwards.

In his 'Being and Nothingness' he refused cartesion cogito, i. e., "I think therefore I exist". He claims that it is not the thinking which is prior to existence rather it is the existence which is prior to thinking.

The distinction between appearance and essence is totally ruled out by Sartre. He said "......we can equally well reject the dualism of appearance and essence, the appearance does not hide the essence but it reveals it, it is the essence".[4]

In 'Being and Nothingness' he made a distinction between being-for-itself ane being-in-itself. 'Being-for-itself' is negative and thus nothingness and being in-itself is positive and what is without Possibility. It constituted only appearance without essence. I will argue being-for-Itself which is nothing i. e. having no determination is identical with freedom.

"In his Nausea", Sartre writes that the true nature of the present was revealed as what exists, that what is not present does not exist. Things are entirely what they appear to be, and apart from them there is nothing. This line of thought implies that there is not determinism".[5]

Sartre gives absolute freedom to man. He says Man is condemned to be free, that means "......we are left alone without excuse. That is what I mean when I say that man is condemned to be free. Condemned because he did not creat himself, yet is neverthless at

4. Sartre, Jean Paul, Being and Nothingness, Irans. Hazel. E. Barnes 9th Printing New York, Washington, S. Fuar.
5. Mandal, Sunil Baran, Indian Philosophical Quarterly, Dept. of Philosophy, Poona University, vol XVII, No. 1 Jan. 1990, p. 10.

liberty. And from the moment he is thrown into this world he is responsible for everything he does".[6]

One cas never escape from anguish because it is necessary truth that we are free. This observation leads to the concept of 'Bad faith'. "Bad faith" is a lie to oneself within the unity of a single consciousness". "Thorough Bad faith a person seems to escape the responsible freedom of being for-itself."[7]

Sartre, while talking about alienation, interpreted it tn terms of self-consciouness. He says one's relation-ship with other is manifested through his looks. The other's look is the necessary condition of my objectivity. The wrote "In the shock that, seizes me when I apprehend the others look...... I exprience a subtle alienation of all my possibilities which are now associated with object of the world far from me in the midst of the world"...[3]

If we analyse Strtre and Marx's position we will find that two diametrically opposed stand taken by these philosophers regarding the nature of man.

The position of Sartre is something subjective and a-historical. His interpretation of man is an idealist one because of his rejection of matter as the basis of consciousness. In the whole philosophy of Sartre we will find that much more emphasize is given to darker or tragic part of human life. It is due to his one sided subjective approach.

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6. Sartre, Existentialism is a Humanisum; The philosophical library, 1949, reproduced in Existentialism, Edit. Robert, L. soloman, New York 1978, p. 242
7. Sartre Jean Paul, Being and Nothingness. Frans. Hazel E. Barnes, 9th Printing New York, Washington, S. Faur Press, 1977, p. 269.
8. Gupta Suman, Twentieth Centurary Philosophy, Bangalore, Navakarnataka, p. 141.

Marx on the otherhand adopted a Dialectic materialistic approach, for him man is a tool making animal. He knows how to interact with others. He also knows how to develop speech and language.

I agree with Sartre's view that alienation is always there. At the same time I differ from Sartre's view that one cannot overcome alienation. And so far as freedom is concerned we cannot say that it is somthing absolute because we are hardly free in making choices, in our decesions. Take an example. A few days back a news came in the 'Times of India' (On 7th March 1994) that a 13 year old maid servant was beaten with iron rods by her master for breaking a mirror. Here like an Existentialist we cannot say that the girl herself choose to work as a maid servant instead of going to school because she is absolutely free. But a Marxian approach observe that the poor girl did not choose freely to work as a servant, rather her socio-econowic conditions forced her to do so. It may be noted here that the difference of these two approaches towards a same problem is due to a methdological gap between existentialism and Marxism.

Marx try to interpret all these concepts within a socio-historical framework. Therefore he maintains that man as a free being gets alienated in a particular historical conditions.

I want to trace out in my paper that both these philosophers were concerned about the life of the individual. But while Sartre put much more emphasize on the darker and gloomy aspect of human life, Marx tried to relate it with the real life of the individual within a socio historical frame work. "Freedom according to Marxism consists in the dialectical leap from the realm of necessity to the realm of freedom". So far Marx the concept absolute freedom is no where possible.

Sartr's philosophy in no way helps to solve th problems of the individual which encounter in the society in-day-to day life. His conception of man is a historical. That is why his concept of man alienation and freedom are abstracte.

In Marxism we find there is a dialectical interaction between man and man nature. A practical philosophy will emerge if we accept the ideology of Marx in the sphere of "Man", "Alienation" and ' Freedom".

Religion In India

(B.C. 800-450 B.C.)

—Dr. Kiran Kumari
Patna-20.

The study of ancient religions is supremely important for acquiring a picture of the antique races. In modern times religion and philosophy are only one of the factors where the social consciousness finds its manifestation but in the older civilizations religion had acquired an universal supremacy. In Egypt and Babylonia, the king had a very vital connexion with the temple. Both in Egypt (XXth or XIst Dynasty) and in Babylonia we find priest-dynacties. In India and in China the priesthood was the reservoir of culture and civilization and hence it is supremerely important to gain a picture of the then religions system if we want to fiud out the type of social consciousness and character that was responsible for antient history and civilization. The older view that religion belongs to a separate sphere of life, and politics to another must be abandoned. With occasional exceptions we find that before the French Revolution, all the big historical movements centred round religion. The Semitic and the Aryanas, at the time of their fight (as in Babylonia to Kassites and the 2nd Dynasty, in Egypt - the Hyksos) used to proclaim a religions revolt.

The religions history of India stIll remains to be written. Mere enumerations of Vedic and Epic mythologies and the Vedic sacrificial cult do not make Indian religious history. The writing of such a history of Indian religious evolution requires a tremendous scholarship. If necessitates the philosophic genius of a Hegel and the mastery of facts of a Marx. Other new sciences which have come into light e.g. social psychology, anthoropology, economic polity etc must be taken recourse to determine the exact currents of the thought of those days. In this short article we shall undertake preliminary study of this kind.

The religious picture which we find in the Upanishads is not a complete one. We get reference there to the absorptive contemplation

ot the Absolute but we get referneces only to the monotheistic Bhalte cult. Superficial critics point but that in India there was the prevalence either of a polytheistic external objective religion or there was the inculcation of the realisation of the moistic. Absolute in a state of esstatic claim. But this is most unhistorical. The Advaita Vedanta refers to a Monotheistic God. More than that the God of the Visistadviatins and the Dualiats is monotheistic. Dayananda proclaimed the worship of one supreme God, based on the Vedic injunctions. Since our present object is confined only to the period between 700-500 B.C., we shall cite examples from the literature confined to this period. The Chhandogya refers to God who is the creator, the sustainer and the destroyer of the cosmos and who should be worshipped peacefully. The very word Brahman seems to have a monotheistic origion. It means great-great in relation to the other Devas and deities. The Upanishads refer to this same Bhakti cult in the Vaisvanara Vidya and other Vidyas. It is possible that the higher section of the society - the philosophers and the sages would engage in a meditative contemplation of the Absolute but when this truth would be given out to the messes, it is but in the psychological consciousness of the race to accept the great truth and then to worsnip it ceremoniously in their own normal fashion. One example will suffice. In ihe medieval Tantric literature there are references to the worship of 'Om". There might have been temples also dedicated to Om. The Mohenjodaro cloisters near the great Tank might have been the precursors of the Temples. We know that in the Upanishads (Katha and Chh.) the Om is a symbol of the great Absolute and hence that are full chances of the word itself being defied. Hence there can be no doubt absolutely in the hypothesis that the popular cult. in the days when the Upanishadic teachers were proclaiming their spiritual Idealism was the popular worship of the Maha Brahma or Brahma. There is a reference to the worship of the Great Brahma in the Digha Nikaya. In popular Hinduism too we find this worship of Brahman but in a different form the worship of the Dead Brahmin. This might represent a relic of the ancient worship of Brahman (Instances might be multiplied where an original superior form of worship degenerates into a superstitious rite).

There is another aurgument for the supposition that in the Upanishadic days there was a positive worship of the supreme Deity. We know that all the great Advaitic systems have also behind them a strong devotional background Sankara the greatest apostls of Advaitic Vedanta was, according to tradition, a worshipper of Siva. Ramakrishna and Vevekananda the great exponets of Vedantic philosophy were great worshipper of Kali. the Upanishads inculcate Sravana, Manana and Nididhyasa as the necessary steps to the realisation of the Absolute. But an aspirant has to undergo the preliminary courses The aspirants to the realization of the Absolut. hence had to perform these rites and worship-acts. It is possible that even after realisation those devotional ceremonies must have been continued by the sages. It is also a normal phenomenon of religious history. The great Buddha, even after the attainment of Boddhi, used to continue his meditations. Hence it is possible that the realised persons even must have had a code of religious practises. It is a fact that logically these practices could not be justified but the empiric consciousness and the force of tradition must have helped in the continuation of religious worships. Hence it can be postulated that in the days of the Upanishads the worship of the highest deity Para Brahman would have been carried both by the people, as also by the mystic sages.

Some other aspects of the Upanishadic religion might be indicated here which are not ordinarily touched. The nature of the Upanishadic sacrifice should be cleary understood. Did it inclulcate any philosophy or was it a barren ritualistic act ? The Upanishads are the product of the age when the human consciousness had learnt the identification of the microcrocoam and the macrocosm. Hence we find that the Panchagnividyas is an indication of the fact of human truth itself being sacrificially realised. The Vaisvanara Vidya shows that the entire cosmos is a sacrifice. The Chhandogya shows that the human life is a sacrifice This means that in the original sacrificial system insistence must have been laid there on pious religionism and devotion, otherwise how could this sense be abstracted form the sacrificial. religion and attributed to the cosmos or to human life. Hence Sri Aurobindo says–"The ancient system of

sacrifice to Greece and India was not a mere barbaric propitiatron of savage deities. as modern inquiry has falsely cancluded; it hsd a psychological significance, purification of the soul as well as propitiation of higher and helpful powers and was therefor in all probablity mystical and symbolical : for purification was as we know, one of the master ideas of the ancient Mysteries."

The Upanishads also reveal some other traits of religious practices of fhe day. In the Chhandogya we find that religious instruction is sought to be imparted from a Madgm or a Vrishabha etc.-These represent the features of a time when these creatures would have been looked upon with reverencs. How could these speak ? Is it a mere fancy ? This shows that the popular conception must have seen in these creatures a greater amount of sacredness, in the Upanishads love of brute creation is considered to be a great virtue. Kindness and compassion for all that has life on earth is a general feature of Indian ethics.

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Jaina Endowment Lecture

Jain Atheism, Spiritualism & Humanism

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Jain Atheism, Spiritualism & Humanism :

Atheism is not new in Indian thought. The object of this paper is to analyse Jain atheism from an entirely new perspective so as to bring about its philosophical significance. Perhaps this analysis would yield a conclusion that may be comfortable both to a theist and a humanist.

At the very outset, it is impossible to understand and eveluate atheism from the genuinely Jain point of view without prior understanding of religio-philosophical tenets of Jainism. The relativistic pluralism of the Jainas based on realism is unique in many respects.

I) Introduction :

Jainism is an independent system of Philosophy and a rational religion belonging to Sramanic tradition. The term Jainism is derived from the word 'Jain' that Is a follower of Jina-which means one who has conquered his lower nature and brought into prominence the highest. Of such who become spiritual heads of the Community are called Tirthankares - that is, those by the practise of whose teaching we can cross the ocean of mundane life and reach perfect state. Jainism is essentially a religion which is moralistic and spiritual. It advocates development theory. The Jaina Philosophers discuss great problems of life and the Universe. Their ideal is perfection-moral and spiritual. Jain canonical literature may be divided into two parts - Philosophical and ethical. Philosophical part inquires into ths nature of nine principles, six kinds of substances, conscious and unconscious things. "Dharma Adharma, Space, Time, Matter and Soul are the six Kinds of substances, they make this world, as has been taught by the Jinas who possess the best knowledge."[1] of the nine principles the first is soul. Soul is that which knows, thinks and feels. It is in fact

the divine element in the living beings. The Second Principle is non-soul. It is not simply what we understand by matter but is more than that. Matter is primary never created by God. The highest state of existence is Mox - liberation. Humanbeing by destruction of all Karmas - the soul being released from all connections with matter regains its purest state and becomes divine. It is the Jain view that every man can attain Codhood or a state of release through right action. There are Tirthankaras as they are called the twenty four great teachers – who are perfected man. "They are the Jinas - the Jina is the Conqueror - the man made perfect, who has conquered his lower nature, who has reached divinity, in whom the soul asserts his supreme and perfected powers, he is the Iswara, from the Jaina point of view" 2. The subtler aspects of the Jain philosophical doctrines can lead to spiritualism.

The ethical teachings of Jainism are greatly beneficial to human-beings in their endeavour to attain spiritual development. By practise of Yaga one can attain perfection. The point to be noted is that it is inherent rightness and not through Grace of God that liberation can be attained. Moralism in Jain tradition is significant.

The best approach to the problem of spirituality is through an exposition of moral teaching. Ethics of Jainism is based on the noble principles of (i) Non-violence or compassion for living creatures (ii) Truth (iii) Non-stealing (iv) Chastity (v) Nonattachment or Non-possession.

Jaina Ethical ideals do not imply asceticism. They are humanistic. Jainism has cherished the basic values of human life. In India Philosophy does not differ from religion and the two are not different from Science in Jainism. It is the wonderful opportunity for the human being to be born as a human and to actively contribute to the inner life and life in the world. The Jain way is not one of the exclusion of the outer aspects of life. On the contrary, inner life of peace can be experienced in an active relationship with daily life in the world. Hence practical and religious aspect of man's development is emphasised. It is clear that the five rules of human behaviour

when applied to prectical life would make it highly, spiritualistic. The stress is on individual efforts for enlightenment. Mahavir's life is an example which shows how a man can be raised to a status of Tirthankara by righteous deeds. It is as aspiritual force that Jainism affects and will increasingly affect the modern world. It is illuminating to note that Jainism lays maximum stress on sanctity and dignlity of the spirit.

II) Atheism Humanism and Spiritualism :

It is important I think to acknowledge the spirtual basis of Jain atheism and its humanistic implications. In this part of the paper, I propose to explore one of the basic tenets of Jainism which is of vital importance, that is, atheism. The paper particulraly concentrates on spirituality and humaism that it leads to. An attempt is made to givs a clear and rational account of the high conceptions of one of the world's great spiritual and scientific systems of thought.

Thus my intention has been—

(1) To reinterpret atheism-in terms of 'Spiritual humanism' which means that man by his own efforts can reach his highest destiny. Hypothesis of God is redundant. There is no question of Grace of God. One has to rely solely upon one's own Grace for achieving the highest state.

(2) To highlight its spiritualism and humanism Jainism can claim to possess the feature of humanism since man's position in it is central. Humanism recognises the value and dignity of man. The uniqueness of individual human existence is emphasised in Jain tradition.

Atheism — Atheism versus theism is not the controversy between naturalism versus supernaturalism. Perhaps, Jainism represents the oldest and essentially scientific form of atheism. Jain atheism is motivated by spiritual considerations. Theism in popular sense implies irrationalism. Perhaps, to Jain Philosophers, rationality is of Supreme importance. Jain atheism is important for various reasons. It is interesting to study Jain views with regard to God and Soul.

Atheism, though, by etymology. is a negative concept, from Jain Philosophical standpoint, it does not signify negative attitude to theistic beliefs. Jainism is not non-theistic but it is only atheistic. Jaines felt obliged to deny God as a creator. Atheism in Jain tredition is established on secure philosophical foundations. However it should be correctly interpreted. A couple of obser-vations about it must be made.

(i) In jain realism admission of God is absolutely unnecessary as idea of God as a Creator is logically illegitimate .God as a morl governor of the world is also not required as Law of Karma which is one of the most significant tenets of Jainism, is autonomous. The acceptance of other positive principles developed in Jainism proves ontological irrelevance of God.

(ii) Notwithstanding the objections against it, Jain atheism makes moral life and religious experience quite meaningful.

Jainas were obliged to deny God because it was not necessary to postulate God for evolving a rational scheme of reality and more particularly for solving the problem of creation. God in the sense of an extra-cosmic Creator has no place in Jain Philosophy. It distinctly denies such Creator as irrelevant in the general scheme of the Universe. The doctrine of transmigration of soul coupled with the doctrine of Karma solves the problem of apparent injustice and inequality of men. Jainas are atheistic not because existence of God cannot be proved. But theism is logically absurd from Jain point of view. They are therefore more intereated in highlighting atheism than in refuting the rival view. A basic point of Jain atheism is that it does not deliberately reject God, though it is not prepared to assume God at the cost of consistency. There is no sence in imagining any moral governor of the world. The view that human actions produce their appropriate results without influenced by any extraneous agency had literally been the basis of Indian atheism. Again, Jain atheism forms the part of a clear and consistent materialist outlook. Jainas think it necessary to deny God in order to make room for their doctrine of reality of the material elements. Matter is

primary and is uncreated. Universe is sustained by its own inner forces.

Theistic concept of God is, therefore, denied. God is to be found within us, not outside. Interestingly enough, Jainism tried to seek divine in man and established the divinity of man. Liberation is perfection of individuality. Through work and knowledge the individual can develop and unfold the potential, that is, the soul regains its purest state and becomes divine. In this sense man is the maker of his own destiny. What makes Jainism so fascinating is its stress on Man's actions which are of supreme importance. Jainism does not make any persistent effort to develop its atheism. It follows naturally from its basic principles. It is not that it tries to uproot the concept of God. No attempt is made to drive out God and yet atheism is the inevitable conclusion. In fact, for Jainism, question regarding the existence or non-existence of God is not even relevant The real problem is that of man. If we examine Jain position, we would find that atheistic conclusion becomes obvious because of its basic principles and Jainas are most straight forward in asserting it.

Further, Jain atheism refers to moral and spiritual, dimension of existence, which is 'human par excellence'. The concern of Jainism can be said to be existential. Philosophy in Jain system of thought is rooted in the actual life of man. The concept of the ultimate end implies progressive development. Jain ethics consists in directing conduct to be so adapted as to insure the fullest development of soul. We have to work out our own salvation. The ethicalrules constitute the foundation of higher life. Jainism gives due regard to human existence, though they believe in divinity. They believe in God in their own ways. Like Buddhists they do not have peculiar apathy to the idea of God. Jain atheism is logically leading to the conclusion that concept of God is superficial and it is not basically inspired by the idea of suffering. However, is Jainism is not radically averse to the idea of the supreme being in some sense of the word-that is Tirthenkara man has to attain Godhood. It can be called some kind of superman. All that Jainas mean by their atheism is that man

is not dependent on God but he has to fix up future course himself. God in Jainism is something like collection of different energies and taken as a whole these energies are subject to certain Laws. The religious consciousness of Jainism is reflected in the form of crude polytheism. Prayers of Worship have place in Jainism but Jainas worship God not as a being who is going to do something to please us but it is like practising virtue for the sake of virtue. The seeming antagonism between the World and God is vanished in Jainism. We have to discover Religion of Science.

Jainism is humenistic in that it empha sises the uniquenesss of man as a being. An individual can reach Godhood. God or Supreme Self is not different power. The Self can become the Supreme Self. This kind of revolutionary thought voiced by Jainism. Perhaps the Jain Philosopher may agree with the existentialist that man is responsible for all his projects Obviously then belief in theistic God is not needed. Jainism believes in human freedom. In fact of the basic freedom of man, atheism has to be accepted as a natural corollary. If God is conceived as the Creator of the Universe then man becomes fully determined which is against Jain Standpoint.

However, Jain atheism does not amount to rejection of religion. Thus we come to an interesting conclusion that in Jain atheism there is scope for a true religion or morality in the sense of divinity. There is humanism and spiritualism or rather spiritual humanism'. It may be Godless Spiritualism. We need to review the position. Spiritualism subsumes materialism, it seems It is not exclusive but inclusive, and in it lies the greatness of Jainism. It has far reaching implications. It needs to be noted that Philosopny of the Jainas is not essentially founded on any particular writing or external revealation but on the unfoldment of spiritual consciounness which is the birth right of every soul. We have develop our innerself and that is God.

The first principle of Jainism is that the Universe is not merely a combination of substances heaped together and set in activity by

an extracosmic creator but is a system by itself, governed by Laws inherent in its very constitution. Jainism is therefore not a theistic system in the ordinary sense of the term and still the highest being in it is a person· To become God is divine. In this context the statment 'Know Thyself' is significant. Jainism is emphatic in the assertion that man can reach perfection in the earthly individual life by making full use of all worldly possibilities of his life. Human existence is something best that can happen to a man. This life is worth living and also there is bliss beyond. It is this kind of optimism which implies spiritualism. Human life is of tremendous value for achieving self-realisation. But for that wordly ends are to be surcharged with the spirit of righteousness. In Uttaradnyayana Sutra of the Jains it is said that Harikesha - the untouchable attained spiritual perfection, although he was born as untouchable. Thus the caste does not determine the capability of spiritual progress of an individual but it is action that is important - this reflects humanitarian outlook of Jain tradition. It is perhaps misinterpretation of Jain view when it is said that ' Jainas see before them an auster path of righteousuess but no guide to encourage and help them along that difficult path" 3. We may now sum up the interesting features of Jain Atheism. In Jainism God is replaced by Man. Jainas tried to establish what may be called the 'essential divinity' of man Soul is essentially divine in nature and there is no other God. Jain atheism, is in all presumption spiritually motivated. It recognises dignity and value of man. work is important. Through moral and Spiritual efforts liberation can be achieved. There is nothing mysterious about it.

From the above discussion, it may by concluded that inspite of its commitment to atheism, Jain Philosophy is spiritualistic par excellence. The point which I have tried to argue is that Jain atheism culminates into humanism, as it emphasises personal worth of each individual. The weaknesses of alheism are overcome in Jainism because of its liberal outlook and rational approch. There is no conscious revolt against theism. There is plece for worship, prayer etc. The elements associated with theism personal God and devotion to him etc. ard quite prominent in Jain way of life

There are prophets as ideals who can lead to the path of progress. Apart from the 'Tirthankaras' we find certain cults of divine beings also. In Jain cosmogony there are some Gods living in heaveas. They are just the superior divine beings.

Thus the reasoned conclusion one can arrive at is - Jainism is not anti-theistic. Its standpoint is spiritualistic and humanistic. Every individual has to strike has own path for his salvation. so Jainism gives meaning to freedom and responsibility· Virtue rewards itself. It provides rational basis to morality. The path is at once simple and profound - simple in clarity of its principles profound in that its percepts rests on no external force - God but on inherent law of nature - the Law of Karmo. It is not that there is no divine power. Only that world acts eccording to its Laws and there is no external principle governing it. In spite of its materialism, Jainism is a religion of love on earth. Love is a great force. It is a virtue to be deliberately developed and offered to the service of mankind. It is a religion of non-violence and individual enlightenment. Jainism has thus sophisticated philosophy of its own. It is because of multiple-vision and well balanced approach that Jainism represents coherent picture of reality. What is significant to note is that atheism has secure philosophical foundation. It presents a grand synthesis of science and religion, Philosophy and ethics the ideal and the actual. It has relevance today as it is related to spiritualism and humanism. Needless to say that is can contribute in adding greatness to our yhilosophical heritage.

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"Nature of man in the Philosophy of S. Radhakrishnan"

Kamaleswar Borah

"Man" occupies the central part of Radhakrishnan's thought. He feels that spirituality in man is the highest realisation. He admits the reality and value of biological life also because man is a complex being. Radhakrishnan says, "the whole man, body, mind and spirt, is one; spirit is not to be delivered out of entanglment with the body."[1]

The root of man, according to Vedanta, is spirit. It is basic element of man. According to Radhakrishnan, the spirit in man is not an evolutionary phenomenon. Spirit is changeless principle of man. It is uncreated, deathless and absolutely real.[2] Due to this principle the human mind "can be raised in to intimate correspondence with the transcendental and supersensous realm of reality."[3] Spirit has not evoled from the material or animal planes. Though man originates in spirit, he is not entirely separated from matter. Unless we place spirit in matter the spiritual factor remains unexplained. Spiritual conscious developed knowledge from matter. "Man", Radhakrishnan holds, "is not.........an altogether separate and peculiar being."[4]

Man is spiritual. The proof for the spiritual nature of man is that he belongs to ultimate reality. The spirit has two aspects : one is human and the other is ultimate. When it is on the human plane, it is bound and when it is on the ultimate it is free. Ths Divine is in human being and therefore, due to this it follows that there is not one single individual. There is the spark of spirit in each individual. Human consciousness is another proof for the existence of spirit in man. Radhakrishnan says, "........human consciousness instinct with the stuff of spirit........"[5]

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1. P. A. Schilpp. "The Philosophy of S. Radhakrishnan", P. 30.
2. S. Radhakrishnan, "Eastern Religion and Western Thought" (E. R.) p. 83.
3. S. Radhakrishnan, ' Religion and Society", P. 46.
4. S. Radhakrishnan, "Idealistic View of Life" (I.V.L.), P. 209.
5. S. Radhakrishnan. "Idealistic View of Life" (I.V.L.), P. 242.

Science exhibits today a deterministic sketch of man. It proceeds to know every part and function of man. Man is in the direction of luxury and comfortable article. He appears to be more comfortable outwardly But these comfortability cannot give satisfaction. Because "......Man is not a plant or animal, but a thinking and spiritual being set to shape his nature for higher purposes."[6] Thus, he goes beyohd the environment.

Radhakrishnan holds that the knowledge of the nature and functions of the physical parts of the bodily man is not the knowledge of real man. The real meaning of man is revealed, according to Vedanta, when it is restored to ultimate reality. This restoration is said redemption. It is consistent with the concept of liberation. The advaita Vedanta demonstrates the individual liberation and universal liberation. The concept of universal liberation's identical with world liberation. The notion of liberation makes us that life on earth is short and pleasure is uncertain. Neither this like, nor its activity, nor pleasure are all in all. Thus it habituates man to think the reality of spirit in man.

When we have the notion that we come from an eternal background we find satisfaction in our work and become interested in our social life. We have some responsibilities to our society. Radhakrishnan says, 'The life of each one of us touches the lives of others at many points".[7] Man tries to save friendship with co-operation, fellowship and comprehension. It gives us health and strength, comfort and encouragement. Thus he obeys the rules and reforms the society with his own ideas of rules framed out of his spiritual experience.

According to Radhakrishnan, the world is dynamic. It aims at the certain point, and this particular aim is consciousness. Man's contribution to the restoration of the world to ultimate reality is due to this consciousness (The restoration of the world to ultimate reality

6. S. Radhakrishnan, ' Eastern Religion and Western Thought", P. 37.
7. S. Radhakrishnan, "The Pursuit of Truth", P. 82.

means the return of all things to God). Man helps in world redemption by following the righteous path found out by saints. Man takes an active part and is not a passive participant in the return of all things to God.[8] Man feels that righteousness is essential in world redemption according to Radhakrishnan. Righteousness includes prudentiality and holiness. A morally good man is able to looking inword. He is not guided by external rules because all rules are man made. Thus, he obeys rules that coming from his own spiritual experience. Man is endowed with a Divine will, because God has a will and the world is the result of his will. But the divine will is not transformed to us and it is not equivalent to us. Our individual effort will raise our individual will with our revolutionary conduct to the standard of the Divine will.

Man is a spiritual being and he has the notion of salvation which proves immortality. Immortality does not mean survival, nor rebirth. But it means to enjoy an eternal life from durational continuance.[9] Rebirth does not mean immortality it does not prove that the spirit is external. Radhakrishnan says, "Rebirth is subject to time and it is inevitable so long as we stick to the individualistic position.[10] Rebirth is a phenomenon of the human plane and continues so long as the individuality of man continues. Immortality is of ultimate plane Due to ignorance man is not able to know his real position. It is his bondage. In this ignorance state he "knows only a part of his being, his surface mentality.[11] When he advances towards liberation, he gradually reaches the ethical and religious planes the state of spiritual consciousness and then finally he reaches ultimate reality. This is possible only for the existence of spiritual phenomenon in man.

8. S. Radhakrishnan, "The Spirit in Man", Radhakrishnan and J. Muirhead, eds. contemporary Indian Philosophy, P. 501
9. S. Radhakrishnan, "Idealistic View of Life" (I.V.L.) P. 241.
10. S. Radhakrishnan, 'Idealistic View of Life" (I.V.L.) P. 291.
11. S. Radhakrishnan, ' B. G. (Bhagawat Gita), Trans. P. 56.

There is a soul in man which identifies him with reality. It is uncreated and deathless and absolutely real,[12] and does not work in isolation from spirit. It is the determining principle of body and mind. According to Radhakrishnan, the soul of man has conflicting tendencies: its finite character and the attraction of the infinite which abides for ever changeless, unqualified. Soul remains in the same status with God so long as God remains as God until He becomes Absolute. Such associate with God in the world redemptive function.

But according to Radhakrishnan, there are some empirical characteristics which estrange man from ultimate reality. Selfishness, for which we unable to realise the existence of true being in us, is one of them. The empirical man is constituted by prakrti, and his true being is constituted by pure consciousness. But we believe in unreal values because of the influence of Maya, the act of ignorance, and therefore we busy ourselves in self seeking.

Wickedness is another characteristic in man. Man becomes wicked because he is unable to realise the presence of true being in him. Due to it, he suffers from uncertainity in faith and finds difficult to adjust with the surroundings. He is unable to see the presence of spiritual potency within him.

Intellectuality is another characteristic which lead man away from ultimate reality. It makes us body-minded and we fear death bacause we believe that death is ultimate destruction. Thus it gives to bondage. We become uncertain of the future. It prevents us to feel the immortal spirituality which is within us.

Thus, according to S. Radhakrishnan, there is the essence of ultimate reality which is the Goal of man. Intellectuality does not exhaust the nature of man. It is exhaustible only for the presence of spirituality, the highest realisation, in man.

12. S. Radhakrishnan, "Eastern Religion and Western Thought", P. 46.

Philosophy of Education as formulated by Gandhiji —An assessment

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Gandhi visualised a new system of education which he called the Nai Talim or basic education. In his words, education should aim at an all round drawing out of the best in child and man-body, mind and spirit. According to him, "All round develoment of mind can take place only if it proceeds pari passu with the education of the spiritual and physical faculties of the child. "Transformation of children into model villagers is the goal of education. Gandhi laid stress on the moral aspects of education and not on the intellectual sides. Character building was independent of literary training and it can't be imparted through books. "It can only be done through good teachers."

The scheme seeks to make education compulsory from the age of seven to fourteen and during the whole period, the main objective is to turn out skilled workers in some crafts like weaving, agriculture and carpentry. Physical drill, drawing and music also are given due place. This type emphasises the dignity of labour and combines doing and learning. He felt that every man should take pride in his work ond while receiving education he must learn to earn his bread. This, he thought, would make the child physically fit and develop in him the capacity to work for himself as well as for society.

(1) One important feature is that it should be economically self-supporting and the child should be able to earn his own tuition from handicrafts. The remaining expenses of basic education (Nai Talim) must come from the educational process itself. If education were to lost much money, it would be difficult to spread education in India at a very fast rate. It must be free and compulsory for India. Nor would it entail a helpless dependence of foreign imported machinery or technical skill.

(2) By obviating the necessity for highly specialised talents it would place the destiny of the masses, as it were, in their own hands.

(3) The scheme has its welcome features. Apart from training the eyes and hands and restoring the dignity of manual labour, it would give the student a vocational bias and equip them for some useful occupations by means of which they may earn their livelihood. The monotony of literary education would be broken by more pleasurable pastines and this would cheer up the spirits and improve the mind and body of students. Education instead of being regarded as a drugdery would be a welcome diversion to the young pupils.

(4) Gandhi criticised the present university system. The present system of education destroyed the mental and physical health of the students. It leads to unemployment. It is a means of enslavement and not for independence. It means the scope of basic education as co-extensive with education for life. It comprises pre-basic, post basic and adult education. It should extend from the moment a child is conceived to the moment of death. The state as an instrument of social change is not ruled out in his scheme of basic education.

(5) Gandhiji's ideas have been successfully tried out at the basic school in Sevagram in the State of Madhya Pradesh and at other institution in the country. It has been recommended by the Planning Commission for adoption in primary schools. Instruction in the secondaro schools also approaximate to the basic pattern.

Syllabus - The syllabus is so farmed as to eliminate narrow, exclusive, competitive nationalism and to inclucate the ideal of one world. It is to arrange the syllabuse and teaching of social subjects like History, Geography, Civics, etc. as to develope in the student a proper understanding of his social and geographical environment and to inculcate the love of india. Gandhi was in favour of teaching art music and drill in order to ensure the all-round development of the young It also provides for the study of fundamental universal Ethics. M. K. Gandhi, though knew that religious education in India is very difficult, yet he believed that Ihdia cannot do without it. He advocated the teaching of universal essentials of religion such as truth and ahimsa. According to him, "A curriculum of religious instruction should include es study of the tenets of faiths other than

one's own. For this purpose, the students should be trained to cultivate the habit of understanding and appreciating the doctrines of the various great religions of the world in the spirit of reverence and brandminded tolerance. ' In 1979 Mr. Desai as Prime Minister of India once addressing the University Teachers' Form stressed upon moral education saying that it should be introduced through religion and that every student should know about his religion. When Gandhi was asked why religious education was left out of the Wardha Shceme, he replied, We are afraid that religions as they are taught and practised to-day lead to conflict; rather than unity. But on the other hand I hold that the truths that are common to all religions can and should be taught to all children." It leads to complication.

Function of the State - An importent function is assigned to the state in regard to education though tuition would be paid for by the pupils themselves. The sate must compel guardians to put their wards into the schools. It should supervise recognise and guide schools. It would have to take over manufacturers of the schools ane find markets for them. Land, building and equipment for the school would have to be paid by the state.

This new pattern was supposed to be of great significance as the spearhead of the silent social revolution. He observes as follows, "It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the haves and havenots and everybody assured of a living wage and the right of freedom." And this will be achieved without the horrors of a bloody class-war or a colossal capital expenditure, such as would have involved in the mechanisation of a vast continent.

He blamed English as having been instrumental in creating a chasm between the educated class and the common masses in the country and for having made people in different to their own rich

cultural heritage. He therefore described English as a cultural usurper. English put immense strain on the student and the provision which had to be made for its teaching could be better utilised for improving facilities for free compulsory primary education. English we understood by a small minority only and was not therefore fit to be used in the legislature. the Law courts and Govt. offices.

As for the link language he laid down that it should be easy to learn, capable of serving as a medium of religion, economic, political intercourse - throughout the country, and be used by a majority of India's population. Applying these criteria, he found Handi to having a claim for being adopted as India's national language. He understood the importance of regional language also. To quote his own words '.The most proper and under the circumstances, the only possible thing would be to use the language of the province in the province, to use Hindi for all India purposes, and to use English for international purposes."

In order to meet India's situation Gandhi advocated Hindi as the the lingua franca of India, Devanagari script as the common spirit and stood for the regional languages as the medium of instruction. We can of course refer to adverse reactions his view and unhappy consequences during these years.

As for Library Science. he being a practical educationist, advocated the presentation of books as a trust to M. I. Public Library in Ahmedabad. This is but a step towads the process of popularising education for all.

AssesSment

(1) Gandhi's response to the political slavery, economic exploitation and westernisation was to rediscover the best things in one's own national potentialities and make them the foundation of human wity and international amity. He has his vision that an individual or the nation cannot possibly help or embrace others if it has no legs of its own to stand upon.

(2) In cultural synthesis, and particularly in racial mixture there is no intellectual disagreement among the great modern Indian thinkers. We had great leaders who had the capacity for the synthesis. He expounded his ideal of the Project of national college (Guzarat Vidyapith) which according to him would build up a new culture rooted in the past and enrich itself from the new experience taking place in the west.

(3) Here also we find his concept of Truth and Love applied in many fields, the move well-known one being that education for solving the problems. He stood for spiritual, mental and physical education to realise truth and love in every sphere of life so that the individual, society, and humanity can move towards increasing happiness. His life style was compound of all good things in ancient and modern. He was an admirer of study, research and experiment without prejudice from all sources ancient, modern, eastern and western. He is the unifier who regards the application of the highest moral principles to the planning of society, Government and political relations as his main work. He was a model of exemplifying his faith.

(4) The deep significance associated this system during the Gandhian era is no longer realised. All the basic training institutions held in different parts including those of Manipur are not functioning in good shape. Basic educuaion encountered in getting admission to town schools for further education. It was different from the higher traditional education. We resolve this unhealthy sign from evidence provided by Government reports and modern trend towards scientific studies. Dr. Jakir Hussain observed and felt sorry that the scheme of Wardha education was never understood in its correct perspective nor was there any attempt to implement it in proper form. Basic scheme was more expensive than the traditional one. The addition of craftwork to the curriculum lowered the academic standard. The failure may be attributed to the tentative nature of experiment and rigidity. It was not done with sincerity. His self-sufficiency acts as a great disinceptive to the spread of basic education. Had he been alive to-day he would have changed some unrealistic elements in his

idea. Again basic education was not regarded as a means to an end. It was treated as an end in itself through sentiment and blind faith.

(5) Gandhi was concerned with economic development and not with academic attainment of traditional lines. His school must be the focal points of co-operation between all agencies for promoting agriculture, industry and education.

In most of the States basic school was established outside the established educational system. If the State was absolved of all financial responsibilities, it would cease to take any interest in its promotion.

(6) It is in fulfilment of reconstruction of the villages Gandhiji presented his education programme which would centre on productive activity through which everything could be taught and learnt. Under the then existing circumstances, he chose hand spinning as the chief activity for education. Spinning is useful as well as productive. At the time of implementing basic education in independent India teaching was confined to spinning alone whereas the country needed many more diversifed activities. On account of narrow and fanatical approach the system faded out and centres of basic education that exists to-day have become the museum piecy. There should not be any rigidity and we must interprete his sound ideas progressively to suit modern conditions.

(7) Basic education is to be conceived in a broad sense which can meet socio-economic problems, particularly in the rural areas and to provide rural employment, Rural India is relative to agriculture and allied activities such as irrigated farming, dry farming, social forestry, animal husbandry, poultry, agricultural engineering. Such components and varying forms of agriculture could be identified as the basic activities through which education would be imparted in modern context. By doing so it will meet the challenges.

(8) C. Rajaji in his capacity as the Chief Minister in 1952 suggested the attendance of primary school children for half a day-morning

or afternoon. During the rest of the day they were made to participate in various productive activities in relation to family avocations. His was an attempt to bring back Gandhiji's basic education in amodified form. In spite of its revolutionary step it was controverted by many on political grounds that the scheme would prepetuate the caste system. It is a tragedy that consensus cannot emerge on the implementation of a comprehensive basic education. As an organised state sponsored system it is out of the picture Non-governmental cases exist in the ashrams of Gandhi-minded people. It is up to us to make most of what it can give in the rural construction programmes and solving unemployment problem.

(9) Attention needs to be paid to his shoud ideas which involves productive activity, charater training aspect, etc. The modern concept of work experience implies the same point of view as craft activty or productive work as conceived and planned by Gandhiji. As far as the character building aspect is concerned his basic equcation is obviously superior to the traditional primary schools. Once more, we require adequate planning for preparation of trained teachers in basic education.

(10) Our attention may be drawn to two notable aspects of Gandhian theory of education i.e., total edudation of the total man and total eduation of the total people. The most serious menaces to the indian Democracy are evils-social, political and communal. His principles and values of basic education have a great relevance in such context. Education represents the intellectual aspect of social organism. Hydra headed Ravana was killed by Rama not by hitting the head but by shooting the arrow at the navel. There can be no greater solution against the meance than eduational levels. Nai Talim was his most precious gift to the nation.

Educational pattern must be so organised as to make it colourful to life and its problems in Gandhian context. John Dewy remarked 'Gandhiji's system of edcation is I am sure, one step ahead of all the other systems and is full of immens potentialities." Prof. Gunnar

Myrdal also observed thus : "..........a much needed revolt against the wasteful treadmill of the inherited primary schools".

Notes and References

1. Harijan issues 1937 May-July and 1947 March contain his views on education.
2. N. K. Bose. Selections from Gandhi, Navajivan, 1957, pp. 297-298 and pp. 303-6.
3. Report of the University Bducation Commission 1948, Vol. I, pp. 299-300.
4. Report on Wardha scheme of Education was prepared under the chairmanship of Dr. Jakir Hussain within the record time of one month and minimum expense of Rs. 400.00 only.
5. Some intellectuals advanced arguments for Roman script in preference to Gandhi's view of Devanagari. From Manipur view most of the tribals adopted Roman script in view of its advantages. In my opinion these scholars and grougs are afraid of Hindi domination and have some prejudice. We need not abandon Devanagari in favour of Roman script which are coming from outside the land. In any case our love for our heritage must be strengthened. The same arose in Israel among the Jews after the formation of their State. Our heritage is indestructible.
6. Prof. Gunnar Myrdal, The Asian Drama : An Enquiry in to the Poverty of Nations, 1965.

Philosophical Remedies of Current Problems in Modern India

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The philosophers of various ages have agreed on one point that philosophy means rational demonstration of an act of perception of individual. This individual perception (Darsana) gives us a true picture, fragmentary but faithful of the whole truth. Indian philosophy has presented the whole truth from different angles of vision. But the central aim of every Darsana is to realize of the true knowledge of the Atman (Atman Darsana). Indian philosophy is the highest practical philosophy of the world which indicates the unity between the metaphysical as well as the spiritual needs of men. According to S, Radhakrishna Indian philosophy is not an auxiliary to any other science or art and it stood on its own legs and all other studies looked to it for inspiration and support. It is 'sarva vidya pratistha', or the science of the eternal and is the basis of all sciences. It teaches us 'know thy self' because' within man is the spirit that is the centre of everything'.

Today we are living in the world which is full of different type of tensions because we have to face so many undesirable problems of modern society and culture. Present age is on the edge of destruction due to castism, terrorism regionism, religionism, sexual corruptions etc. It is facing a highly chaotic and bewildered state. Society has become in disorder. There is distrust and indiscipline among the masses all over the world. Religious persons believe that it is all due to man's loss of faith and abandonment of God and religion the result is that mankind is suffering today. No doubt, if we ignore the system of omnipresent, omnipotent and omniscient God. who is the source of our moral ideals, we have to suffer such calamities. The philosophers of India like Patanjali, S. Radhakrishna, Aurobindo Ghose, Mahatma Gandhi, Mahatma Gnndhi has been considered as a great practical Indian philosopher who has given practical moral philosophy to the modern world which is suffering with so many social diseases and evils and others have suggested the remedies of

the current problems of the tensed modern world. According to these great philosophers philosophy and religion are intimately related to each other because philosophy itself is regarded as a spiritual adventure and the motivation for higher values of life. Even the western philosophers like Plato and Aristotle, Kant, Fichrte and Darwin believed in a cosmic plan with some purpose, but unfortunately some modern people and scientists do not give real importance to the cosmic plan and life Force which is the real cause of the modern crisis. Accordiong to Hobbes we should believe in God and real religion (a religion does not mean blind faith or unscientific Chamatkars which in the recent days we have seen that the family members of Lord Shiva were accepting the milk and unfortunately a mass of shallow minded people rushed to the idols of Lord Shiva and Ganesh ji to make them drink milk with spoons). He considers. religion as the combination of duties, morals and virtues. When they become wholly RELATIVE all the modern problems, crises and dangers would disappear.

A philosopher is not an ordinary man. He is the torch-bearer who gives the real solution to the man and women of the society to face their arising problems. They give the practical philosophy of life. They never tell people to take only on intellectual exerise, but also teach them to adopt the practical wisdom of the material world and syethesis of the two is their real doctrine. In other words we can say that the close relationship between theory and practice, doctrine and life, has always been outstanding thoughts of them. Their philosophy is idealistic in one form or another. They believe that the reality is ultimately. One (spiritual ness) Materialism is no doubt acceptable only for the livelihood but not at the cost of spirituality. But unfortunately, it has overcoms to the peace of our spiritualism and so we are facing the present crises in all field of life. The purpose of a philosopher is to bring the society into real order and discipline. The philosophers of different ages, right from Plato & Patanjali to the present age of Gandhi ji, have always been successful to lay down the rules and regulations to the society. The real aim and objectives of these scholarly-philosophers have been only for one maxim 'As you sow, so shall you reap'. In the modern age Mahatma Gandhi ji was the real philosopher not only to India but even to the

whole world. The present age has been facing danger-signals which have been given by so many selfish shallow minded politicians. They have divided the society into so many narrow cells like castism, regionism, religionism, sexual corruptions etc. which are prevailing every where. Only Gandhian – philosophy is the real solution to the present problems Gandhi ji is the Great Soul' of modern India. He was a real puritan. His self-purification gave a real social order ie the country. He condemned the pleasure gained from eating. According to him 'the food we eat is to sustain the body, never to satisfy the palate', (Fisher). He was a man who used to say that human body is blessed by God and we must be thankful for the Almightly who has been kind enough to give us this excellent frame of body with soul and mind. Therefore, the limited time which one has been granted by God should be used for nice works for the humanupliftment. It is foolishness to waste time and talents in useless activites: S.K. George says, 'There is no man on earth who can give a better accouut of his minutes and his seconds than Gandhi ji. His life long compaign against untouchability finds a specific echo in puritan efforts to reform the country. The Hindu caste system had the backing of religious sanctions for last so many centuries. But for last couple of centuries it was taking a very bad shape. The creamy layers were exploiting the fourth group of the people and therefore, Gandhi ji had to come forward. He called the untouchables as Harizans to give them the highest place next to God.

'Gandhi sought to revive his country's Hinduism in relation to its treatment of the untouchables and this entailed an examination of the roots of Hindu caste prejudice and concomitanly the bases of Hinduism itself : is brotherly love a higher value than the fatalism ? Should Hindus oppress and exploit their own fellow men ? And this did cause religious revival in India – temples were opened to the Harijans.' (Louis fischer).

His teaching was not oral but rather it was practical. He also used public platforms to inspire and educate the masses, to carry on his campaigns against Hindu/Muslim sectarianism, untouchability and for spinning. He spread the people of India, whether they are

Muslims, Hindus, Chirstians or of any other religion the religious tolrance. In his Ashram the daily prayer services normally included hymans and readings from the Koran, as well as from the Gita He started satyagraha campaigns for the sake of human rights and truths. 'Gandhi's method makes its appeal in the sure confidence that the suffering of the innocent victim will convince the wrong-doer of the enormity of his wickedness and will work a change in his heart.' (S. K. George) Gandhi ji was a strong nationalist. He was of the opinion that a slave country has no force-will. Therefore, he revived india's pride as a nation. He wanted to see India free, proud and strong. He inspired Indian to be worthy of Swaraj. He believed... If India adopted the doctrine of love as an active part of her religion and introduced it in her politics, Swaraj would descend upon India from heaven.' He also inspired to revive the village economies of India, though for the use of the spinning wheel. He thought that it will save millions of villagers from starvation and their humanity from the curse of idleness. He also sought to save the Indian economy as a whole by staunching at its source the outflow of capital that went from India to England for the purchase of imported cloth. He engaged with the poorest villager, to convert him towards loving his muslim brother, and toward self-sufficiency through spinning. He also gave importance to KUTEER UDAYOGS in the place of big a large industries. He converted the masses of the people towards his ideals of ahinsa and satyagraha and Indian independence. Conversion of the opponent is the real intent of Satyagraha.

I have taken Gandhi ji only one examqle of a great practical philosopher of modern India who realised the real problems of India and he found out the root causes of the problems. He suggested the people of the country how they can be free from them. Hence, it is only a philosopher who can suggest the proper solutions for the social diseases which are creating disharmony in the society. In my opinion he is the only torch bearer who can lead the society on the path of integration.

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The Concept of Truth in Gandhi : An Analysis

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Among the pioneers of contemprary India philosopher Mahatma Gandhi was, undoubtedly, the greatest one. His philosophical and encyclopaedie genius is implicitly present in his explanation of the nature of Truth. Some uttered him as Mahamanab Mahatma (the great soul) and according to some the father of the Nation. From 1915 to 1947, that is, till the day ot India's Independence Gandhi ji's position in the history of India was unique. He had a great influence not only in the struggle of India against the British rule but also are problems of the vast India such as Political, social, economical etc.

The ideal with the help of which Gandhi has sough to make India free from British rule is the ideal of Non-violence. His concept of non-violence is based on spritualistic speculation, and it is inseperably related with the concept of Truth. His noval interpretation of Truth plays a significant role not only in the realm of Indian philosophy but also in the realm of human thought as a whole. It may be said to be the demand of the epoch to look back to Gandhi's interpretation of Truth i.e., God for the overcoming of all-round unrest and crisis in the present day world.

Just as Marx had tried to propound his revolutionary philosophy of the working class for the transformation of the world, in the same way Gandhi had tried to propound his philosophy of Truth and Non-violence, out of the ideals of Indian philosoplical heritage with a view to changing the society and the individuals as well. As a matter of fact Gandhi was not an academic, philosopher, rather he was a revolutionary social thinker, the leader of the down-trodden and the untouchables.

The edifice of Gandhiji's social philosophy stands on two great pillars – Truth and Non-violence. Truth, for him, is the goal and Non-violence is a means to that goal. Gandhi himself has characte-

rised his Autobiography as "My experiments with Truth". His life is, therefore, nothing but a ceasless search for Truth in the very spirit of a scientist. The conept of Truth, in Gandhi, signifies metaphysical, reality, God. Of course, sometimes, he used the term Truth ' to signify natural right and ethical justice also. Gandhi ji' believed in an eternal Living Low by which the whole world starting from the particles of sand to the solar system is governed. As he has stated in Harijan :

> "My own experience has led me to the knowledge that the fullest life is impossible without a immovable belief in a Living Law in obedience to which the whole universe - moves. A man without that faith is like a drop thrown out of the ocean bound to perish."[1]

There is, according to Gandhi ji, an indiscribable mysterious power which is ever present in every object of the world. In his own words :

> 'I feel it, thought I do not see it. It is this unseen power that makes itself felt and yet defies proof, because it is so unlike all that I perceive through my senses."[2]

Thuse, for Gandhi, neither observation nor experiment can prove the existence of this power because it is above all. Again he emphacised that God is such an indescribable reality that can be intuitively realised, but we can not prove its existence.

> "For Gandhiji, "God is Truth and Love, God is ethics and morality. God is fearlessness, God is

1. M. K. Gandhi, Harijan 25-4-36, 84 quoted from Selections from Gandhi, N. K. Bose, Navajivan publishing House, 1968 p. 3.
2. M. K. Gandhi, Young India 11-10-28 quoted from Selections from Gandhi, N. K. Bose p. 3.

> the source of light and life and yet. He is above and beyond all these, God is conscience. He is even the atheism of the atheist. He transcends speech and reason. He is a personal and to those who need His touch. He is the purest essence. He simply 'Is' to those who have faith. He is long suffering. He is patient but He is also terrible. He is the greatest tyrant ever known. We are not. He alone Is."[3]

Now it is clear to us that 'God is Truth' is the main thesis of Gandhiji's philosophical system.

Gandhiji says, "God has as many names as there are creature and, theretore, we also say that God is nameless and since God has many forms we also consider him to be speechless and so on............ I have come to the conclusion that for myself God is Truth."[4]

Thus Gandhi ji, after a continuous and relentless Search after Truth, has come to the conclusion God is Truth'. By this saying Gandhi ji is going to mean that God alone is real. Truth, for him, is not an attribute of God but God himself is Truth. According to him, the word Truth is deprived from the Sanskrit word 'sat'. 'Sat' means 'is' (real). Therefore whatever 'is' is Truth. God and Trutn both are identical to each other.

But later on instead of positing his former saying 'God is Truth' he emphacises that "Truth is God". Normally such conversion invites logical difficulties. Such difficulties may be practically over come when the subject and the predicate are considered indentical.

3. M, K. Gandhi, Young India, 5-3-25, 81 quoted from Selections from Gandhi, N. K. Bose p. 3.
4. M.K. Gandhi, Young India, 11-10-28, 310 quoted from Selections from Gandhi, N.K. Boes p.p.3-4.

But underlying the conversion from "God is Truth" to "Truth is God" Gandhiji's reason was different.

Gandhiji come to the conclusion that 'Truth is God' only after a relentless and continuous search after Truth for about fifty years. There is a significanct in his changing the emphasis from 'God is Truth' to 'Truth is God'. The main reason for this change is that the word 'God' is understood by the pantheistic, theistic, polytheistic or even deistic thinkers in different ways. But the word 'Truth' is always clear, unique and significant.

Gandhiji could realize that God's existence might be questioned by the non-believers of God. But the existance of Truth can never be denied even by the Marxists. He could also realise that superstitious religious notions about God might be injurious to mankind. Such notions may bring disunity and misunderstanding among different religious communities. Hence, Gaddhi ji instead of positing God as the creator preserve and destroyer of the universe tried to establish God as Truth. For Gandhi ji, it is not only that Truth is God but also it is that Truth i.e. "God is Love".

> "I see it as purely benevolent, for I can see that in the midst of death life persists, in the midst of untruth truth persists, in the midst of darkness light persist. Hence I gather that God is Life, Truth and Light. He is Love He is the Supreme Good".[5]

According to Gandhiji God is immanent in every one of us and therefore we have to identify ourselves with every human-being without exception. In the language of Science it is called cohesion or attraction, and in the popular language it is called Love. Thus, Truth, that is. Love binds us to one another and to God. This Love in itself is Ahimsa—

> "Ahimsa and Love are one and the same thing."[6]

5. M. K. Gandhi, Young India, 11-10-28, 340, quoted from Selections from Gandhi, N. K. Bose p.p. 20-21.
6. Ibid p. 7 (From a private latter, dated Sevagram, 1-6-42)

Now question arises : whether Gandhiji's Truth is meta-physical or epistemological. In the logical sense of the term, Thruth is considered to be a property of proposition. In meta-physics it is conceived as the right knowledge of reality. In Indian philosophy Truth is understood as self-illuminating, as revealing itself. By summerising all these meanings of the word Truth, Gandhiji explicitly asserts (as has already been mentioned) that as the word 'Satyh' (Truth) is derived from 'Sat' hence on distinction is there between 'Sat' and 'Satya' in the popular sense of the term. So he identifies Truth (Satya) wifh Reality.

In his Autobiography Gandhiji has very humbly admitted :

> "My uniform experience has convinced me that there is no other God than Truth.................. the little fleeting glimpses, therefore that I have been able to have of Truth, a million times more intense than that of the sun...............In fact what I have caught is only the faintest glimmer of that mighty effulgence."[7]

That Gandhiji's approach to Truth is a Scientific one is quite evident from his humble expression :

> I have nothing new to teach the world. Truth and Non-violence are as old as the hills All I have done is to my experiments in both on as vast a scale as I could do. In doing so I have sometimes erred and learnt by my errors. Life and its problems have thus ....become to me so many experiments in the practice of Truth and Non-violence."[8]

Gandhi ji conceives that Truth and Non-violence (Ahimas) are inseparably related with each other. Further, he has proclaimed that

7. M. K. Gandhi, The Story of My Experiments with Truth, Navajivan publishing Hous, Ahmedabad, 1948, p. 613.
8. M. K. Gandhi, Harijan 28–3–36, Selections from Gandhi, N. K. Bose p. 13.

Truth is related with Ahimsa in such a way that the former be considered the end and the later the means.

In his own language :

> "Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin or rather smooth unstamped metallie dise who can say, which is the obverse. and which is the reverse. Never-theless, Ahimsa is the means; Truth is the end."[9]

Non-violence, for Gandhi ji. in the only means through which Truth can be attained. Truth cannot be attained through the act of violence because violence is the law of the brute while nonviolence contributes the essence of man.

In this context it is to be mentioned that the concept of Satyagraha has a great significance in Gandhi's thought. Satyagraha for him is the technique of Ahimsa which is based on a feeling of love and which our individual as well as social life can bc transformed. Satyagraha is an agraha of Truth. It means persistence or holding fast to Truth. A Satayagrahi muse have a deep conviction to Truth; otherwise. no one can be able to attain or establish Truth in our social life.

Now. on the basis of above discussion if we try to evalute the concept of Truth in Gandhi's thought, the first point to be noted is that he is quite pragmatic in his approach to Truth. As a practical idealist and a leader of India's Freedom Movement his objective is not simply to interpret what Truth is, but to show the real path for the attainment and establishment of Truth in human society.

It is also very significant to note that for Gandhi ji we do not want God merely as object of worship but we want Him as a

9. Ibid p. 13

power or force for the conversion of human heart. Such an outlook may be considered the foundational principle of universal religion, because the worship of God (that is Truth) in the sense explained by Gandhi, does certainly help unite the individuals of all religions like Hinduism, Islamism, Buddhism, Sikhism and Christianity.

The significant achievement of Gandhi ji as a practical idealist lies in his attempt to reveal the ideals, like Truth and Non-violence derived from the philosophical heritage of India, as uniquely powerful theoritical weapons to transform the reality, that is, individual as well as social life. His view - that the ceaseless attempt to attain Truth or God though selfless service to humanity is the only means of emancipation of mankind - may be considered the demand of the epoch in the present day world of all-round crisis.

The Philosophy of world in the Bhagavadgita

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Reality of the world, in the Bhagavadgita, is traced from its first verse of the first chapter, where it is stated, 'Dharma Ksetre Kurukstre which means in the field of rightenousnee, the field of kurus. It implies that this world is a Dharmakesstra or a battle field for moral struggle. If we regard the world mere as illussion, Moral Values would have no meaning. Man being a part of the unreal world, cannot possess any such quality. Which can be said to be ethical. Moral Values are Meaningful only in a Social context. One attains Moral excellence only in and through his life in this world. The Bhagavadagita advocates the reality of the world providing room for ethics and Moral valuss. Morality Means a continous struggle between good and avil and victory of virtue over vice in the world. Therefore, the Moral teachings of Krishna would be meaning - less. If the world is totally regarded as only an illusion.

The world is said to be the 'Karma Bhumi' in the Bhagavadgita. Every one is forced to act due to the three impulses born of nature. None can escape trom action Krishna points it out. ' For no one can remain even for ? Moment without coing work everyone is made to act helplessly by the impulses born of nature. ' Traditionally, it was believed that Karmas or actions are the cause of bondage so inaction or as ceticism was considered as the path to realise the highest goal of human life. But the Bhagavadgita emphatically rejects the renunciation of the world. It holds that one can get release even in this world by doing action in a detached Manner. It teaches renuciation in action not the renunciation of action-Lord Krishna says "Do thy alloted work, for action is better than inaction even the maintenance of thy Physical life can not be effected without action.

The concept of 'Niskama Karma', the Central point of the Bhagavadgita, would be meaningful only in the context of the reality of the world.

The Bhagavadgita accepts the theory of incarnation as One of its basic concepts. According to it God descends on this earth in human firm, in order to do away with evil and sustain righteouness. Now, if this world is considered to he mere an illusion, the question arises, Where the descendence of God in human form would occur? Answering to it, the Bhagavadgita holds reality of the world and admits that it is here only, God incarntes in human body of flesh and blood. In the Bhagavadgita God in his human form provides the light of knowledge through his teachings to the whole world and establishes righteousness in this world by uprooting the evil forces, Therefore the Bhagavadgita's theory of incarnation would be valid only, when the world is regarded as real.

One may ask here, that does the Bhagavadgita accept the world as real as God, The answer can be given in a nagative menner because God is necessary for the world but world is not necessary for God. Lord Krishna says ''My spirit which is the source of all beings sustains the beings but does not abide in them."

God is the primal cause or Root cause of this Universs. As it is found every where that the cause is more real than its effact. Therefore this world being the effect is not as real as God which is its cause.

Again, God is Being because it is independent and the world is non-being becauss it has to depend upon God for its existence. But, at the same time the world can not said to be non-existence or unreal. Though it is an appearance yet an apperance of the raality. Thereforce the world is neither being nor non-being. God is absolutely real while the world is relatively real.

World and God.

The ultimate Reality, according to the Bhagavadgita is a self Manifesting of Creative principle. This aspect of the Supreme is

called Isvara. There are two aspects of Isvara namely unmanifested and Manifested. As a Principle of Manifestation, He is the Potentiality or the Unmanifested seed of this universe and as the manifested Isvara He realises its potentiality in actual forms. So the Universe is manifestation of God. The Unmanifested Isvara out of his creative power or Maya manifests Himself in and through this world. Advaitin uses the term Maya, describing the illustory nature of the world but in the Bhagavadgita the world is not an illusion but real because it is the manifestation of the creative principle of God. He manifests Himself though its creative power, or 'sakti' which is maya. It is the "Atmabibhuti'-or power of self-becoming of God. Thus Reality according to the Bhagavadgita is both-Being and becoming. This creative power of God or maye is beyond the reach of Human intellect. It is descrutabte and mysterious. That is why Lord Krishna points out, "I am not Manifested at all, being veiled by Mysterious power. This ignorant world does not know me, the unborn and immutable."

Maya enables God to manifest Himself in Shapes, Events, objects and living beings, which exist in this world at the time of creation and at the time of destruction, they are again absorebed in the unmanifested form of Isvara, Therefore, Lord Krishna says "Beings are unmanifest in their begininings, Manifest in the middles and Unmanifesr again in their ends."

In addition to it, He again says, "At the coming of day, all manifested things come forth from the unmanifested and at the coming of night they merge in that same, called the unmanifested."

This world or manifested aspect of Isvara is explained by two fold principles namely prakriti and purusa, which belong to his creative nature.

Thus, the reality of the world in the Bhagavadgita is based on the idea that this world is the manifestation of Isvara, World is regarded as unreal or illusory only when it is conceived as existing isolated from or independent of the Supreme Reality. But according to the Bhagavadgita Brahman or the Ultimate Reality is One which contains everythings. It is that in which every-things resides and by whom all existences are pervaded. The Brahaman is the origin and the dissolution, the grcund the resting place and the imperishable seed of the Universe.

Is Total Non-Existence "Non-Existence" ?

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This paper intends to examine the concept of total non-existence i. e. atyantabhava as put forth by the Nyaya school of thought. Wherever Nyaya' is used it refers to Vaiseeika view as well since they both hold the same view on this subject.

Following are the common characteristics of non-existence which are also applicable to total non-existence.

1) Related to base (Adhikarana Sapeksa)
2) Object of cognition (Jnanavisaya).
3) Different from bhava (sat).
4) Dependent upon the knowledge of its counter entity (Pratiyogi).

As we know there are two type of non-existence i. e. mutual non-existence (Anyonyabhava) and non-existence by correlation (Sansargabhava). Total non-existence is one of the types of non-existence by correlarion (Atyantabhava). The other two being prior non-existence (Pragabhava) and non-existence by destruction (Dhwansabhava).

Total non-existence is defined as eternal or Traikalika. Non-existence by correlation may be defined as that non-existence by correlation the counter entity of which is bound by a relation other than the relation of identity. The correlation is denied with the counter entity (Pratiyogi). The jar (ghata) is the counter entity of the non-existence of the jar (ghatabhava). The relation of the jar with the bhutal by conjunction and also by inherence are denied. The relation denied is other than the relation of indentity. Therefore it is sansargabhava.

Of these types of non-existences by correlation the consideration of total non-existence is intended in this paper.

Non-existence of colour in the air, non-existence of a horn in a rabbit, non-existence of the flower in the sky,non-existence of a son to a barren woman and also non-existance of a jar on the ground are some of the often cited instances of the total non-existence. Let us examine if these instances satisfy the definition of total non-axistence. Besides, when any thing is said to exist it has to satisfy two conditions.

1) We must be able to state its asadharana dharma and.
2) We should be able to state the means of its cognition.

Objectivity implies these two conditions. Then only the object would be a proved object (siddhavastu). Otherwise it would be an unproved object (aprasiddha vastu)

Let us consider the instance of horned rabbit (Sasasrunga). Is it an instance of total non-existence ? One may not have seen the horned rabbit so far. But the possibility of the creation of the horned racbit as a result of the advances in the genetic engineering is too evident to be ignored. We come across such freaks of nature. Besides what would be the counter entity of noh-existence of horned rabbit? But if non-existence of such a rabbit is a fact them its counter entity could not pass the test of objectivity. Therefore, horned rabbit could not be the instance of total non-existence. It's counter entity is not known by any means of knowledge nor do we know its specific charecteristics (asadharanadharma). The instances of the total non-existence of skyflower or of colour (rupa) in air (vayu) appear to suffer from the similar difficulties.

Annambhatta has cited non-existence of the jar (bhutale ghato Nasti) as an instance of total non-existence. To the question why total non-existence of the jar (ghatatyantabhava) is not perceived when the jar is removed from its base (adhikarana) i. e. Bhutala (ground), it is argued that to perceive total non-existence of a jar on the ground requires relation of total non-existence of the jar with the ground (ghatatyantabhavakalina bhutala) and not of the existence

of the jar with the ground (ghatakalina bhutala). It is further argued that since ghatakala is not a constituent of relation we do not perceive total non-existence of the jar even though it is permanent i. e. nitya. But if it is permanent then even is ghatkala is deemed to be not a constituent of relation, cognition of total non-existence of the jar should be possible. Besides, if the total non-existence of the jar (ghatatyantabhava) is permanent and non-existence of the jar (ghatabhava) is not permanent because the jar can be replaced if it has been removed from its base i. e. Bhutala, there would at the most, be intermittant cognition of the jar and the non-existence of the jar but not of total non-existence of the jar in the given situation.

If the cognition of the total non-existence of the jar on the ground (ghatatyantabhavakal in bhutala) is required to perceive the total non-existence of the jar (ghatatyantabahava) then such a perception would be impossible because it would have no counter entity even at the cognition of the total non-existence of a jar on the ground (ghatatyantabhavakal in bhutala) and in the absence of counter entity it would not be possible to perceive total non-existence of the jar (ghatatyantabhava).

There does not appear any clarity how and where the non-existance by destruction and prior non-existence differ from total non-existence of a jar on the ground. If it is argued that total non-existence of the jar is possible when we are aware of the existence of any specific jar placed elesewhere but not now placed on the ground then such 'total' non-existence is likely to be destroyed when that specific jar is destroyed in which case how could such total' non-existence be different from non-existence by destruction ? If total' non-existence of a jar is subject to production and extinction of a jar and if it disappears upon its production then it would not be permanent (nitya). And if the 'total' non-existence of the jar continues prior to production of the jar we could never know it to be the 'total' non-existence of the jar because we could not then be aware of any existence of the jar at all. If total non-existence of the jar is permanent and if it is perceivable there is no reason why it should not be

perceivable even when the jar is produced. The distinction conceived between the ground at the time of existeuce of a jar and the ground at the time of total non-existence of the jar could be rephrased as ground at the time of existence of the jar and at the time of non-existence of the jar thereby dispensing with total non-existence of the jar in view of its inapplicability in the given situation On the eternality of non-existence may have to be compromised in which case total non- existence would fail to connote eternal non-existence.

There have been attempts to meet the objections against the concept of total non-existonce. It may be argued that if the cognition of total non-existence is accepted as mental cognition then we could also mentally perceive its counter entity i. e. the counter entity of the non-existence of a son of the barren woman would be the barren woman with a son. But such a counter entity would have no ontological status. It would not be the object of knowledge. Even conceptually it would be impossible. Therefore it could not be the pratiyogi of total non-existence of a son of a barren woman. Again it may be argued that the counter entity of the total non-existence of the son of the barren woman could be the separate existances of the barren woman, somebody else's son and the relation between the son and the mother. Therefore the objection that total non-existence has no counter entity would not be tenable.

But the justification in defence of the counter entity of total non-existence is far from satisfactory. Even if it is accepted that the total non-existence, say, of the son of a barren woman has the counter entity as mentioned above, it would non conform to the conditions necessary for the perception of total non-existence. The above reply is deviationary. The counter entity of total non-existence of the son of a barren woman could not be the saparate existence of the barren woman, somebody else's son and relation between the mother and the son. It would be existence of a son to a barren woman and this is impossible. It is neither cognitiva nor is it a counter entity in the context of the definition of total non-existence.

The concept of total non-existence reminds us of the 'Unicorn' of Russel. Russel says that unicorns do not exist, that they are not true. But if unicorn did not exist it does not mean that it would not exist. The unicorn could not be an instance of total non-existence of Nyaya.

Similarly the round square - which neither exists nor subsists - could not be an instances of total non-existence of Nyaya. Nyaya would not accept the position of Meinong that round square is there even thought it neither exists nor subsists because non-existence, for Nyaya, 'exists' as an object of perceptual cognition.

It would be worthwhile to consider the difference between the non-existence and the negation in this context. It may appear, prima facie, that the non-existence is negation. Negation is a term often used in logic. But the difference between them is noticeable. Negation is e logical category which connotes contradiction of that which is negated. does not 'exists' nor is it claimed to be an object of cognition. When p is negated by-p it is not claimed that p or pare either facts or that they exist. They are only the formal symboles expressing contradictory situations and are not 'cognitive' objects as in case of non-existence. The non-existence has ontological status in Nyaya. It is said to be an independent basic category in the philosophical scheme of Nyaya. So is not the case with negation. Therefore the logical concept of negation and the epistemic status of non-existence are too distinct to be clubbed together. They are not synonymous.

With this, let us now turn to our consideration of non-existence of Nyaya. Both existence and non-evistence are perceptual. But it is evident that the perception of the jar is different from the perception of the non-existence of a jar. What actually we perceive in the non-existence of a jar is only the ground without the jar. The process of 'perceiving' non-existence appears to be inferential rather than perceptual. As Nyaya perception of non-existence of the jar is dependent upon the pre-knowledge of its counter entity, that is, the jar; that is to say unless we know the counter entity the perception of non-existence of the jar is not possible. But do we have

perception of the jar when we 'perceive' the non-existence of the jar ? No. Actually the knowledge of the jar exists in the memory.

It is said that non-existence is different from existence. While existence (bhava) is a substance (sat), non-existence (abhava) is not sat, But both are perceptually cognitive. How could both be objects of cognition by perception though the one is the substance other is not ? It appears the cognition of the jar is a result of the perception of a jar placed on the ground which is the base of the jar; whereas, in the cognition of non-existence what we perceive is only the ground. Unless this perception is reinforced by the memory that the jar existed on that ground previously we could never have 'cognition' of the non-existence of the jar on the ground. Thus the cognition of tne non existence of the jar is not atleast fully 'perceptual'. It is based on inference on the basis of pre-knowledge of the per-existence of the jar while we perceive the vacant ground only. Thus there is qualltative difference between the cognition of the existence and the non-existence. While the former is independent, direct and perceptual the later is dependent, indirect and inferential.

In the absence of the memory of the pre-existence of the jar on ground, the mere perception of the vacant ground would fail to cognize the non-existence of the jar on the ground. Thus the cognition of the non-existence of the jar on the ground is not the result of direct perception of the non-existence of jar but a result of combined operation of the perception and the relevent memory. Therefore to equate the 'perception' of the jar on the ground and non-existence of the jar on the ground is to ignore the qualitative difference between their different cognitions and misread the non-existant 'perception' in the cognition of the non-existence of a jar on the ground which, in fact, is a joint product.

The implied logical process through which Nyaya seems to have 'perceptually' cognized non- existence of the jar on the ground may be as—

1. All that has sense is perceptually cognitive.
2. Non-existence has a sense.
3. Therefore non-existence is perceptually cognitive.

Though it is true that the non-existence has a sense as stated in the minor premise, it is not true to say that all that has sense is perceptually cognitive. The major premise is palpably wrong. The total non-existence of a son to a barren woman has a sense but it does not follow therefrom that it is perceptually cognitive.

What happens in case of the counter entity of total non-existence is that it is by thought alone that we know that it is impossible to exist The total non-existence is thus the non-existence of a contradictory situation and logically the negation thereof. It is always true while its counter entity is always a contradiction.

The consideration of the concept of non-existence in general and total non existence in particular would lead us to the consideration of certain other related problems regarding the nature of cognition and existence. Does existence implv cognition ? Could there be a cognition of an object even if it did not exist ? Is existence always perceptually cognitive ? Does cognition imply reference to fact ? Could there be a being which either did not exist or subsist as in the case of the round square of meinong ? Or are being and existence synonymous ? All these and such other questions are closely related to the ontological scheme of Nyaya the consideration of which is not within the scope of this paper.

Having considered various aspects of the concept of total non-existence we are led to the conclusion that it is not non-existence at all in the context of its definition and other related specified characteristics. The counter entity of total non-existence would always be a contradiction. There could not be a proved instance of such a counter entity There would also be no means of knowledge to 'perceive' it. Thus there would not be any counter entity of total non-existence. It could not be an object of knowledge. Consequntly, atyantabhava is no abhava.

Secularism And Social Crisis In India

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Secularism is a term having a variety of meanings. It is therefore necessary to elucidate the meaning of the term. Secularism has often been equated with antireligion, materialism and a-theism. The above view is due to Mr Holy Oake & Mr. Bradlaugh. We must determine first how secularism is related to religion. There is on this point a fundamental difference of opinion among secularists. Mr. Holyoake represents what may be called one school of secularists and Mr. Bradhaugh another. Mr. Holyoake and those who agree with him hold that secularism ought to start with the study of nature as manifested to us and ignore religion. Mr. Bradlaugh and those who agree with him hold that secularism can only be founded in the disproof and rejection of religion. Mr. Holyoake is an atheiest in the same sense and to the same extent as Mr. Bradlaugh. It is obvious that in these senses it has no relevance to the unity of the Indian people who are deeply religious. In the Indian context of unity, secularism should have a broad meaning.

In broad sense secularism is to be considered in relation to the state and the social life in general. The Indian state has no official religion and maintains a benevolent neutrality towards all religions though the word secularism has been inserted in the Preamble of the constitution by the 42nd Amendment Act 1976 The Freedom of religion as envisaged in articles (25-29) guarantee to each individual freedom to porfess, practice and propagate his own religion without intereference and at the same time assure strict impartiality on the part of state and its institutions towards all religions. It is an undoubted fact that in Indian religions and philosophical thinkers were able to enjoy perfect, nearly absolute freedom for a long period. Freedom of thought in ancient India was so considerable as to find no parallel in the west before the most recent age. All authorities I believe are unanimous on this point.

Mahatma Gandhi whose socialistic views found for a time a multitude of believers sufficiently sincere to endeavour to realise

them in practice severally denounced all the religions of the world, he never ceased to be an atheist and finally became a spiritualist. Those who prosecuted him supposed, of course, that they were defending Hinduism, but Hinduism can be defended in no such way. It forbids all prosecution-all persecution for the sake of religion. No Man is morally free to believe a lie of any kind. The men, therefore, who by their courage and endurance are specially instrumental in convincing their countrymen that persecution for the avowal and advocacy and advocacy even of atheism is a folly and a crime, have really rendered a service to the cause of religious truth, and their names will not be reckoned without honour when the history of our century is impartially written.

The person to whom secularism owes its name, and who has done most to make it What it is in India is Pandit Jawaharlal Lal Nehru. It is chiefly presented by him. The secular idea of confining religion to the home projecting a collective Commitment to political and economic programmes and nourishing a sensitive, human personality, has been conveniently forgotten. There are no more programmatic commitments. These are only commitments to tribes, castes and communities to their vote banks. on the backs of the people. It is a kind of vested interest nourshing communal bloodshed, on engineering misunderstandings and suspicious and ortificially generated fears and animosities. It has become a way of life. Hindu fundamentalism expresses itself in ritualistic assertion, in processions around this and that God or Goddess. The competition in fundamentalism shatters our peace and terrorises the secular minded people. The growing structures of violence within our communities are warning signals.

Recently in the last three elections particularly the politicians played the card of politics of religion. In last 84 election the ruling party played the politics of religion or Hindu fundamentalism in concealed form and secured the vasl majority in the parliament. The politicians either back the Muslim fundamentalism because of the vote bank of the minority or they encourage Hindu fundamentalism

in the name of national integration. Both the attitudes of the politicians are hampering the whole society.

Modern politics is a game of numbers, power belongs to those who command the highest number of votes. In a backward society where people's behaviour is governed by emotions and prejudices rather than reason, and where society is fragmented into numerous groups on religious ethnic, tribal, casteist, etc lives, it is not surprising that politicians win votes by playing off one group against another.

Only the minority of Hindus are propagating this assumption that Indian Muslims are pro Pakistani. And this is a stupid assumption because the Muslims are without leacer. The whole Muslim community led by either old Nawabs or Maulvi's. Indian leadership failed to bestow them the proper education economic security and genuine leadership. Indian leadership rather preferred the Nawabs and Maulivis in Uttar Pradesh, Bihar and Madhya Pradesh and miserably failed to mobilise the muslim mass for economic advancement cultural advancement and modernisation. The Mullah and Maulivis stopped in. They give Fatwa and it is being recognised and glorified by the politicians. The rapid rise of sikh fundamentalism which was encouraged by the rulling party consequently resulted into numerous insane killings of innocent people in Punjab and elsewhere. It incites mass carnage and is not of control even of the Akali Dal and its mass organisations. The latest poll result of Punjab is not good enough. Mahatma Gandhi, Nehru, Rajendra Prasad, Azad, Jay Prakesh and Lohia would have roused the people to the dangers inherent in such a situation. The congress shrank from its glorious past and drifted. The Janta Dal did like wise. The communist behaved indiferrently.

The communal Hindu is now attempting to speak for the community on roads and in the streets. No has the courage to silence them. The lack of courage is a sign of defeat. The secular force has perhaps lost its command over the society. I am not

blaming only the Hindu fundamentalism but also condeming mino-rity fundamentalisml would like to recall the March 30, 1987. Babri Masjid conference and call for a mobilisation of Muslim masses to Delhi's Boat Club grounds to demonstrate against the Hindu take over of the Babri Masjid. Subsequently coference leader hoped to lead a column of Muslims to Ayodhya to forcibly enter the masjid premises and offer Friday prayers. These programmes are part of a four point agenda wnich was adopted on Dec 22 1986. The other two points were to boycott the Republic day on 26, 1987 and to observe a bandh on Feb 1. 1987. The above decisions had no doubt mobilised the Muslims, but they had also stirred the Hindus. It is a declaration of war against Hindus. No prominent Muslim has rejected the goal of the conference to recover the masjid from the Hindus.

The declaration of the date for the foundation of Ram Mandir at Ayodhya has created a volcanic situation in India. Thousands of Nagas reached there. Millions of people donated money for the construction of the Ram Madir. It also looked like a declaration of war against, Muslims. Not a single prominent Hindu opposed the attitude of revivalism. The secular forces in this country have been conducting themselves in a manner which has increasingly weakened the hold of the Muslim libocal leadership over the masses. As a result of that, a parallel reaction has been created on the other side in the process Hindu liberal opinion is also leading out. Incidently the demolition of Babri Masjid triggered communal riots in Bihar Maharastra Gujrat U.P. Karnataka and other states. The Bombay carnage occurred. owing to the tantrum of both the communities and it was a total break down of the administration. After the visit of the Sharad Pawar and other Central Ministers a vast number of high officials of I.A.S. and I.P.S. cadres were deployed, but unfortunately it was a free for all. No body was responsible for the carnage. The Bomb explosion incident astonished the whole nation. The complete police force became communal and indisci plined. No disciplinary action has been taken against those police personnels. Every day the nation is getting polarised between the Hindus and tne Muslims with communalists gaining ground on both

sides and feeding on each other. It is a time to work cut an explicit and clearcut Hindu Muslim relationship.

It is not enough that the state should be scular for national unity but also that social life out side the proper field of religion should be secular. Secularism may be regarded as the theory of life or conduct which flows from theory of belief or knowledge.

The individual in society while adhering to his religion and considering it the best should respect other religions and practice tolerance and understanding towards them. Social life should be governed by rational, ethical and human attitudes rather than by creedal and communal considerations. Religious practice itself should discriminate between the essentials of religion and its excrescences such as human sacrifice, untouchability and belief in high and low castes and polygamy as said to be superstitions etc. which are considered part of religion. Sir Syed Amir Ali's comment on Muslims is still relevant today as it was in his time ask them to leave anything and they would say that it was sanctioned in Islam; ask them to learn anything they would say it was prohibited in Islam, Hinduism is not a religion it is a philosophical thought. It explains the cosmic problems and spiritual attainments. It believes that such human being is part of divine conscious. It inculcates in each individual the power to decide what is right and what is worng. It places a profound responsibility on each person, fertilises individual creativity that is the goal of many modern thinkers. From this point of view. the process of Indian unity is a process of intellectual and spiritual enlightenment. May this convention give this process a clear and bold directien.

Hinduism is secular and universal admitting all, hating none and inspiring everyone to be open minded and open hearted from constrains of communalism. Hindu fundamentalism is a misnomer so far true Hinduism is concerned. A true understanding and interpretation of Hinduism and Islam and all other religions, for that matter alone can help a social unity in India. We must develop the will for secular society.

Man Society and Freedom according to J. P. Sartre and Marx a comparative study :

—Mithilesh Kumar Singh
New Delhi

J. P. Sartre one of the most Important-Exponent of Existentialist philosophy and an activist in the context of concrete Social reality tried to deny the objective reality of social development, and interpreted man as an important being who can only feel anguished at his helplessness - a helpless state which sartre designated as "freedom".

According to Sartre man is pure existence. It is pure consciousness and subjectivity having no determinations and since for sartre pure consciousness has no determinants, it is equivalent to nothing. Pure subjectivity as cousciousness be defined as Being-for-itself and called the inanimate world as Being-in-itself. In this way he ratained Descarte's Dualism of mind and body or consciousness and matter. But consciousness of Sartre is different from Descartes cogito because Sartre concieved consciousness as prereflective whereas Descartes held cogito as reflective.

Sartre completely seperated subject and object consciousness and matter. He held that the subject if it becomes the object will negate itself. This is so because, to be an object of knowlegde is should have some qualities, But consciousness if determined it cannot be free. Consciousness is for Sartre, self consciousness which while revealing an object also reveals itself. To know consciousness as an object, Sartre argued, will require a third consciousness and this process would lead to the lagical absurdity of infinite regress and on the logical absurdity of infinite regress and on the basis of above logic Sartre said "Thus to the necessity of ontologically establishing consciousness we would add a new necessity, that of establishing it epistemologically. Are we obliged after all to introduce the law of this dyad into consciousness ? Consciousness of the self is not dual. If we wish to avoid an infinite regress there must be an immediate, non-cognitive relation of the self to itself".[1] He reasserte the above

1. Being and nothingness, Tr. by Hazel E. Barnes Page 12

posimacy over the consciousness reflected on. It is not reflection which reveals the conscinusness reflected-on to itself. Quite the contrary, it is the non-reflective consciounness which renders the reflection possible; There is a pre reflective cogito which is the condition of the Cartesion Cogito."[2]

The question is as to why sartre take so much pain to establish the separate mode of knowing the subject In our view the basic question in all philosophical endavour is four fould (1) What is the nature of Man (2) What is the nature of the world (3) What is the relation of man and the world (4) What is the relation of man and man.

For Sartre the subject reveals itself. He said, ' Every positional concsiousness of an object is at the same time a non-positional consciousness of itself."[3]

On the nature of external world his-existentialism cannot logically accept in its ontology natures dialicatical character i.e. internally contradictory universal, general connection of all that exists. This is so because Sartre rejects the distinction between the appearence and the essence, the possibility and the reality. He said, "We can equall well reject the dualism of appearance and assence the appearence does not hide the essence it reveals It is the essence." Sartre ontological and epistemological position implies three things (1) There are two independent and incommunicable regions of Being i.e. Being-for-itself and being-in-itself (2) Being-for-itself is negative and thus Nothingness while being-in-itself is positive in the sence that it is full and is what it is without possibility. It is constituted only of a series of appearence without any essence. (3) The being-in-itself is gived as an object and the Ceings-in-itself reval's itself. So consciousuess which is pure subjectivity has no essence. It is equivalent to nothingness. Thus Being-for-itself which is nothing that is having no determination is also identical with freedom.

2. Ibid. Page 13
3. Ibid. Page 13

Man is completely free and yet the act of choosing he negates his freedom because he wants to be determined is the state which Sartre called anguish. To lie to oneself that one is not free, that one is determined is what Sartre called Bad faith. Bad faith in Sartre's view consists in evading one's responsibility. Thus he says, "Negation has referred us to freedom, freedom to bad faith and Bad faith to being of consciousness, which is the requisitive condition for the possibility of bad faith.

Sartre concieved man as an abstract individual who freely and consciously choose his and is thus wholly responsible for them, But he deny the objective reality of social development and interpreted man as an importent being who can only feel anguished at his helplessness–a helpless state which Sartre designated as freedom. In his view man feel anguished when he becomes aware that he is totely free and is responsible for his action. Sartre argued that Man is completely free because 'There is no God to concieve it. Not only is Man. what he concieves himself to be but he is also only what he wills himself to be after this thrust towards existence".

He said it's existence really does preced's essence there is no explaining thing away by reference to a fixed and given human nature. There is no determination, Man is free, Man is freedom.

Sartre did not draw any distinction between existence and freedom. For him to exist is to be free. Freedom of man consists of making a choice. But once man interpreted as to exist and is free he is responsible for his action. He said "The idea I shall try to convey when In way that Man is condemned to be free, condomend, because he did no creat himself yet in other respects is free because once thrown in this world he is responsible for every thing he does.

According to Sartre to think that one is completely determined by the condition existing outside on self that is to think that one is not free, is to line in what is designated as Bad faith. It is to lie to oneself within the unity of a single consciousness. Through bad

faith a person seeks to escape the responsible freedom of being in itself.

Some times Sartre identified man as pure consciousness at other times he conciened him as a unity of subject and object, and in the context of Bad faith Sartre's conception of man is the union of the subjet and the object.

Freedom for sartre is purely subjective and mental activity which neither affects nor is affected by the objective reality. His ethics is Based upon the conflict of subject obiect. He said "If some one looks at me, I am conscious of bing an object. But this consciousness can be produced only in the and through the existence of the other".

In sartre's view each person is ontologicaly and epistemologically separated from others and a true community is logically impossible. Hence Sartres man being divorced from all objective and subjective determination is absolutely free to act, His analysis of freedom obliituates the distintion between freedom and bondage.

Sartre's abstract concept of freedom logically depend's upon his views of man, nature and society. Man is not just a Biological being but he is a conscious social being. According to Marx consciousness is the highest from of reflection. Reflection is the ability of Body to reflect internally the properties of other Bodies acting upon them.

Sartre's interpretation of man is an idealist one because he reflected matter as the basis of conciousnss. According to Dialectical materialism, on the other hand conciousness cannot exist Without a living body, sense organs, nervous system, brain etc. Sartre saw man in Isolation from natural world but he detached man even from his own body and since sartre's interpretation of man is Abstract his conception of freedom which is inseparable from the concept of man is equally an abstract one Sartres man a pure consciouness is thus logically incapable of acheiving real freedom through the transformation of objective reality by his practical activity. Since transformation of natural and social reality is the essence of man. Sartre by conceiving man as pure consciousness, deprives him of his

real nature or essence, The fact that the essence of man is connected with his practical activity of transforming the natural workd also expla ins the origen and development of consciouuess and distinguishes mans species from the animals.

The emergence of consciousness, according to Dialectical Materialism is directely related to the making of tools. This requires labour which is collective that is. social in nature and also requires transforming nature, This requires a number of interrelated operation by man which can only be performed through the collective and co-operative endeavour of a number of endividuals consequentely labour is a social phenomena. Thus consciousness which is the direct outcome of gocial labour is bound to be a social phenomenon.

Sartre we find, detached the self conciousness of man from natureand society, which are its real foundation, and absolutised it. And consequentely concieved subject and object as two incommunicable regions.

Thus as opposed to the a-historical approach of Sartre which begin's the study of man as abstract consciousness and "No thingness. Dialectical Materilism holds in a real historical epoch.

The real freedom of men can be comprehended only from a dialectical Materialsm approach.

According to Marx Man is a social conscious being need's social vis-a-vis other individuals for the development of his capacity as a species being for Sartreon on the other hand man is an alienated lonely being thrown into the world and the others instead of Being indispensable for the development of his being, negate his being, negate his subjectivity even by their look".

In our view Sartre and Marx arrive at two diametrically opposed position regarding the nature of man and his relations whit his fellow-beings because they followed two apposed Methodologies. Sartre adopted an-ahistorical approach according to which he took for granted the existence of subjectivity which apparently is diam-

etrically opposed to objectivity. Sartre in conformity with his Dualist approach concieved consciousness and the material world as diametrically opposed, impenetrable realities. Marx on the other hand, adopted a Dialectical Materialist Methodology and studied conscious man in terms of his origin and development relating constantly to his dialectical intraction to nature and to one another. While explaining his methodology for the study of Man Marx said that our premises are men, not in any fanastic isolation and fixity, but in their actual emperically perceptible process of development under difinite conditions. Freedom unlike as in the Sartrean conception, is not an abstract concept but is concerned with the concrete individuals who are involved in struggle to acheive their freedom. Freedom cannot be absolute because it is restricted by the constraints of nature and social reality.

The New Man For The New Order–The Vision of J. Krishnamurti

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Introduction :

The renowned Indian thinker Shri J. Krishnamurti (now referred to as JK), whose centenary is being celebrated all over has uniquely contributed a distinct and original message by shaking us from our accustomed thought and habits, convenient theories, and ideas. Without resorting to any customary authorities, book or prevailing conceptual cliches, he aimed at awakening the inner native perception in man. According to him the human mind is essentialiy free to create without caring for the forms of the creation, and leading itself thus to the right approach of realizing the state of non-contradiction and integration.

Historically, man's physicial evolution has apparently saturated insofar as man lives, breeds and possessing inborn instincts. But cognitively man is ever growing and thus freeing himself from the limitations of animal kingdom altogether. New Knowledge has brought us new ways of action. Till now this evolution has been directed through develoopment of knowledge applied to technology. For it there is a basic unity of all natural phenomena in that the objective world possesses only one uniform law.

Howevr, the social man bases his actions on the idea that the human race is as if divided. Thus in the realm of social ralations man's rational instinct has not come into its own. There is a stagnation in the social realm with innumerable separations, opposi-tions and eliminations The concern of J. K. is regarding the crucial problem of man's attitude to man. His posers are : How to establish a single and universal human society ? How to make human actions free from internal contradictions so as to fulfil further evolution into integral consci- usness of man individually and collectively ?

The Goal is the Change Within Man :

To pinpoint JK's main goal is on the tolal human situation through understanding the universal nature of human consciousness.

So far the mankind sought this vision and order through narrow patterns of systems and ideologies with prevailing criteria politically, economically, socially, religiously etc. etc., in various ways and dimensions Historically, however, these have led to violences, conflicts and sufferings of various types. Exploitation by man to man or by state to man have been rampant in various degrees and levels althrough.

J. K. aims at the fundamental change concerning with this inner world of thoughts and feelings within man. It is a change against our limitations and fear of the Unknown not only of death, but of life as well. Man must be fully conscious of his limitations and the same should not obstruct in making a deeper discovering of his unlimited being, The limited systems and ideologies have only limited means to seek unlimited ends.

The Focal Point-Total & Integral Man :

J. K. states clearly that the believing mind knows no peace as all beliefs conditions the mind, breed comparison, competition and antagonism. Man himself is the focal point of the chaos in the world. What he is within, he sees projected around him. The fundamental change is seeing false as false and true from moment to moment. It is not the false and tiring choice between opposites but the choice born from freedom. From all contradictions and the clash of incompatibles. It is **an experiment** with **life as a complete human being.** It is seeing oneself clearly as one is, as the whole, a part and a result of the whole. When this urge to understand is intense, the mind becomes quiet. In this very act of understanding himself fully, man integrates and reintegrates himself.

The integral man is in a state of change as he is no more capable to add to the division. In such a total man humanity is reunited with hereself and with the world in which she lives. There is **no being** outside what is, no life within the false contradictions of the finite and infinite Seen from this top, the whole is not self-contradictory. It is in such an essential unity of man as a whole, one finds the right

relationship between our individual existence and the totality of mankind.

Harmony in the world increases in terms of the growing dumber of points of integration. Morality follows from this basic fact of human unity and includes all that leads to the unity in daily life. One discovers when one is fully spontaneous and completely free. The socio-political, economic unity, as though they too make an appeal to this inborn certainty of freedom, may take time. But the starting point is immediately available here and now in the deep sense of inward freedom and liberty ingrained in man.

No Absolute Freedom to Frahsmentary Man :

The root of all human crisis and predicament is the fact that our feeling of being free does not go beyond the feeling. All our action is based on knowledge and so on time and hence man is always a slave to the past. Accordingly, the slave-master symptomic freedom to oppose is very powerful in our idea of freedom making for a clear hiatus between the Me and the Not-me. This division leads to opposition, opposition to strife and strife to all miseries and suffering.

For the dividing line between the Me and the Not-me is **never** fixed. The Me expands in joy and contracts in sorrow and it is forever linked up with the Not-Me and has no being without it. Hence there is no such thing as absoulte freedom. Action is always in opposition and is never free from the illusory dualism and contradiction between the Me and the Not-Me. No choice follows from the simple acceptance of all that is because it is.

No Insight in Conditioned Beliefs and Habits :
Accordingly, instead of traditionel freedom to do J. K. calls for the freedom to be. All moral and social actions should be purely creative and insightful. Hower the dirficulty for J.K. is this that such an under standing cannot be found in books or in scientific laboratories. To him, the very structure of our mind must undergo a change. The massive barriers of centuries of beliefs and habits must be crossed.

For, the difficulty is that in trying to find inward security, may be economically, psychologically, spiritually etc, man is destroying physical security outwardly by constant clinging to certain beliefs, ideas and ocnclusions. It is only when there is freedom from all desires to be inwardly secure that there is a possibility of having the physical things that are necessary for human survival The collective action is possible only when there is freedom from all beliefs and ideologies, systems and authorities. To see the mind imprisoned in a pattern and merely reject the pattern is not freedom. The mind is extremely clever in appropriating concepts and ideas and at the same time remaining unaware of its profound ignorance of life's deeper purpose and values.

Alert Awareness—The Remedy For Human Unity

Exploring this new way of freedom and understanding is enough to reunite humanity for he sulution of the common problem as it would usher in right means and right foundations No expansion takes place of the Me at the cost of the Not-Me. The Verbal practical distinctions might be there but the tension does not exist as there is clarity is this basic freedom spontaneously realising the movement of duality. It is watching without any choice and any expectations whatsoever.

It is in such an alert awareness, free from all desires and fears, one moves from the narrow liberty of consciousness strangely divided against itself to the universal consciousness of the endless unity of the human race. It is a capacity of direct understanding of mind, very alert and sensitive. It an immediate perception of the swift movement of What is' and not the result of the laboured analysis. This seeing is doing an immediate action without the interval of time. It is a higher level human relationship and a way of living uninfluenced by all traditional separative tendencies, greed and ambition.

It is an absolute freedom and not freedom against the other, the remaining for ever the unknown part of ourselves. This new level of consciousness refuses to think and act in terms of separation and

opposition. There is no fear of being 'nothing' in this freedom as it implies a clarity both outer and inner, the outer level ready to respond to the inner. This is realized where there is a basic change in the working of the human mind.

The Whole and the Part-Indivisible

Through talks and dialogues, J.K. tried to covey tnat all life as such is relationship and it is based on love and proper understanding of the consciousness of man. Life is very much complex and hence living is a great art. Man's living and action must positively support the promotion of goodness in the larger whole of which he is an indivisible part. The individuality is in name only as the content of human consciousness is common to all humanity.

It is a creative and elevating path of action which each one of us has to discover within one's consciousness. It is the watching of the origin of thought, the looking into the movement of memory that awakens intelligence. No conventional philosophic knowledge or psychological techniques or organizational media can approach this pathless goal. So far the burden of such beliefs and images dominating man's mind have only hindered man's daily life and his relationship with totality.

This transformation in consciousness is an on-going destiny of man which is unravelling itself and each one has a role to play. It is the ability to see the whole and the parts in relationship and belonging to the whole. Everyone has to grow unconditioned and uninfluenced so as to meet life intelligently and without fear. It is only in the changing of the self that there is the possibility of bringing about the different world order. Today when we fall easy prey to worldly sensualities and do not make proper discriminations properly, our longing of reorienting the world order is intense universally. J.K.'s answer lies in each one's investigation and unfolding the problem itself. For, the disorder can end only when the causes are seen clearly and eliminated. The lenses of one's microscopes must be clean so as to see reality exactly as it is.

End

For J K. the value of knowledge is creating a question in our mind and not providing a ready-made answer. Else. like all great messeges in history, J.K.'s vision would also become an added part of memory. J.K. sticks to the principle of Neti-Neti in its pure negative context in allowing mind to be stable nowhere. He rejects all determining centres for the mind.

That is, it is when mind becomes consious of all its potentialities, then in the same stage of awakening it realizes its in incapabilities and centrelessness. When mind reaches its climax as to what it is not, it realizes what it is. This true knowledge does not come from mind. In fact it comes when the mind is quietened.

According to J.K. the purpose of life is to go beyond the ego-centric activities of the mind. The aim of life is not in remaining busy tightly or living in mirages or images but living fully today and presently. life is infinitely dynamic and afresh, moving from time to timelessness. The reality of universe is in seeing that which is as it is. Virtue consists in spontaneously living the same. To live without conflicts with it, frees us from all conflicts.

A Critical Analysis of Pramanya Theories in Indian Philosophy

Dr. M. Sreenivasulu.

The purpose of the persent paper is a critical evaluation of Prammanya theories in Indian Philosophy. All most all Indian philosophical schools come forward with an Official answer to the simple question, Is Pramanya svatah ? or Paratah ? Arguments and counter arguments are produced in neover ending stream to the same problem is Pramanya Santah ? of Paratah.

The word Pramanya is derived fron 'PRAMANYA' The Taddhita suffix 'SYAN' which is generally used to denote abstract sense, is added to it. The word Pramanya can convey three different meanings (i) Prama (Valid cognition), (ii) Pramkarana (means of valid cognition) and (iii) Pramata (Cognizer). The word 'Pramanya' is related to its first meaning i. e., vaild cognition and denotes the validity of cognition. Apramanya is just opposite to it and conveys the absence of validity of cognition. Hence the theory, which deals with the problems regarding validity and invalidity of Cognitions, is called Pramanyavada or the theory of validity of cognition.

In the beginnign the problem of validity was related to the Vaidika in-Junctions only. There were two chief contending parties-one comprising the Jainas and the Budhists who were the advocates of the invalidity of Vaidika injunctions and the other comprising the Naiyayikas, the Mimamsakas and so on, who were the proponents of the validity of the Vedas. although on different grounds being eternal and impersonal (Apauruseya) are self valid (Svatah Pramanya) and that they do not require any personal agency for their validity. For this very reason the Mimamsakas have also refuted the Buddhist conception of omniscient being (Sarcaina) with vehement arrguments.

It is, thus evident that originally the Question of validity was related only to the Vaidika testimony but gradually its scope was extended to all kinds of vognitions. while discussing the problem of Vaidika testimony, Kumarila has pointed out that the question of validity should be examined with regard to all kinds of cognitions.

Parthasarthi mentions four different views, which are as follows :

1) Validity and invalidity both are intrinsic 2) both of them are extrinsic, caused by the merits and demerits of the source of cogtition 3) invalidity instrinsic are valisity extrinsic and 4) validity intrinsic and invalidity extrinsic.

Neither kumarila nor his commentators have mentioned the names of the upholders of these theories, but it is evident from the statements of the later thinkers like Madhvacarya that the four views belong to the Samkhyas the Naiyaikas, the Buddhists and the Vedavadings (Mimamsakas and Vedantis) respectively.

1) Validity and Invalidity Intrinsic :

Some people hold that both validity and invalidity of cognition are intrinsic, because the thing, which by itself is non-existent (asat), cannot be produced by any means. As mentioned above this view belong to the Samkhya system. It is also inagreement with its theory of Satkaryavada, according to which "an effect pre-exists in its cause". That which is absolutely non-existing, e. g. the hare's horn, cannot be produced. Therefore, that which is produced must have per-existence. There is observed a fixed realation between material cause, e.g. clay, and its effect, e.g. a pot, whoever wishes to have a pot can have it out of clay alone A pot cannot be produced from yarns and a cloth cannot be produced from clay. If a pot were absolutely non-existent prior to its production we could bring it about from yarn as well, because in that case there would be no difference between clay and yarns. Hence, It must be accepten that a pot exists in a latent form in clay manifesting this form. What is generally called production (utpatti) is a variets of manifestation (abhivyapta) when a pot existing in its full form is hidden by darkness, it is said to be manifested by the action of light which remove the veil of darkness.

When a pot existing in a potential form is hidden by another form of clay it is said to be produced by the action of an agent, who removes that form of clay which veils the from of the pot. There is no essential difference between the two actions, as both

remove an obstruction. Therefore, an effect already exists in its material cause and that wich does not exist can never be accomplished. Thus, truth and error are inherent in knowledge. They cannot be brought about by any extraneous means. Truth and error depend on the same causes which produce knowledge and not on any additional factor e.g. merit or demerit, and they are revealed by knowledge itself, we need not go beyond knowledge for the asscertainment of its truth and falsehood. If validity or invalioity does not exist intrinsically in the cogniton, it can never be produced or ascertained by any extraneous means as no body is able to get smell from fire of oil from sand.

2) Validity and Invalidity Extrinsic

Some others hold that validity and invalid ty both are extrinsic (paratah). Validity and invalidity of knowledge are not known by valid knowledge itself or by invalid knowledge itself. Validity of knowledge is inferred from its capacity to produce successful activity (pravrttisamarthya) and invalinity of knowledge, from its capacity to produce un-successful activity (pravrttivisamvada). Truth leads tossuccessful action, and error, to unsuccessfull action. Practical efficiency and practical inefficiency are the tests of truth and error by which they are (pramanyagraha). Correspondence is the content of truth, but work ability is its criterion. Non-Correspondence is the content of error, but unwork ability is its criterion.

Evidently this view belongs to the Naiyayikas. Vatsyayana clearly says that the object havin been cognised through the means of knowledge, the cognition can be established as valid on the basis of subsequent efficient action.

Truth and falsehood are specific qualities of cognitions. Cognition is the manifestation of some object which depends on certain causal conditions, e.g. the operation of sense-organs. New while object manifestation is produced by certain general conditions, truth and falsehood, which are specific features of object manifestation, must be produced by some specific features of the general conditions. The specific features responsible for the production of

truth and falsehood are the merits (Guna) and demerits (Dosa) of the conditions of knowledge respectively. Merits and demerits are additional believes in the cause of cognition which add the qualifications of truth and falsehood respectively in cognition. Hence, truth and falsehood are not intrinsic or natural but extrinsic or adventitious. Merits and demerits are positive features. Merits is not merely an absence of demerit, nor is demerit a mere absence of merit. It is easy to know from the science of medicine what the merits and demerits of sense-organs are. Even a man with healrhy sense organs acquires certain excllences in them by the use of certain medicines and these excellences are their merits. Diseases, e.g. jaundice are the demerits of sense organs. It is said that effects depend on their causes for their birth they produce their effects independently of their causes and hence a cognition depends for its birth on the operation of the senses but it produces effect, viz., the manifestation of its object, independently. But what, it may be asked, is intended by this indipendence ? So far as the conitions of a cognition are concerned their independerce in producing the latter is accepted, but it does not have that truth is independent of any condition and so natural, because it has been shown as depending on the excellences, of senses. And so far as cognition is concerned the question of its dependence or independence in producing its effent does not arisem because it has no effect Manifestaion of objects is not an effect of cogniton, but is identical with cognition itself. And if activity in relation to the object revealed to the cogniser is supposed to be an effect of his cognition, then it obviously depends on such additional conditions as the desire of the cogniser etc.

The ascertainmeut of truth depends on some extraneous consideration just as its production depends on some extraneous factors. At the time of the origination of a cognition there is no knowledge of its truth or falsehood. When the cognition of a blue object arises, the object is known to be blue, but the truth of the cognition is not known at that time, and subsequently when it is known it is not known independently because such knowledge depends on fruitful activity. Fruitful activity is the test of truth and

fruitless activity is the test of falsehood. But how can, it may be asked, any activity ensues on the cognition of an object unless the cogniti on is already known as true ? The upholder of the intrinsicality of truth says that it if the knowledge of truth is supposed to depend on the knowledge of successful action there will be mutual dependence, as successful action will then depend on the knowledge of truth will depend on successful action, and again the knowledge of truth will become needless because the object of cognition has already been attained.

This theory has been repudiated by kumarila on the ground that in that case, the cognition would prove to be devoid of any character. He has further argued that here would occur regresse and infinitum if validity is accepted as extrinsic. If one cognition-requires other cognition for the ascertainment of its validity, the other would require still other and so on. Hence, there would be no end of series of cognition and no ascertainment of the validity of cognition. This argument has been adduced by kumarila in refutation of the view of extrinsic validity. It is applicabl to the Buddhists as well as to the Naiyayikas.

3) Invalidity Intrinsic and Validity Extrinsic :

The Buddhists hold a different view. According to them cognition is intrinsically invalid (Apramana) and is proved as valid by some extraneous means. On the basis of available texts of Buddhist logic, it seems that Dharmakirti was first among the Buddhists to discuss the problem of validity af cognition. But as kumarila, an earlier contemporary of Dharmakirti has discussed the Buddhist view point in detail. It seems probably that some Boddhist logician before kumarila-either Dinnage or some one else-had thrown light on the problem but in the absence of any convincing enidence, nothing can be said authentically.

In the later period the theory was discussed at length by santaraksita, Manorathanandin and prajnakara Gupta in their respective treatises. The Tattva-Samgraha and the panjika are regarded as the most authentic sources for the Buddhist views on the validity of cognition.

I) Invalidity is Intrinsic (Svatah) -

The Buddhist, as presented by kumarila maintains that invalidity should be accepted as natural features of cognition; because invalidity, being a non-entity, cnnot be originated fram the discrepancies of the cause. Elucidating the intrinsicality (Svatastvam) of Invalidity, he asserts that sense organs and their merits are the causes of validity and the absence of that (i.e, invalidity) can happen in two ways-either when there is some defect in the sense organs or when there is absence of any one of them. That is, when the sens organs are affected by some diseases like partial blindness etc., (tihizadiolosaid). there would occur absence of merits and then invalidity would come per se. Besides, when there is an absence either of sense organs themselves (as in the case of dreams-cognition), or of merits in the sense organs is in the cognition of two moons etc. there would be no origination of validity and hence invalidity bein gnegation, come by itself.

Raising an objection against the Mimamsaka, the Buddhist argues : it is an error on the part of the Mimamsakas of to assume that invalid cognition is caused by the Mimamsakas of to assume that invalid cognition so caused by the demerits. In fact, there is an invariable concomitance (Vyapti) between the demerits and the absence of merits. Whenever the demerits are present in the cause, absence of merits comes in its wake and invalidity become inevitable. Demerits are not active in producing invalidity there function is merely to remove merits, when the merits are removed, invalidity comes per se in the cognition.

II) Validity is Extrinsic (Paratah) :

According to the Buddhists, validity of cognition should be accepted as extrinsic. The argument adduced by him is : "Validity being a positive entity, is originated in the cognition by the merits (of the cause)". which have also been called him as "Purity of cause" (karana suddhatva). It is also indicated by same refutative verses of the Sloka vartika that corroboration (bamgati or samvada) is admitted by the Buddhists as the

cause for ascertainment of validity. Corroboration can be of two kinds : homogeneous (sajatiya) and heterogeneous (vijativa). If the cognition produced by one sense is confirmed as valid by another cognition produced by the same sense, it would be a case of hetern-geneous corroboration. For example, if one, passing through a forest, hears the sound of a lute, goes ahead and finds some one plaping on lute, it will be case of heterogeneous corroboration (Vijatiya samvada) between the auditory cognition can be establi-shed through visual and one has been elucidated in detail by santa-raksta and kamalasila.

On the basis of above discussion it can be concluded that the Buddhist logicians before kumarilam had accepted merits (gunab) and purity of cause (karana suddhatva(as the productive cause (utpatti karana) and corroboration (samgati or samvada) as the ascertaining cause (jnapti karyna) of the validity of cognition. They had also admitted that validity of auditory cognition can be ascertai-ned through heterogeneous conformity.

So far the Buddhist sources are concerned, Dharmakirti, the great exponent of Dinnage, asserts that validity can be ascertained through experince, i.e., cognition of an efficient action (artha-kriya-jnana) as explained by Manorabhanandin. Besides while defining valid knowledge (pramana), Dharmakirti says : "valid knowledge is that which is uncontradictory (ensamvadana) means conformity of cognition with the real state or things. From this definition of pramana it can be inferred that Dharmakirti had indirectly accepted corroboration (arisamvada or samvada) as the source of ascertaintng validity. It has however, not been traced in the acailable text of harmakirti as to what views he holds about the origin of validity in the cognition.

In the later period, Santaraksita, at on place, expresses that validity of cognition can be established either through the cognition of efficient action or through some one else (anyadva) The term 'some one else' has been experienced by kamalasila as the cognition 'the cognition of purity of cause (karanasddhi) and corroboration (Samvada) as the means of ascertaining validity. Besides, Santaraksita

has also used the term Samvada in association with some otherwords like artha, karya, vastu etc., from which it appears that Samvada is a general term and arthasamvada, karyasamvada, vastusamvada etc., are its particular terms, So it seems that according to Santaraksita and kamalasila, there are only two means of ascertaining validity, viz., cognition of purity of cause (hatu suddhi jnana) and corroboration (Samvada), cognition of efficient action (artha kriva jnana) is infact, a kind of corroboration (samvada) itself.

It is thus, evident form the above account that according to the Buddhists, validity of cognition is extrinsic (paratab) However, their views regarding the means of validity of cognition have changed from time to time. In the beginning validity was regarded as having been caused by merits or purity of causem as presented by kumurila. It was regarded to be ascertained by corroboration (Samqati or samada or Arthakriva jnana) as referred to by kumarila and mentioned by Dharmakirti. But in the laler periodm the number of means of ascertaining validity increased to two or threc, as in evident from the expositions of santaraFsita, kamalasila and parthasaradhi Misra.

Vzlicigy Intrinsic and Invalidity Extrinsic :

The Mimamsakas used and the Vedantins maintain that all our experiences are intrinsically true, but some times they are rendered illusory or erroneous by some extraneous cause. Kumarila while establishing his own theory of selfvalidity, saysm "you must understand that validity is inherent in all types of vognitions, for a faculty by itself non-existing cannot possibly be brought into existence by any other agencey. Invalidity appears in it only in two exceptional cases : i) when it is rjudiated by a subsequent strong cognition, as in the case of the illusion of snakem which is proved false by the subsequent knowledge of rope; ii) when its origin is pryved deficient such as in the case a person perceives whit couch shall as yellow owing to bile in his eyes.

Similarly, the Vedantins also assert that validity of all types of cognition is produced as well as ascertained by itself, but invalidity is always always born and ascertained by some thing else.

It was most probably the Mimamsakas who started thinking seriously about the question. How do we apprehend the truth pertaining to a cognition which may arise from various sources and come to us through various means and media ? The question was quite pertinent of the early Mimamsa system, which sought to establish the indebtable validity and authority of the vedic scriptures. Scriptural statements are only statements (froms of speech). It was held that cognitions derived from such statements should be intrinsically true. Thus, it was claimed by the Mimamsa that speech (or sabda) has the unique power of generatig cognitions which presant objects of the past, present such as perception do not enjoy this unique power which sabda (speech) possesses. To maintain the absolute validity of the Vedas it was further claimed that cognitions arising from speech are to be accepted as true as long as there is no defect (physical or intellectual) of the speaker concerned or as long as there is no contradiction (badha). Thus, falsity of a cognition arising from a statement, is always found to be due to some defect of the person making such statements. Now, if there can be any impersonal statement. or a series of statements, which does not belong to any person or human being, we can say that cognitions arising there from will be necessarily true-(arising there) from will be necessarily true. The vedic texts are revealed texts according to the Mimamsakas; they are apaurusoya, that is, they do not come from any person. Hence, the early Mimamsakas claimed that the Vedas are eternal, and cognitions derived from vedic statements must be intrinsically true. This philosophical position was later developed in the following manner. On the question of validity of knowledge, tne Nyay-Vaisesika theory of knowledge as such being neither valid nor invalid is primarily pitted against the purva Mimamsa theory that knowledge as such is always valid. The Mimamsaka tenaciously maintains that theory in order to establish, in the last resort, the authority of scripture (veda). The scripture not being the work of any individual person, there can be no defect in it to vitate its Validity. According to the Nyaya-Vaisesika even the validity of the veda is not self established: it should be proved only on rational grounds. The theory of the selfvalidity of knowledge and its acceptance by

Mimamsakar is ridiculed by the Nyaya-Vaisesika writers. Vacaspati-misra criticises kumarilas school, and saya that "In a system where a cognition, not being of self-luminous naturem does not grasp even itselfm the question of its grasping its own validity is a far cry. All type of cognition are to be accepted as true unitil and unless they are proved otherwise. Almost all the schools of Mimamsa accept this philosophical thesis and justified it claiming that we apprehend the truth of cognition along with our apprehension of the cognition itself without depending upon any extrinsic condition. This, in short, was called the Svatah pramanya theory of the Mimamsa system. The origin of this theory can be traced back as far as Sabara.

The Sankhya system eccepts intrinsic or Svatah theory in respect of both truth and error. According to the Sankhya, both truth and falsity are internal characters of different cases of knowledge. If one knowledge is true and another false, that is so because of thir own internal conditions and without reference to any external tests like correspondence, coherence, etc., Truth is latent in some cognitions and error in others, from the very first moment of their occurrence, and these are immediately apprehended by us. at that moment. A true cognition is true and known to be true by itself, and it can never be made false, just as colours lime white and block are perseived by themselves and one can not be change into the other. Thus the Sankhya holds that both truth and falsehood are internally conditioned and immediately know. This is the theory of Pramanya and Apramanya, i. e. intrinsic validity and invalidity of knowledge. As already remarked the Sankhya theory of Svatab Pramanya and Svatab apramanya is based upon his fundamental ontological theory of Satkaryavada, vix., the identity between cause and effect. Effect means manifestation of what was, unrolment of what was enrolled. The Karya is nothing but the rearranement of the Karana which already pre-exist in it. Truth or falsity of knowledge as a karya therefore must depend upon the very same conditions that operate in its same manifestation. It is for this reason that Sankhya advocates that not only is the truth of knowledge self. originated but also its falsity.

The Mimamsa and the Advaita Vedanta, however take truth as intrinsic to all knowledge (Svatah Pramanya), and error as an

abnormal phenomenon due to certain external and vitiation factors in the conditions of some cognitions (Paratah apramanya) Knowledge is the manifestation of an object, and so it cannot be, unless it manifests its object truly. Any cognition is true so for as it reveals its object; and it is immediately known to be true so far as it is uncontradicted (abadhita). The absence of contradiction, howeverm is not positive but a negative condition of truth. knowledge is both made true and known to be true by its own internal conditions while truth is intrinsic and organic to knowledgem falsity or error is accidetnal and externally conditioned.

Thus the falsity of some cognitions is due to some defects in the conditions out of which they arrise. It is only when certain defe cts vitiate its natural conditions that a cognition fails in its purpose, namely, the attainment of truth. A visual perception becomes fales when its normal conditions are vitiated by desease of the eye, want of light, etc. Just as a cognition is made false by certain external conditions, so it is known to be false from such and such external conditions as the experience of contrediction and the knowledge of vitiating conditions. The falsity of the percaption of silver in the mother-of-pearl is detected by us when it is contradicted by the subsequent experience of the system-shell. Thus error or falsity is externally conditioned, and indirectly known by us, but truth is conditioned internally as known by us intitively.

The motive which led the Mimamsa system to adopt Svatah pramabyavada is to seek a theoretical justification. For its belief in the intrinsic validity of the Veda. The Mimamsaka does not believe in the devine authorship he believes that the Veda is external and uncreated. He could not base the validity of such Vedic assertions as one desirous of heaven should sacrifice on such extrinsic grounds as the omniscience of God, as is done by the Naiyayiks, because the hypothesis that there exists a God could not be supportedly reason. The supposition that there exists a God is absolutely is unverifiable through the available empirical means and to be the base the validity of the Veda on such a shaky foundation would have been detrimental to the religious feelings of the orthodox Hindus like Mimamsakas

undur such circumstances the safer courses was to prove self validity in the case of our common beliefs in the object of sense and then to extend and generalise it to cover the case of Vedic knowledge.

The Nayaya account of Patah Praamanyayada combines the correspondence, coherencem and the pragmatist theories, though with certain modifications. According to Nyayam the truth of knowledge consists in its correspondence with onjective facts while coherence and practical utility are the test of truth in such cases in which we require a test-It defines the truth of all knowledge as a correspondence of relation (Tadvatitatprakaraka). To know a thing is judge it as showing such and such a character. This knowledge of the thing will be true if the thing has really such and such a character. if not, i.e. will be false. The Nyaya view of correspondence is thus thus different from the new realistic idea of structural correspondence or identity of contents. That knowledge corresponds to some object does not for the Naiyayikas mean that the contents of tbe object bodily enter into consciousness and become its contents. When for example, I know a table, the table as a physical existent does not figure in my consciousness. This means only that I judge something as having the attribute of 'tableness" which really belongs to it. There is a subjective cognition of a physical object. The one correspondence to the otherm because it determines the object as it is and does not itself become what it is. If it so become the object itself, there would be nothing left on the subjective side that might correspond to the physical object.

While truth consists in correspondence, the criterion of truth for the Nyaya, coherence and pragmatism in broad sense the Nyaya, though, right so far as validity is sometimes proved on extrinsic grounds, right so far as validity is sometimes proved on extrinsic grounds, is wrong when it asserts that validity is proved invariably on extrinsic evidence. Therefore rests ultimately on invariabl evidence and cannot be itself be the supreme test of truth the ultimate motive of certitude. Coherence and pragmatic success which are extraneous tests of truth pre-supposes a knowledge of truth on intrinsic evidence some where and the Mimamsa is quite correcr in

pointing out this fact. My perception of water through vision is said to be known as true if it coheres with my later experiences it through touch, taste and other senses. But the different senses reveal different aspects of water and their reports are differert wh'ch cannot be said to point to the same fact; viz, Water, unless on meny former occasions water has been experienced through diffe- rent senses and the different sense-experiences have been known to be intrinsically true. Let a, b, c, d etc.. be the different sense experiences of water. At present I am having the experience of a and subsequently I have the experience b c, d etc. But how can b, c, d etc., confirm a otherwise than on the grouud of their intrinsic truth ? The b, c d etc., because we already have had all of them together and have known each of them to be independently true. The pragmatic test of successful activity is nothing but verifying an experience by aestetic and emotional experiences. When I believe my visual perception of water to be true when I quench my thirst with it the satisfaction of aneorganic heed gives me an additional emotional experience. But, why should this emotional experience prove that what I perceive is really water. There is no a priori conn- ection between them. It is because the two experiences, a visual and an emotional one, have been connected in my mind in the past when, I had them together and know them as independently and intrinsically true. Truth is ultimately based on intrinsic evidence. Otherwise the Naiyayika cannot avoid infinite regress. The Naiyayika tries to save this position by asserting that we have no motive to examine the truth of our experiences of practical results (Phalajnana). But this merely accepting the theory of self-evidence in the case of of the said experiences We have no motive to examine the truth of our experience of success or failure of our practical activities beca- use we are confident of its truth and there is no acope for doubt. Which implies that truth is selfevident in that case.

Another extrinsic test of truth is the knowledge of merits in the source from which a cognition emanates and the ground from which this test derives its legitimacy is the belief that truth is produced by merits and falsehood by demerits of the generating conditions of knowledge, But this involves reasoning in a circle. When the

sense-organs are the cause of knowledge. We can never be aware of their merits or demerita indpendently of the knowledge which arises from them. What is the standard by which merits add demerits are judged in senseorgans. It is only when a perception is found to be true or false on other grounds that merits or demerits are presumed in the corresponding sense organ Our knowledge of merits and demarits of the senses is primarily based on the knowledge of truth and error and even when we know them they are not a sure quidance to the knowledge of truth and falsehood because, firstly, we are never sure that they are know exhaustively and, secondly a perception may be true inspite of some defect in the sense-organ. For instance the desease called jaundice is known to be responsible for the illusion of yellowness, but from knowledge of its presence it cannot be inferred that the perceived yellowness of an object is definitely false and the object is really whits, because it may really be yellow. It is true that a white object is seen as yellow through a jaundiced eye, but a yellow object also is seen as yellow through it. In the case when the knowledge whose truth is to be examined is derived from inferencem truth and falsehood surely depend on the soundness aud defective character respectively ot the reasoning process and we can be sure of the truth of the conclusion if there are no logical fallacies in the process, but when did we know what constitutes soundness and what constitutes fallaciousness? This is primarily known after an independent knowledge of the truth and falsehood of inference. In the case of knowledge derived from other persons a correct knowledge of things and a faithfullstatement of what one knows constituts merit but the merit cannot be ascertained unless the truth of the knowledge is ascertained first. Even when we know a person as possessing the desired qualification on the ground of our past dealing with him. It is very difficult to ascertain if he knows a particular thing correctly and thus the truth of human assertions cannot be proved throght a Knowledge of merits. Knowledge of merits has hardly been offered as a test of truth by modern epistemologists. It may be granted that merits produce truth and demerits produces falsehood but the Nyaya view that in this way truth and falsehood, are extrinsic to knowledge is misleading. This view gives the impression that

knowledge is first produced as neutral by its causes and subsequently the merits or demerits of the causes and the property of truth or falsehood to it. But this is wrong. The causes and their merits or demerits are simultaneously operative in the production of knowledge. knowledge is not product of successive additions of the Mimamsa view that falsehood is extraneously produced in knowledge by demerits also is misleading, though parthasarathi emphatically says that knowledge is true or false from the very origin and that truth and falsehood are not its super-added properties.

The Indian theories of truth start from perception and end is an attempt to explain the validity of knowledge based on authority in the light of the criteria derived from perception. But the Indian philosophers excluding the Buddhists hardly question the truth of our perceptions as much as it has been questioned in recent philosophy. Do we perceive things exctly as they are ? In modern philosophy locks questioned the reality of the secondary qualities of objects viz., colour, taste etc., He concluded that primary sense qualities, viz. extension, motion etc. actually belong to objects, but secondary qualities are relative to our sensiblity. Kant said that the thing-in-itself even remains nuknown and what we perceive and attributs to things are the effects of things in themselves upon our minds. Perhaps due to an inadequate knowledge of phuaiology......... Indian philosophers were not troubled by these problems. They seem to accept uncritically what the sense-organs report about the world around us and it is probably right. Our sense-cognitions are the product of an intercourse between the nervous system and the external world. We have an instinctive belief in the reality of things are revealed as they actually are. A mirror reflects images of objects which we find to be more or less exact copies of them. A gramophone reproduces a voice quite faithfully so why should we doubt that our organism too can faithfully apprehend objects. Perhaps there take place two types of processes in our organism when it is stimulated by external objects. The sense-organs convene the influences produced external objects is to aform of energy and transmit it to the central nervous system in which takes place the reverse process of restoring the original form of energy and transmit it to the central nervous system in which takes

place the reverse process of restoring the original form to this energy. Our perception of objects is undoubtedly relative to our sensibility which is tinged by the pecularities of the medium through which objects are received but the central nervous system in the process of restoration counteracts and eliminates these peculiarities and distorting influences. Our organism has been evolved under the pressure of environmental influences and it may reasonalbly be supposed that it is adopted to reveal objects as they are, we observe instances of adaptation in nature everywhere. Males of a species are adopted, to the requirements of the females and vice-versa Our organs are adapted to the peculiarities of the environment. There is no reason, why we should not accept that our sense are adapted to reveal objects correctly. Our doubts regarding the truth of our perceptions are useless because perception is the only source of first-hand information about the external world.

We are helpless and have to accept things are revealed by perception. Hence our perceptions are intrinsically true. The Nyaya view that that their truth is extrinsic is wrong because there is no test extraneous to perception which is available and is more primary ane reliable. The sense-organs are naturally adapted to reveal things in their real form and is this sense the power of producing truth is inherent in them. Falsehood is non-inherent in the sense that it is caused by the distorting inf uences of the medium wnich remain uncorrected due to certain defects of the central nervous system. Thus falsehood can attributed to the agency of abnormal conditions when the perceptual apparatus is not functioning normally it can be known from the discard among the reports of different sense organs or among those of differents persongss perceive the same thing, if we perceive the same thing at different times. If the reports of different senses agree we have no reason to doubt the normal functioning of a particular senseorgan. Experience teaches us that within certain limits and under certain conditions our perceptions are quite reliable, Beyond these limits our senses may error, but in such cases errors may be detected by different texts, suggested by the Naiyayika and the Buddhist. viz. noncoherence, practical disappointment etc. If an erroneous perception were newer contrad icted by

subsequent experiences of a person or of other persons we could never be aware of its erroneousness. There is no superior and more primary faculty of knowing the real nature of objects than sense-perception and consequently what it reveals must be taken to be real. Intellect or the faculty of reasoning is no doubt superior but it acquires this superiority owing its power of compring analysing and synthesising sense-date which are the result of a direct contact of senseorgans with reality. Thus in the sphere of perceptual knowledge the minimamsa theory alone is correct. When knowledge is derived from a combined operation of the sense-argans and inference or from inference alone or from verbal testimony, the mere appearence of it is not a proof of its truth. It at night I perceive a light high up in the sky and judge that it is the light of a star, my judgment goes beyond that is given by perception. So far as the perception of light is concerned, there is no scope for doubt but the judgment that it belongs to a star may turn out to be false, because the light may really belong to an aeroplane. Our judgments based on inference can have a faily high degree of certitude if the grounds on which they rest are found sufficiently convincing. But their truth is ultimetely proved if they are verified by perception. Similarly the truth of a human assertions I proved by their correspondence with perception. When the objects of knowledge are not directly open to perception or when they are imperceptible truth can be tested by coherence. In sciences theories are qenserally tested through experi-mentation. In astronomy the implications of a theory are calculated and compared with observations. In history evidences are collected from different sources and comdared among them selves. But that we gain from these different tests is only relatively high or low degree of certainty. Absolute certainty is humanly unattainable. Epistemology cannot provide any hard and fast rule for the disvovery of truth. We do have recourse to external evidence for ascertaining truth in the above cases and so for the Nyaya theory of paratab pramany is correct. But the Mimamsa theory af svatah pramanya is not thus falsified. It is a fact that the more appeearnce of knowledge is not the proof of its truth and this fact is recognised as much by the latter theory as by the former. The difference lies in their respec-tive attitudes towards knowledge. The Naiyayikas first adopts the

attitude of neutrality and then delivers his judgment accordign to available evidence. The Mimamsa first assumes the truth of knowledge and is ready to give due consideration to any evidence that may subsequently crop ue and go against it, he is prepared to revise his judgment in the light of fresh evidence. The Naiyayika is like a judge who sees every man appearing in his court with an unperjudiced eye and the Mimamsa is like one who believes that every man is innocent until his crime is proved. But the attitude of the Buddhist is just the opposite of the Mimamsa attitude. He is like a judge who takes every man to be a criminal until the proof of his innocence is available.

There is no exact parallel to the Svatah pramapyavada in western philosophy. It is true that in modern European philosophy knowledge in the strict sense, is always taken to mean true belief. But truth or validity is not regarded as intrinsic to all knowledge independently of all external conditions, It is in the writengs of professor L.A.Reid, a modern realist owns no allegiance to the current schools of realism, that the find some approach to the view that truth is organic to knowledge. But even Reid makes it conditional on knowledge efficiently fulfilling its function namely, the apprehension of reality as it is. He thinks that truth is nothing else but knowledge doing its job. Thus he says, ' Truth is indded. simply,............ the quality of knowledge perfectly fulfilling its function". Again he observes. "if knowledge were not transitive, if we were not in direct contact, join d with reality then all our tests coherence, correspondence, and the rest, would be worthless." Hene truth is admitted to ba a natural function of knowledge, but not as inherent and selfevident in all knowledge. In the theory of intuitionism, we find a close approach to the view of self evident validity. To the question how do we know that a belief is true or valid ? Intuitionism has a simple answer to given namely. that we know it immediately to be such, As Hobhouse puts the matter. Intuitionism has royal way of cutting this, and indeed most other knots, for it has but to appeal to a perceived necessity, to a clear idea, to the inconceivability of the opposite, all of which may be known by simply attending to our own judgment, and its task is done."

The Buddhist adopt the pragmatists theory of truth and reality. For pragatism, truth is both constituted and known by practical utility. The truth of knowledge consists in its capacity to produce practical useful consequences, so also the method of ascertaining truth is just to follow the practicalconsequences of a belief and see if they have any practical value. From this we can see that the Buddhists adopt the pragmatist theory of truth and reality. For them., practical efficiency is the test of both truth and reality. The real want possesses practical efficiency (arthakripa) and the true is the useful and so practically efficient (arthe kriyasamarthya.) But the pragmatic conception of truth is embarrassed by serious difficulties. Here we may note that reduce the true to the useful is to make it almost meaningless. It is by no means the case that truth is only a matter of only a matter of practical utility. The atomic and electron theories of matter make very little differences in our praftical life. Similary, the different theories of truth involved no great difference in their practical consequences. But in the absence of any other test than of practical utility we cannot say which one is true and which is false. Furher there are certain beliefs which are admittedly to wrong, but which are otherwise useful for certain purposes of life. But no one would claim any truth for a wrong belief on account of its practcal utility Hence the Buddhist and the pragmatist theories of truth cannot be accepted as sound and satisfactory.

We may now put together the insights we have gained from this critical study It was said right at the beginning of this dissertaion that it was possible to look upon the rival schools in so far the problem of truth was comcerned as in a way supplementing each other. It is likely. that they are not answering exactly the same questions, that the two points of view do not necessarily clash but may be brought into a happy reconciliation. The apparent contradiction may be due to the fact that they are using the same expressions while in fact giving them different meanings. Both the rival schools are based upon some genuine philosophical insights. Both are appealing to undenianle phenomena. Yet semantic confusions prevail, and where there ought to habe been accord of insights there is instead clash of arguments.

For us the really key words, the words that give shape to the entire controversy we have been examining are two : jnana' and 'pramanya' 'khowledge' and truth'. The difference between the two theories lies here. They take 'jnana' and 'pramanya' in different senses and as a consequence have to look upon the relation between knowledge and truth also differently.

Both the theories are valid in their own ways, for the word 'true' is predicated of beliefs as well as of knowledge. As predicated of beliefs, the predicate true' has a significant opposite i.e., 'false' in as much as there are true beliefs and false beliefs. But as predicated of knowledge the predicate 'true' has no significant opposite in as much as 'false' is not a predicate of knowledge in the same way as 'true' is.

This way of reconciling the two theories is somewhat fundamentally different from some other attempt to do the same. It has been held by many that what the Svatah theory saysi is that every knowledge has an intrinsic claim to'ruth, that Pramanya for this theory is not truth but truth-claim which, has to be accepted unless and until it has been held refuted. The Naiyayikas on the other hand speak of actual truth and not of more tentative truth-claim. The Svatah theory, is talking about truth and not merely of truth-claim. Only it is construes the meaning of truth that the rest of it fo'lows smoothly. Both the theories are concerned with actual truth, though their notions of truth are different. It has also been suggested that the Svatah theory is concerned with truth in the unreflective se se. while the Paratah theory with reflect ve confirmation or validation so that both the theories are correct. There is an unreflective acceptance which does not rule out the needs for subsequent validation I think this way of reconcilling the theory fails to account for an important aspect of the Svatah theory, namely for the fact that this theory has no room at all for subsequent validation.

While both the the theories are thus in their own ways correct, each of them suffers through confrontation with the other. The dialectics which ensues upon this confrontation tends to distort the original gain of truth tn each. Thue the Svatah theory comes to say the truth originates from the same condi:ions as give rise to knowledge qua knowledge, whereas it ought to have said that truth has no origin at all or that the very question about the origin of truth is nonsensical.

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Women's education in India

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Basically the progress and prosperity of any society depends on women. In the vedas, due importance has been given to the women. The women in ancient India have been the symbol of power, education and wealth. Not only this, for the origin of the world Lord Shiva had to create a 'Shakti' in the form of a woman. Woman has been the first created and creator on the earth. Its pity that in such a country, where women were worshiped from time immorial being neglected these days. But the status of Women in our country in particular and in the west in general is far from satisfactory. We need a harmonious balance between the past and the present. In the Hindu tradition, we have the concept of 'Ardhanarishwara, Lord Shiva as half male and half female. This creative fusion is ideally reflected on the social plane in the concept of the wife as ardhangini, equal sharer and partner in the adventure of life. They are not getting proper education. Family is the first school for children and women as mothers teach them. In India women as wives called 'ARDHANGINIES' and devote their lives in the best of their husbands. As a sister she loves her brothers and as daughter she is the love of the family. If women educated, whole family is educated and thus the society. In the absense of women's education no society can progress.

Gone are the days, in our Country too, where future of a woman was centered round the home. Thesedays women are going to the offices and are trying to complete the man in all the walks of the life. Not only this, thesedays women are joining the armed forces of the country. We can see women as police officers, pilots, engineers scientists and business cxecutives etc. Women in developed and developing countries are demanding that they should be given the equal rights.

Thus women's education is must for the progress of society. Through education, women can express their inner feelings. God makes man and education makes him gentleman. Therefore

education is must for human being According to Mahatma Gandhi education brings the hidden qualities into light. We should always keep in our mind that education does not mean only literacy but the whole development also. Women should be given the full opportunity for this purpose.

Now a days hectic life style needs well-educated men and women. These days women support their families not only by homely services but by financial and moral support, A women can admire or criticise the society if she is educated. Education will make her able to understand the right and wrong. If she is not educated she will not be in a position to take decisions. Through her a whole generation will get the knowledge. If she is not educated she can not provide proper guidence to the children. That's why our former president S. Radhakrishnan said.

"Give us good women, we will have a great civilization,
Give us good mother, we will have a great nation"

with the efforts of our great social reformers, women are 'now' getting their rights. In reforming the society women also play an important role. In the rural areas women can easily explain their problems to a women officer. Our former Prime Minister Smt. Indra Gandhi devoted much time for the education of women in the country. Indian women got prosperity to a greater extent during her Prime ministership. A woman considers the problems with a compassionate heart. Therefore, we should provide full opportunities to women to get the higher posts. Reservation should be given to women in higher administrative positions too. Our government is aware about this problem, A lot of schemes have therefore been started for the welfare of the women in the country. Women are getting sufficient choice in selecting their future courses. These days in every field, women are in the forefront and the nation is proud of them. If we carefully observe the work done by women in India, we may understand the importance of education. Thus women education is must for the welfare of the society. A nation can not develop and prosperous unless and untill women are educated and respected. The old saying "yatra naryastu pujyante, ramte tatra Devata" seems to be relevant even today.

Sri Aurobindo's System and the Doctrine of Avatar

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In the contemporary Indian Philosophical Scene, the ideas of no other thinker are so seriously worked upon, interpreted and critically considered as those of Sri Aurobindo. One of the creative exponents of the Hindu Philosophical tradition Sri Aurobindo is known for the renaissance in Hinduism. His precentation of the orthodox Hindu doctrines is refreshingly original.

At the outset the concept of Avatar does not appear to be that important in his system but a deep understanding of his system discloses to us that it has a definite place and function and is integral to his system. It is the Avatar who helps man is his progress towards spiritual perfection. Man has to strive to reach back to his original state of Sat-cit-ananda, from where he has descended. Avatar helps in hastening this process of home-coming of the spirit.

Sri Aurobindo is the product of tradition which accepted the notion of Reality that manifests itself in diverse forms. He was greatly influenced by Gita is developing his account of Avatar. While he accepts Gita's spirit of the concept of Avatar, his account goes beyond the Gita's conception. While commenting on the view of Gita that the need for Avatar is to be viewed in the context of establishing Dharma, Sri Aurobindo observes that it is to be felt more in the context of man's effort to attain spiritual perfection than for restoring dharma, which could easily be accomplished with the help of holy men. (Those who have raised themselves above the average leve of consciousness and can work with great force to help others in achieving such a state, like, Vibhutis, prophets etc.

To understand Sri Aurobindo's stand on the doctrine of Avatar, it is necessary to enquire into the structure of his philosophical system. Sri Aurobindo accepts the Upanisadic account of the ultimate reality as "Sat-Bit-Ananda". The structure of his system

revolves round the two seminal concepts viz., the 'descent' and the 'ascent' or 'involution' and 'evolution' of the spirit respectively.

The Ultimate-spirit which is pure existence (sat) involves through the consciousness-force, which he calls as Cit-Sakti (mother-power) in sheer sport or delight of creation. From its state of pure-being it manifests itself as Supermind which stands for the dynamic creative will whence further involution takes-place. When Supermind involves to the lower categories it enters into the domain of Ignorance rest of the creation takes-place through ignorance. When it is said that the Supermind enters into the domain of ignorance, ir should not, however, be supposed that Supermind becomes oblivious of its true natnre, it is only one of the stages of Sat-cit-ananda in lowering process. It renders itself deliberately the other i. e., from the one it becomes the many, from its state of infinitude it becomes the finite and from the state of Being it lapses into the state of becoming.

This deliberate descent of the Spirit is termed differently at different stages of descent as 'Supermind', "mind', 'psyche', 'life' and matter'. These stages are distinguished as 'lower' and 'higher' on the basis of 'self-consciousness' or 'awareness' on the part of the consciousness of the spirit. The greater the 'awareness' of 'self-consciousness', or the liberation of consciousness from the burden or obstacle of matter, the higher in the state of the stage in the scheme of involution or evolution. For instance. at the stage of 'matter', 'consciousness' (spirit) is so much conditioned or burdened by matter that the spark of 'consciousness' is almost eclipsed under the weight of coal called 'Matter' or inertia that it remains almost inert or inconscient. Thus when spirit has rendered itself wholly other and cannot go beyond the state of matter. Which is inconscient and inertia, it recourses and starts evolving through the states of its descent. From the state of matter, there appears a state of life, from life, psyche from psyche the mental plane emerges, from mind it gives leap to Supermind in spiritual progess crossing the levels of higher-mind, illumined-mind intuitive-mind, culminating in Over-mind, the highest level of mental plane. Finally when it crosses

overmind, the nature realises its unity with supermind in the higher hemisphere of involut s and ultimately acquires the nature of Sat-cit-ananda the consummation of Spiritual elevation, wherein he becomes a Gnosticbeing.

Thus it is the same spirit which at one stage is termed Sat-cit-adanda and at the other 'matter', i. e., one in knowledge, the other in ignorance. Sri Aurobindo makes it clear that it is because the spirit has descended that is has a natural urge to join the original stase in evolutionary process. It is bound to evolve in progess.

Now the question is, How does the concept of Avatar figure in his system ? Is there any necessity for it at all ? As it has been expressed quite distinctly that because of descent ascent will surely take-place in the natural course of its duration, what purpose can an Avatar serve in such a set up ? These questions need to be answered.

Sri Aurobindo has presented his views on Avatar, chiefly in his book, "Essays on the Gita". Although they do occur in other works such as "Letters on Yoga", "Lights on Yoga", "The Synthesis of Yoga", it is en his 'Essays on the Gita' that we meet with a detailed discussion on the doctrine of Avatar. Sri Aurobindo calls Brahman, the descending and ascending spirit as an eternal-Avatar. (Eternal-Avatar is the same as Sat-cit-ananda in the Involutionary and evolutionary processes. It is the underlying Reality of all the existenceanimate and inanimate.

The prpose of an Avatar, according to Sri Aurobindo as shown already is to redeem man from bondage, and it is not possible to help man in this direction in lower stages of his existence. It is clear that an Avatar cannot be of any avail, if man is groping in the lower levels of consciousness such as the levels of life, psyche, matter, etc. It is only when man has reached the level of mind that Avatar would be of positive help to elevate him towards the spiritual perfection. Though man at the level of mental plane is engulfed in ignorance, yet possesses the capacity of making a leap to the higher levels of consciousness, but he needs to be made aware of the

high potentialities of his inner being, of which he hac become oblivious due to ignorance. That awareness is graciously granted on the ignorant man by the Avatar, so that it can receive the light and follow it in steady steps which will hasten his process of spiritual perfection. A Avatar has very important role in making man's miand receptive for the the light of supramental consciousnesr to dawn on him Then it becomes Individual's responsibility to reach the state of Sat-cit-ananda and earlier the better. An Avatar lends a firm support, by making man aware of the secret Godhead ever present in the recesses of his heart, so that the hidden eternal-Avatar (Brahman on Sat-cit-ananda) can make its distinct appearance and be awake to the Supramontal-consciousness when it deschnds. Man needs the torch of an Avater to awaken him spiritually, taking him to higher and higher planes of consciousness culminating in a Gnosticbeing where he acquire the the state of Sat-cit-ananda. Same view is expressed by Swami Vivekananda, when he writes "there is a special class of world teachers, over and above the ordinary spiritual masters, known as 'Avatars". If they commond, even the lowest of the low becomes a Mahatma. They are the teachers of the teachers. They are the highest divine manifestions in human form. We can achieve God realisation only through them, we cannot but worship them, in fact, we are bound to worship such Avatars. (Vivekananda, Essentials of Hinduism, p. 51·)

Broadly we can distinguish two stages in Sri Aurobindo's conception of man's journey towards spiritual perfection viz. first the physical-transformation which includes the vital and the mental and second, the soul or the spiritual-transformation.

Man at the physical level attaches utmost importance to objective things and to his evternal life. He has little or no sensibility for his subjective experience and existence. All his desires, feelings and actions centre round the comforts and maintenance of his dodily existence. All his effors are to ensure the safety and integrity of his body. He looks after his well-being and comforts of his physical existence. But a natural urge in man to rise high, pushes physical nature up-wards and there emerges a man of vital

nature or mind. Unlike physical mind, the vital mind not concerned only with preservation of body but it utilizes body for the satisfaction of its higher ambitions end ideals. His mental life here is directed to serve the purose of his desires and possions. The vital mind or nature is kinetic and thus serves as a great force in the working of evolutiouary nature. Above this vital existence, there is a mental or intellectual plane. It is a plane of pure thought and intelligence to which the things of mental world are not fictions of imagination but a most important reality. To some extent at this level man tries to transform his nature, by controlling and harmonising the laws of nature and giving them suitable values Thus this mental plane is the summit of human mind short of spirituality. This physical transformation succeeds in getting a fully developed intellectual man. Outwardly, such a man appears to have a well integrated personality, but this integration is only on the surface. He is not aware of the subconscious, the subliminal, the spiritual and the supramental planes of his being. He does not enjoy perfect control over his physical, physiological and vital parts of his being. He succeeds only to certain extent and his mind, life and body suffer from inner conflicts and contradictions. It is this distressing fact which compels and induces man to aspire for a higher destiny to exceed his present status of physical, outward or cosmic existence.

The second evolution or transformation is the evolution of consciousness or soul-transformation. Such a transformation is the real aim of nature or of the spirit hidden in nature. It is the evolution of matter into spirit, of inconscience into consciousness and of ignorance into knowledge. This rediscovery by nature of its lost self or consciousness is possible only through an individual being who gives real and higher values to universe. Thus it is only by means of evolution that the spirit hidden in nature is able to transform its inconscience into consciousness and it is by means of birth as human-being that he can make the conscious effort in this direction of developing its consciousness and attaining unison with the cosmos and the supreme reality. This awareness of the self or soul-transformation moves in the direction of realization of the Psychic Purusa or the true inner being, leaving behind the coils of ignorance, egoism and evil by rising towards knowledge, power and love. It is in this

context that the need for an Avatar is found indispensable by Sri Aurobindo. Man need tne help of an Avtar to awaken in him the dorment power which can take him spiritually to higher and higher planes of consciousness culminating into the state of a gnostic-being These two kinds of transformations are not successive but simultaneous. The process left to itself is long and dreary but Avatar hastens the process of man's evolution by spiritualising him and ultimately divinising the whole of cosmos.

To put it in his own Language : "The spiritual progerss of most human beings demands an extraneous support, an object of faith outside us. It needs an external image of God; or it needs a human representative, incarnation, prophet orguru; or it demands both and receives them. For according to the need of the human soul the Divine manifests itself as deity, as human-divine or in a simple humanity-using that thick disguise, which so successfully conceals the Godhead for a means of transmisson of his guidance". (Sri Aurobindo – The synthesis of Yoga. p. 14).

The doctrine of Avatar also follows from Sri Aurobindo's conception of Ultimate Reality as Omnipotent, Omnipresent and Omniscient-Being. A Reality endowed with Omnipotence. Omniscience and Omnipresence is free to manifest in any form, at any place and at any time. It is true that an Avatar is neither an evolute nor an evolvent but yet Sri Aurobindo's Ultimate Reality is not exhausted in the proccess of creation - involution and evolution. It points towards the spirit, which is all-powerful and acts on His own will in a sportive mood. Thus Avatar finds, a definite place in Sri Aurobindo's philosophical system.

"Ethico-Social thoughts of the Guru Granth Sahib"

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In the Guru Granth Sahib, liberation is the highest goal of all man and a liberated man should not be selfish to sit in a closed compartment to enjoy his state of liberation, but he has to share the blise and light by enlightening the Path of others around him. After attaing the divine life, as Sri Aurobindo says, one should divinise the world. In the Guru Granth Sahib, it is said, "Keti chhutineal" it is a integral part of man's goal.

In the Guru Granth Sahib. we find a bold attempt to remove social evils and a heroic struggle to fight against political evils for the sake of protecting righteousness or establishing 'Dharma' Guru Gobind Sinбh definitely says that I fight out of eagerness for protecting virtue, "Dharma Yudh ke chai".

The popular religion at the time of Guru Nanak's birth was not so much concerned with spiritual enlightenment but was confined to peculiar forms of eating and drinking, peculiar ways of bathing and painting forehead etc. and other mechanical observances.

The Brahmin priests could alone study the scriptures and in practical life, they were just the opposite of what they were required to be by their scriptures. In the name of religious rites and ceremonies, the Brahmins used to receive the lavishing charitable gifts from people.

On the other hand, the followers of Islam - the religion of the rulers of India at that time, become extremely incolerant, In the name of religion they persecuted or lortured the Hindus in the most inhuman way.

Guru Nanak was born in an ages in which there was the revival of Bhakti-Cult, Ramanuja disagreeing with the abstract monism of Shankaracharya, advocated in his philosophy the path of devotion which was recommended many centuries before by the philosophy of Bhagavad Gita. Realisation of Truth involves a living experince of God, who resides in the heart of all men. Thus in true Philosophy

and religion, as Swami Vivekananda says, one sees the Divine in everything & as everything. This brings a feeling of euality of all men and a sense of justice to every-body.

In true religion, the Guru Granth Sahib points out, there should be no injustice and ineduality. In the Guru Granth Sahib casteism and untouchability are regarded to be anti-thetical to religious spirit. The rejection of caste was a necessary consedeunce of equality of man so it was insisted on by the Gurus and the Bhagats of the Sikh Religion.

The sudras belonging to the lowest class, were looked down upon. They were regarded as untouchables and they were always exploited by the upper carstes.

According to the Guru Granth Sahib untouchability indicates mas's failure to see the divine, present in every man. Thus by missing the divine presence in man, one not only lowers the dignity of other men but also he loses one's own dignity. His exploitation of the lower class kills all his spiritual qualities and he is a victim of pride and selfishness. Thus the true knowlcdge of the divine produces a sense of solidarity and eduality of all men.

The Guru Granth Sahib, therefore, recommends community worship and community kitchen or 'Sangat' and 'Pangat'. All Sikhs are required to give food and clothing to the needy and set a part atleast ten percent of their income for such purposes. This is termed as 'Da wand' or 'wand chakna' which means first distributing and then eating. It implies the principle of economical equality and uplifting others to one's own standard. It also implies service to mankind and would please God. According to the Guru Granth Sahib, to love mankind and to treat all human beings equality is the real way of worship.

The Guru Granth Sahib fought for all sorts of injustice. Women were looked down upon at that time in society. This is regarded as an anti-religious practice. In the society every one should have equal right and equal opportunity.

Guru Nanak offered women a new status of high respect and dignity as mothers and partners of life. Therefore, the Sikh Gurus challanged the practices which stood as obstacles in the way of emancipation of woman. For this reason the Guru Granth Sahib rejected 'Sati' and 'Parda system'.

At the time of of Guru Nank, there was a political chaos. Corruption, degradation treachery, cruelty, profligacy prevailed every where.

Thus there should be a blending of idealism and heroism Rosary the symbol of idealistic life or spirituality should be combined with the sword which wymbolises heroic courage, boldness and strength. The fusion of these two was the call of the time. Sword in addition to the rosary become a distinct feature of Sikhism.

Thus the idealistic value of 'Nirvair' should be united with the heroic quality of 'Nirbhau' Therefore, the ideal of life should be saintly-soldiers.

The Sphota Theory

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The term Sphota is derived from the sanskrit root "Sphut", which means to burst forth. In his Sanskrit, English Dictionary, V.S. Apte define sphota as :

(1) breaking forth bursting or disclousure

And (2) the idea which bursts out or flashes on the mind when a sound is uttered.

Thus the sphota may be thought of as a kind of two sided coin. On the one side it is manifested by the word Sound and on the othr side if Simul taneously reveals the word meaning.

Patanjali recognized three prominent characteristice of sphota :

→ Unity

→ Indivisibility and

→ eternity

For Patanjali, Sabda or word is seen as having the two aspects of sphota and dhvani (sound) Sphota represents what is Sabda proper whereas sound is only a quality serving to manifest the sphota. When a word is spoken, Variations such as speed of speaking accent, etc all occur at the level of the sound while the sphota is held by patanjali to remain unchanged.

Sphota one and indivisible is also capable of being classified as internal and external. The internal form of sphota is its innate expressiveness of the word meaning. The external aspect of sphota is the uttered sound (or written word) which is perceived by our sense organs but serves only to manifest or reveal the inner sphota with its inherent word meaning. However, that these two aspects of sabda or sphota are given systematic philosophical analysis by Bhartruhari. In Vakyapadiya, Bhartruhari states :

In the words which are expressive the learned discuss two aspects :

→ The one (the sphota) is the cause of the real word (while)

→ The other (dhvani) is used to convey the meaning.

Bhartruhari employs several technical terms : sabda or 'sphota', 'dhvani' and 'nada'. By sabda or sphota, he refers to that inner unity which conves the meaning. The dhvanis are described as all perv-asive and tinperceptible particals which when amassed by the movement of the articulatory organs become gross and perceptible sounds and are then called 'nada' these nadas function to suggest the word, sphota or sabda.

In Indian aesthetics, the philosophical analysis of language in terms of the sphota theory seems to have been assumed as a basic premise. The term dhvani used in the sphota theory, comes to occupy a central plcce in Indian aesthetics and receives further development in the hands of literary critics. whereas for the Gram-marian dhvani reffered to the imperceptible yet physical constituents of the gross utterances or nadas the literary critics give the term dhvani a more specialized meaning.

According to Bhartruhari the sphota is indivisible and changeless unity. But in terms of its communication, it may be represented as having two aspects.

(Sphota — Sabda — Word — Symbol)
S
W.S. W.M.
(word sound) (word meaning)

It is like a two sidedcoin

According to Bhartruhari there is no cognition withoht operation of the sphota-word and thought develop together, or rather they are the expressions of one deep spiritual impulse to know and to communicate.

★

Bhedabheda Vada of Bhaskaracharya

—Prabal Kumar Sen
Calcutta.

Bhaskaracharya, a staunch opponent of Advaitavada, has written commentaries on Chandogya Upnisad, Brahma-Sutra and Bhagavad-Gita. The last two of these works are extant while the first one is known only through reference to it.

According to the Advaitins, a distinction should be drawn between Brahman as an object' of worship (Upasya Brahman) and Brahman as an 'object' of knowledge (Jneya Brahman). The former is Saguna Brahman or Isvara, while the latter is Nirguna Brahman. Jagat (i.e. the world) is a genuine transformation (Parinama) of Avidya, which is the adjunct (upadhi) of Saguna Brahman or Isvara; and since this transformation is also controlled by Isvara, He is said to be both the material cause (Upadana-Karana) as well as the efficient cause (nimitta-Karana) of the world. In relation to the Nirguna Brahman, the world is merely an imaginary transformation (Vivarta); because Nirguna Brahman, being of the nature of pure consciousness (cinmatrasvarupa), is impervious to any change (Kutasthanitya); and hence, it cannot be the material cause (Upadana Karana) of any effect. The individual self (Jiva) is identical with Brahman. and this can be known from the mahavakya-s like "tattvamasi". The quest for such knowledge is not compatible with the performance of rituals enjoined by the scriptures, because such performance presupposes many distinctions; and such disstinctions are, in the ultimate analysis, untenable. Non-performance of such rituals (Karmatyaga) is thus an integral part of Sannyasa, which is adopted by a spiritual aspirant who wants to attain liberation (mumuksu). Liberation may be obtained by such an aspirant even in an emobodied state, and this condition is known as Jivanmukti.

Bhaskaracarya has tried to refute all these doctrines. In his opinion, the relation between Jiva and Brahman, or the relation between Jagat and Brahman is the relation between sakti and

Saktiman. The relation between Sakti and Saktiman is one of bhedabheda, i.e. identity-cum-difference. The relation between Brahman and Jiva may be compared wrth the relation between a fire and the sparks that emanate form it. The spark is fiery by nature, but it cannot be totally identified with the fire from which it emanates. Thus, the relation here is one of identity-cum-difference (bhedabheda), and this is also the relation between an effect and material cause. The world (Jagat) is a real transformation of Brahman which can retain its intrinsic nature even while undergoing the process of transformation and this is possible because Brahman is omnipotent. Hence, the relation of Bhedabheda obtains between Jagat and Brahman. Thus, for Baskaracarya, there is no distinction between Upasya Brahman and Jneya Brahman He maintains that the nityakarma-s enjoined by the scriptures must be performed by one who wants to attain liberation. Knowledge of Brahman can yield liberation only when it is associated with the performance of worship (Upasana) and also of nityakarma-s. This doctrine is known as Jnana-karma samuccayavada. Bhaskarya has also denied the possibility of jivanmukti.

The basic doctrine of Bhaskaracarya (which is khown as Bhedabhedavada or Brahmaparinamavada) is not a totally new one. Badarayana mentions in his Brahma-Sutras the views of Asmarathya and Audulomi, who had propagated two varieties of Brahmaparinamavada, or Bhedabhedavada. Another variety of Bhedabhedavada progated by Bhartrprapanca has been recorded by Sankracarya in his commentary on Brhadaranyak Upanisad. The works of these early masters are, however, lost to use. Thus, the works of Bhaskaracarya alone can provide some clue about the detailed arguments that may be given in favour of Bhedabhedavada. Unfortunately, not much attention has given to these works, and a possible reason for this might be the fact that the school (sampradaya) sought to be founded by Bhaskaracarya did not stand the test of time. Most of Bhaskaracarya's criticisms levelled at Sankaracarya's commentary on Brahma-Sutra have been answered by vacaspati Misra in his Bhamati. We come to know of three followers of Bhaskaracarya from other some works of Advaita Vedanta. They are (i) Kesava, whose views have been noted and refuted in Vedantokalpataru of

Amalananda; (ii) Amrtananda, whose views are found in Vivaranaprameyamgraha and Prakatarthavivarana; and (iii) the unknown author of Brahmaprakasika. who has been mentioned in Prakatarthavivarana The works of these authors are not extant. The doctrine of Bhedabheda has been analysed and criticised also in later works like Laghucandrika of Gauda Brahmananda. It seems that the followers of Bhaskaracarya could not, for some reason or other, withstand the onslaught from the Advaita School of Vedanta; and the school sought to be established by Bhaskaracarya gradually sank into oblivion. An attempt has been made here to discuss the salient features of the doctrines propounded by this School.

Ghandhian Concept of Satyagraha

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'Satyagraha' is an Indian word coined by Mahatma Gandhi. Bhabani Bhattacharya observes ; ' Thinking of Gandhi the writer, one feels amazed at the vivid brilliance of certain word he contributed to our Indian language-they were to become the common treatsure of every tongue throughout the land, one such word was Satyagraha." Gandhi himeslf writes about the implications of the word : "The 'Satyagraha' was coined by me in South Africa to express the force that the Indians there, used for eight years, and it was coined in order to dis-tinguish it from the movement then going on in the United Kingdom and South Africa under the name of passive resistance. Joan V. Bondurant explains the word 'Satyagraha' In the following words : "Satyagraha, as a word coined to describe the technique Gandhi first used in South Africa and continued to develop in India is readily understood to mean the Gandhian method of conducting conflict without violence. According to R.R. Diwakar the word 'Satyagraha' is completely a remarkable addition to the Indian vocabulary with a new connotation. He writes; "………the word 'Satyagraha' does not seem to have been used anywhere in Sanskrit and other Indian literatures so far. Further he adds : "It (the word 'Satyagraha') is not merely a new word but it is also a way of life as a unique technique of using the soulforce in man.

Evolution of the world, A Historical Account :

The word 'Satyagraha' has an interesting history of its evolution. It has evolved in course of naming the movement adequately which Gandhi hnd lanuched in South Africa "………what name to give our movemet." Gandhi organised a movement of Indian in South Africa between the years 1906-1914 to resist non-violently the unjust and human laws of the then while government working under colour prejudice and racial discrimination. He labelled his movement, in its early stages, under the customary phrase 'Passive resistanc'. But very soon he found, the English phrase 'passive resistance' an inadequate description of his movement "which was generating a new force." "As the struggle advance, the phrase"

passive resistance 'gave rise to confusions and it appeared shameful to permit the great struggle to be known by an English name. He therefore, endeavoured to find a new Indian name clearly connoting his movement. He invited suggestions through his 'Indian Opinion' for the most appropriate name and also announced a reward for the same. He was very much inclined to one Shree Maganlal's suggestion of the word 'Sadagraha' meaning firmness in a good cause. He found in it a clue to the evolution of the word 'Satyagraha', adequately connoting his movement. Gandhi himself speaks of his drift to the word Satyagraha' from the word 'Sadagraha', in his book Satyagraha in South Africa' : 'I liked the word, but it did not fully represent the whole idea I wished to connote. I, therefore, corrected it to Satyagraha.' The word 'Satyagrsha', thus evolved, fully represented the power of truth or moral force generated by non-violent resistance movement of the Indians in South Africa. Thus he gave up the use of the term 'passive resistance' and called his movement by a new Indian name of 'Satyagraha'.

Meaning of Satyagraha :

(1) Etymological and (2) Functional. The word 'Satyagraha' is a compound of two Sanskrit nouns : Satya 'Truth' (from Sat, 'being' with a suffix-ya) and Agraha, 'firm grasping' (a noun made from the verb 'Agraha' which is the the root 'Grah', 'Seize', grasp 'with a verbal prefix a' to, to-words. Thus according to Joan V. Bondurant, the Etymological meaning of the word 'Satyagraha' becomes firm grasping of truth. According to R. R. Diwakar, the Etymological Meaning of the word 'Satyagraha of Sanskrit origin is ('firm adherence to truth come what may.' K.M. Munshi's observation on the Sanskrit word 'Satya' in relation to English word 'Truth' is worth mentionig here. "The word truth' in English does not connote all that 'Satya' does. Satyavaak or Satya pratijna does not mean one who speak truth or pledges himsslfs to truth; it means speech or promise which, once uttered or given, will be fulfilled in action even at the cost of ons's own life. According to Gandhi 'Satyagraha' means Truth force. He mentions : Its (Satyagrahe's) root meaning is holding on truth; hence truth-force. I have also called it love-force or soul-force. His exposition of the literal meaning of the compound word 'Satyagraha' runs as follows : Truth (Satva) implies love, and firmness (Agraha)

engenders and therefore serves as a synony for force.........that is to say, the force which is born of truth; hence truth force. I have also called it love-force or soul-force.

The word 'Satyagraha' owes its ever growing meaning to its actual functioning during the eventful life-time of its author, Mahatma Gandhi. Satyagraha is, thus, an evolving concept giving rise to three distinct meanings fully representing the life-mission of the Mahatma. "My mission is to teach by example and precept, under severe restraint, the use of matchless weapon of Satyagraha, which is a direct corollary of non-violence and truth. Thus the meaning, evolved are the following : (a) Satyagraha is a new technique of soul change, (b) Satyagraha is a way of life, and (c) Satyagraha is a philosophy of life and action.

(a) Satyagraha : A new technique of social change :

According to Gandhi, Satyagraha in its initial stage of evolution, means a moral weapon to fight untruth with truth and violence with non-violence- 'a priceless and matchless weapon' standing in sharp contradication to customary force of resistence. The charateristic beauty of this weapon is not to touch tne body of the opponent but to transform him into a new man with a new vision of truth and justice. The new weapon of Satyagraha born of self-sufferings and sacrifices of non-violent resisters, thus, has changed the existing strategy and established pattern of fighting the evils and gives birth to a new technique. A Satyagrahi by creed treats the opponent his friend. 'Hate evil and not the evil-doer' is his motto. He does not physically hurt his opponent nor does he damage his property. By undergoing voluntary sufferings upto the extent of death he tries his best to make the opponent realise his errors. He suffers and suffers till his sufferings melt the stony heart of the opponent to realise the truth of the situation. What a novel teohnique to blunt edge of a tyrant's swoid ; and this novel technique Gandhi employed successfully in his fight with racial discrimination in South Africa and with Britisn domination in lodia and brought about a radical social change.

(b) Satyagraha : A Way Of Life :

The weapon and the technique, thus, evolved not only radically change the existing modes of social action but also penetrated deep into the life-pattern of the wielders of the weapon in of truths of life. Who would wield the weapon,–the weapon of the strongest ? None but the non-violent brave, though he might be frail in body. "A Satyagarahi offers non-violent resistance out of strength and bravery and not because he is helpless and cannot use violence." But cultivation of non-violence requires a specific life-pattern grounded on morality. Gandhi himself has said : "Without self-purification the observance of the law of Ahimsa must remain an empty dream." Further, he has added : "To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise about the opposing currents of love and hatred, attachment and repultion." Non-Violence of the brave can not be observed unles one can adopt the way which involves purification of the mind, shedding of all selfish desires, desires, rising above the weakness of the flesh and a constant endeavour at seeing truth, knowing truth and establishing truth through service and total sacrific, if need be.

(c) Satyagraha : A Philosophy of Life and Action :

R.R. Diwakar has aptly rema rked : "The word 'Satyagraha' is now loaded with so much meaning that it amounts to a philosophy, but it is a practical philosophy of life, of action of self and co-realisation." Gandhi through his non-violent struggles at different fronts of life against evils evolved a world-view of humanity and human affairs in the light of his spiritual experience of oneness of being. To his mind, disparity and discord in human society amalanating fiom exploitation, injustice and tyranny a antagonistic to non-violent way of life and as much for its eradication, root and branch, a battle is to be fourght out on a matssive scale in the name of human brotherhood social justice and political and economic goodness to achieve the goal of human unity. With non-violence and love as the guiding principle of life human society is bound to restore its lost equilibrium and peace amidst its various situations of conflicts and tensions. Satyagraha o f Gandhi is not only an action-programme of

political liberation but it stanps for philosophical outlook of spiritual unity. Gandhi has clearly said : "I want to realise brotherhood or identity. with all life, even with such things as crawl upon earth...... because we claim descent from the same God, and that being so, all life in whatever form it appears must be essentially one." Satyagraha is not a table-talk but a practical philosophy of action in giving shapes to the idea of human unity. An individual can adopt the way of life of the future-the non-violent way - without having to wait for others to doso. And if an individual can do it, cannot whole groups of individuals ? Whole Nations ?

Satyagraha is a moral war to be fought with a moral weapon by a moral soldier be he an individual or a collective of individuals for a moral triumph. The moral war is a situation in which the evolutionary urge to be good, to be just and to be peaceful of an individual or a community or a nation rises against evils of exploitation, injustice, inequality, tyranny and violence. The moral weapon rs a moral-force or soul-forcc born of non-violent resistance. The moral soldier is an individual who has undergone a moral transformation by discipling himself under non-violence. service and sacrifice. And moral triumph is the triumph of truth over untruth, good over evil, love over hatred and spirit over body. This moral war of here and now, is simply a means to the realisatien of a higher ideal, i.e., 'to see God face to face'; to realise absolute truth.

Thus we see that the concept of Satyagraha is the outcome of Gandhi's inherent and deep devotion to truth with non-violence amidst life's manifold situations. India's non-violent tradition, ethos and psyche of her people responded wonderfully to Gandhi's call of Satyagraha movement giving an idea that Satyagraha is a nobevel invention of the creative mind and moral genius of Gandhi and that it is India's original contribution to the world.

Does Dharmakirti Embrace a *Pragmatic Theory of Truth* ?

Prof. Rita Gupta
Shantiniketon W.B.

When we try to present Dharmakirti's epistemological position in a clear perspective we find ourselves beset with a number of problems. There seem to be tension between several remarks made by Dharmakirti in several of his works like Nyayabindu, Pramanavarttikam, Pramana-viniscaya about the nature of pramana or valid cognition. Classical commentators, as well as recent interpretors of his works are at pains in providing a systematic exposition of his epistemological position, which can set at rest the tensions and come up with a coherent account of his epistemic standpoint. We shall make an attempt here to present, to the best of our ability, a coherent account of Dharmakirti's epistemic position which will try to resolve the apparent conflicts mentioned above.

The apparent conflicts are closely connected with certain misunderstandings of Dharmakirti's position. We can mention here just two of them. The first misconception is : (i) Dharmakirti considered perception to the valid cognition (pramana) from the transcendental standpoint, and he considered inference to be so from the empirical, on pragmatic point of view. The second misconception is :

(ii) Dharmakirti embraced a radical frorm of pragmatc theory of truth in his epistemology.

we shall tackle the misconceptions in order, expose their inadequacies in course of our proper exposition of Dharmakirti's position.

Misconception that Dharmakirti Espoused a Transcendental Epistemological Standpoint

In Nyayabindu Dharmakirti spells out the importance of a study of valid cognition (pramana). He says that because the success of an action, undertaken for the fulfilment of any human purpose,

depends on the action's being preceded (caused) by valid cognition, therefore valid cognition must be understood properly.

Somyagjnanapurvika sarva-purusarthasiddhiriti tad vyutpadyate.

The above introductory sutra of Nyayabindu makes it clear that the arena of action undertaken for the attainmet of desired objects (and the avoidance of unwelcome ones) is Dharmakirti's context for the discussion of valid cognition. Thus, Dharmakirti's epistemology is connected with a background anthropology of human beings as active creatures striving for the attainment of objects desired and avoidance of objects undesired. It is evident that Dharmakirti concerned in his Nyayabindu with valid cognition within the sphere of desire; and he is not concerned with the transcendent perspective of one who has realised Nirvana. [It is to be remembered that soteriology is at the backround of his epistemology. In Pramanavarttikam Dharmakirti does talk of transforming desire back into the pure state of compassion as part of his defending of the Buddhist way.]

The misconception that Dharmakirti considered perception and inference to be valid, respectively from the transcendental and the pragmatic points of views, stems from Dharmakirti's designation of perception as 'abhranta' and inference as bhranta.

This designation has given rise to the idea that perception alone is the true source of the knowledge of ultimate reality. It is thought to be a source of knowledge from the 'transcendental standpoint.' Even the writings of contemporary Buddhist scholars seem to have contributed to the misconception. For example, Stcherbatsky worte : "sense perception has been defined above as the sensational care of perception, that part of it which remains when every bit of thought-construction and imagination has been eliminated. But this is only a transcendental source of knowledge. Stcherbatsky has also commented : "Thus is it that inference (or judgment) is right knowledge empirically, but at the same time it is an illusion transcendentally," Dharmakirti's designation, along with such comments as

stated above, have driven people to conclude : since inference, which is erroneous from the transcendental viewpoint, is still considered valid cognition by Dharmakirti, it must be valid from the empirical o pragmatic considerations. Inasmuch as inference helps a man to successfully attain the desired object, therefore it is valid because it has pragmatic utility. Perception, on the other hand, has been defined by Dharmakirti to be free from thought-construction and non-illusory (kalpanapodhomabhrontam). The objects are the unique, momentary, particulars known as svalaksana and the latter are referred to as paramarthasat by Dharmakirti. Since perception cognises the paramarthasat without any superimposition of thoughtconstruct it is therefore taken as a source of knowledge from the transcendental standpoints.

However, Dharmakirti never intended to considere any cognition as valid from the transcendental point of view. He treats both preception and inference as valid empirical cognitions. It is neither true that only perception is the source of knowledge of ultimate reality. In his opinion, both perception and inference acquaints us with the real svalaksana. Perception does it directly; inference does it indirectly, through conceptual constructs (vikalpa). This will become evident when we shall establish that what makes perception and inference valid cognitions is coordination of cognition with the object.

In Dharmakirti's opinion, cognition can be (i) of the real, such as real fire, water etc , (ii) or of the unreal. such as the imaginary horn of the hare, of the double moon or of the constructed identity or universality of changing particulars. The former cognition alone counts as valid cognition. However the real that is talked about is not the Ultimate Reality or Nirvana. The reality with which Dharmakirti is concerned here is reality bound up with the anthropology of human beings as creatures undertaking actions to satisfy their desires.

Had this reality been identified with Nirvana, it would not be swayed by temporal considerations. The real Dharmakirti is talking about, in the context of epistemology is momentary svalaksana.

Nirvana it is to be remembered, is neither temporal nor particular. Thus the sphere on which Dharmakirti is concentrating in his epistemology is the sphere of the phenomenal. Dharmakirti points out that even in the sphere of the empirical, men are deluded by ignorance. The ignorance is of two kinds : (i) ordinary ignorance which is the cause of our day mistakes, (ii) primeval ignorance which causes us to wrongly apprehend the momentary and particulars as enduring and general. The second ignorance is the cause of selfish actions in a man and results in bondage and suffering. The knowledge, that things are in reality changing and momentary, acts as a stepping stone to attain Nirvana. However, the changing svalaksanas are not Nirvana, the Ultimate.

Pramana and avisamvadakam Jnanam

Perception is not tied up ot the level of its prima facie objects (grahya/pratibhasa visaya), with any utilitarian considerations. Yet it is subsequently expressed in judgmental awareness consisting of concepts. This judgmental awareness prompts a man to action which enables him to successfully get the object of desire (which is a svalaksana interpreted in terms of concepts and conceived as enduring). Suppose a man, seeing something, judges the presence of water in the vicinity. He strives to get the water (which is a svalaksana interpreted by concepts). and finally attains it. The sequence from perception to the final attainment of the desired object is represented as follows :

Perception of the object......presentation of the object as the object of volition (pravattivisayapradar'sakatvam).........volition for attaining the object (pravartakatvam)...... attainment of the object (prapakatvam), In accordance with the above reasoning, valid cognition (both perception and inference) is characterised as avisamvadakam jnanam or uncontradicted knowledge. Dharamktrti emphasizes the fact that valid cognition must have as its object something not known before. The idea is probably derived from the belief that knowledge is meaningless unless it adds something to the existing stock of knowledge.

It may seem, then, thah Dharmakirti considers a valid cognition primarily in practical terms. A cognition is valid, Dharmakirti seems to maintain, because it has the ability to bring about the appropriate practical results,

The question then inevitably arises in our mind :

Does Dharmakirti Embrace a Pragmatic Theory of Truth ?

The tendency to describe the Buddhist views of truth as a form of pragmatism has long tradition. Even in recent years D.J. Kalupahana has emphasized the pragmatic aspect of Buddhism and undervalued the importance of tradition as a source of truth. Prof. Karl Potter is ready to apply this pragmatic label to the majority of Indian Schools of Philosophy. including Buddhism, when he asserts that they consi 'er validity (pramanya) terms of workability. Prof. J.N. Mohanty, however, contends that it is only true of Dignaga, Dharmakirti and their followers that they equate validity with practical workability. In our opinion, however, proper care should be taken in the use of the term 'pragmatism' as a blanket designation of Buddhist theory of truth.

A proper scrutiny will reveal that Dharmakirti, in his most mature accounts of valid cognition is not a pragmatist knowledge, according to Dharmakitti, functions in relation to practical concerns, but it cannot be defined exclusively in terms of practical workability. Avisamvadakatva (uncontradictedness in experience) cannot, by itself constitute validity.

Buddhism insists on the practical consequences of knowledge, but a similar insistance is found in Nyaya [Strictly speaking, Nyaya maintains that samvadakatva of the pravrtti (volition) is the criterion of valid cognition; but it does not hold that this samvadakatva costitutes the definition of valid cognition]. This practical emphasis is very different from adopting a pragmatic theory of truth. According to the pragmatic theory of truth, 'this is true' is interpreted as meaning, 'this leades to appropriate results'. As far as this theory

is concerned, the obtaining of appropriate results is not only a necessary but a sufficient condition of truth. william James asserts that ' the true is only the expedient in our way of thinking just as right is only the convenient in our way of behaving.

Those who want to interpret Dharmakirti's notion of validity (pramanya) in purely pragmatic terms would encounter the difficulty of coming across cases where the pragmatic criterion is satisfied but which do not obviously count as cases of valid cognition.

A Special Difficulty Involved in the Pragmatic Interpretation of Dharmakirti's Theory of Knowledge

To illustrate our point that practical considerations are not sufficient to determine knowledge, as far as Dharmakirti is concerned, let us, in accordance with Dharmakirti, and his commentator, Dharmottara, quote the following examples of apparent cases of valid cognition :

(i) One is seeking water on a hot day. He/she suddenly seems to see water lying ahead. In fact, what was visible was just a mirage. But as he/she reaches the spot, he/she is lucky and finds water right there under a rock. Can we say that the person concerned had genuine knowledge of water ? The answer seems to be negative. The water just happens to be nearby, yet he/she had no knowledge of it being there. Thus practical success is clearly not enough for determining the validity of knowledge.

(ii) On seeing merely the radiance of a lamp coming through a crevice, and mistaking it to be the lustre of the jewel, one rushes to the spot to get a jewel. But as he/she reaches the spot, he/she finds a jewel lying inside the cave, and thus the person is successful in getting the jewel desired. Can we say that the person had genuine knowledge of the jewel ? If practical concerns were for validity, this case would have to count as one of genuine knowledge.

The examples cited above are interesting in more than one respect. The are quite similar to the cases cited by Edmond Gettier in his attacks against the classical western definition of knowledge as justified true belief. In his essay. 'Is justified True Belief Knowledge ?', Published in knowledge and Belief, ed. A.P. Griffiths, O.U.P. 1967 he concocts examples of situations in which the criterion needed to be satisfied by the definition of knowledge is satisfied but our intuitions tell us that there is no knowledge. Dharmakirti's and Dharmottara's examples are quite similar in that it takes a puative definition of knowledge (avisamvadakam jnanam-cognition uncontradicted in exyerience) and brings counter-examples in which the criterion implied by the definition is met, but intuition tells us that there is no knowledge.

Let us cite one of Gettier's examples : Smith has adequate evidence for the following conjoined fact :

(i) Jones is the man who will get the Joband Jones has ten coins in his pocket.

Smith is justified in believing (i), since the President of the company, a thoroughly reliable person, has told him that Jones will get the job and Smith has just counted the number of coins in Jones' pocket.

Moreover, Smith sees that (i) entails (ii) the man who will get the job has ten coins in his pocket. Thus, Gettier claims Smith is justified in believing (ii).

It happens, however, that Smith himself will get the job and coincidentally but unknown to Smith, he has ten coins in his pocket. Thus (ii) is true and Smith justifiably believes (ii). However, Smith does not know (ii). Accordingly, Gettier argues that it is a matter of coincidence that Smith has a justified true belief which turns out to be true. Hence, the justified-true-belief analysis is inadequate.

Overcoming the Special Difficulty Involved in the Pragmatic Interpretation of Dharmakirtis Theory of Knowledge

Dharmakirti never considers the practical utility the sufficient condition of a cognition's validity. In his opinion the correspondence or sarupya between a svalaksana and its image (pratibhasa) guarantees the validity of perception. And the correspondance between a concept which is inferred (immediate object) and the svalasana (the inferrer's ultimate object) to which it applies constitutes the validity of inference It is because of this correspondence or sarupya that the man who perceives or infers succeeds in attaining the object known. Let us now attempt a detailed analysis of arthasarupya as a definition of valid cognition (pramana), as far as Dharmakirti's epistemological standpoint is concerned. We will start with the concept of perception.

(a) Perception and Asthasarupya

The concept of correspondence or arthasarupya is explained in detail by Dharmakirti in his discussion of the identity of pramana and its phala in both **Nyayabindu** and **Hramanvarttikam.**

(i) Identity of Pramana and Its Phala

Buddhist philosophers held that pramana and pramanaphala or prama are, in realitv. non-distinct. Since all svalaksana or ultimate existents are, in their opinion, momentary the relation of producer and the product cannot hold between any two of them. A svalaksana cannor come into existence at one moment and exercise its causal efficacy in the next. Prama, therefore is not really a result produced by a separate producer known as pramana Moreover, prama as a conscious cognition can never be produced by a non-conscious sense-organ (or its contact with the object).

Dharmakirti in Pramanavarttikam points out that the instrument (karana) of a result is the causal factor that is immediately followed by the result. And it is also the most predominant factor (sadhakatamam karanam) determining the nature of the result. The presence of the sense-organ is not immediately followed by perception. Nor is the sense-organ the most predominant factor. It is not the eye which makes a particular cognition (visayadhigati) the cognition of blue and not that of yellow.

However, inasmuch as prama is a determinate (niscita—niyata—vyavasthapita) awareness, we normally tend to believe that something else is responsible for its determinate nature. Accordingly, we artifically tend to consider it as a result (phala) of a determiner which acts as a pramana, yet if a determinate awareness depends on any determiner at all, it must itself be a cognition.

Dharmakirti holds that cognition bears upon itself the akara (form) of the object impressed on it as an image. Owing to this it turns out to be a definite cognition. What makes a particular cognition a specifec perception of blue is the fact that the cognition possesses the form of the object (meyarupata) blue. This meyarupata (arthasarupya) is also that which is immediately follows by the specific cognition of blue. Hence th cognition's possessing the form of the object (visayakarata–arthasarupya) is, in Dharmakirti's opinion, the pramana of the resulting cognition of the object.

In Nyayabindu Dharmakirti maintains that what is capable of determining a particular perception is the similarity (sarupya-sadrsya) of the form of cognition (nirbhasa) to the form of the corresponding object. Thus the relation between an instrument' and its result is to be understood as that between a determiner (vyavasthapaka) and the determined (vyavasthaphya). However, it must be remembered that it is the same cognition that appears as the determiner from one point of view and the determined from the other. The determiner is the pramana and the determined cognition is viewad as prama (arthena saha yat sarupyam sadrsyamakara ityapi vyapdisyate......yebhyo hi caksuradibhyo vijnanamutpadyate na tadvasattannilasadrsam tvanubhuyamanam nilasya samvedanamavasthapyate, na catra janya–janakabhavanibandhanam sadhyasadhanabhavah .... api tu vyavasthapya-vyavasthhpakabhavena.

Pramana and Judgmental Awareness

In Nyayabindu Dharmakirti deals length with the problem as to whether pramana is really a judgmental awareness. Indeterminate (nirvikalpaka pratyaksa) is incapeble of making itself determined. What makes it determipate (vyavasthapayati) is really a judgment

wnich arises immediately after the indeterminate perception. One may, in that case, be inclined to believe that it is determinate judgment (vikalpa-adhyavasaya) that is really the pramana. Dharmakirti maintains that this is a misconception. The power of making a cognition determinate does not reside in a judgment. The real source of this power is the original pure sensation. The power of determination that the following judgment appears to possess is really parasitic on that of the pure sensation.

Take, for example, determinate cognition, like 'this is blue', 'this is yellow' etc. What makes a particurar cognition a valid and distinct cognition of blue (and not of any other colour) is really the correspondence of the form of cognition with that of the blue svalaksana. Had the original perception been lacking in this correspondence, the followning determinate judgment (which only makes the original perception clearer and more distinct) could, by no means, make, itself a valid cognition. Thus the original sensations differ among themselves as valid cognitions due to their correspondence with the forms of particulars of blue, yellow etc. As a result of this correspondence they are determined later on, by determinate judgments. Thus the determining power of these judgments is really a derivative power. As a real source of this power lies in the correspondence of the original sensations with the forms of objects, it is these initial sensations that play the role of determiner, end, consquently, that of the pramana (janitena tvadhyavaseyena sarupyavasannilabodha-rupe jnene vyvasthapyamane sarupyam vyavasthapanahetutvat pramanam siddham bhavati).

Thus, as far as perception is concerned, its validity is constituted by its arthasarupya. It is really because of this arthasarupya that the knower eventually succeeds in attaining the object perceived. An unambiguous statement of this position can be found in the remarks of Kamalasila in the Tattvasamgrahapanjika regarding what counts as pramana.

Kamalasila attracts the reader's attention to the important fact, that according to Nyayabadi Bauddhas pramana is a cognition which is avisamvadaka in the sense that it leads a man to successful action

(saphalapravrttipravartaka). Valid cognition prompts a man to act in such a way that he succeeds in attaining the object cognised. What prompts a man to act successfully is really the sarupya between the form of cognition and that of the object. For example, it is really the sarupya of the form of perception of water with real water that prompts a man to successfully get the water presented in his perception. If the said sarupya is lacking, as in the case of the illusion of water in a desert, the man will fail to attain the object presented in his perception. what make a praticular cognition pramana is thus the fact that it leads a man to launch a fruitful activity. Since it is only sarupya of a cognition that causes a man to act successfully, the distinction between pramana and its phala must be mane on the basis of sarupya.

Inference and Arthasarupya

As remarked on p. 9, it is the sarupya of a concept with the svalaksana, that in Dharmakirti's opinion, constitutes the validity of inference. And it is because of this arthasarupya that the inferer's effort to attain the object is crowned with success. In Nyayabindu Dharmakirti emphatically says that in the case of inference of a blue object, sarupya of the blue svalaksana with its concedtion constitutes the pramama of inference. And the resulting definite knowledge is its phala.

Now all this needs some explanation Scholars usually tend to explain away the contradiction of saying that inference is pramana inspite of being erroneous, by saying that, inference is pramana only because it is the cause of the attainment of the desired object. But this explanation is not entirely correct. The prapakatva of inference is dependent upon its arthasarupya. That arthasarupya is a more basic criterion compared to that of prapakatva is evident from the following considerations :

A cognition can be prapaka only if it is a definite cognition. This is stated categorically in the Nyayabindutika : pratyaksam pratibhasamanam niyatamartham darsayati, anumanam ca lingasambandham niyatamartham darsayati, ata ete niyatasyarthasya pradarsake. tena the pramane. perception and inference are thus pramana because

they present objects in a determinate way. In the case of doubt, since the presentation of the object is indefinite, it is not capable of being attained (kascidaniyato bhavabhavayah. yatha samsayarthah. na ca bhavabhavabhyam yukto'rtho jagatyasti. tatah prautumasakyah).

Thus a cognition is avisamvadaka (meaning thereby prapaka) only if it is a definite and determinate connition. Dharmottara points out that all non-inferentail conceptual constructions which operate freely with ut taking notice of any determining factor (unlike inferential knowledge which is determined by hetu), can only refer to objects which are not determined as existing. Hence, such objects can never be attained.

Now the question is, what makes a partibular cognition definite or determinate ? As remarked earlier, it is arthasarupya. Now, in the case of perception, arthasarupya means direct correspondence a svalaksana and its image. Such a direct correspondence is not possible in the case of inference as the object is not directly present in the ken of the observer and, so it cannot directly imprint its image in the cognition. Anumana presents its object, viz. sadhya, indirectly.

The knowledge of the inferred object (viz. fire in the hill) however, must be a definite cognition. What then is responsible for its definite character ?

In the first place, it is definite because the perception of the hetu, viz. smoke in the paksa, viz the hill, is the result of sarupya between svalaksana and its image. Secondly, the knowlegde of the necessary connection between the hetu, viz. smokeness and the sadhya, viz. fireness also contributes to the definiteness of the cognition. But, then, this is not enough For the object of inference is not merely fireness, but the presence of 'fire in the hill'. Now, what makes these knowledge definite is that there is an indirect correspondence or similarly betweenn a cognition and its object here. The object, fire (in the hill) is an individual presented to the knower by subsuming a particular svalaksana under the concept of fire. The concept that is applicable to the firs-svalaksana here must be one that is applicable to objects having similar (causal) properties, and not to objects

having different (causal) properties. As a distinct and determinate concept it is different from other concepts which are applicable to individuals having different (causal) properties than that of fires.

The consept of fire that is thus applicable to the fire-svalaksana because of the indirect arthasarupya or correspondence between the concept and the object inferred. The causal efficacy (like producing smoka) that have been observed in other similar cases of individual fires is also present in the fire-object inferred. This is the reason why the concept of fire is applicable to and corresponds to the fire-individual inferred.

All this will be clearee if we direct our attention to Dharmakirti's analysis of the way concepts and judgments are formed in the case of valid cognitions,

In Pramanavarttika Dharmakirti analyses how the general concept and word 'cow' are applied to individual cows because of our perception of sorre similarity among them. We see all the different individuals performing similar functions like yielding milk, carry loads, and so forth. As a result of perceiving a similarity, we form a judgment identity like, 'all these are the same, i.e., cows'.

Given a general term such as 'cow', we can form an excluded (vyartta) calss, members of which defy the description 'cow'. This is the supposed class of 'non-cow'. A particular object comes to be recoginsed as a cow when it is exclued (apohyate) from the class of non-cows. The basis of this exclusion (apoha), is tha observation of performing similar or dissimilar functions. The application of the concept cow to individuals performing similar functions excludes (vislesate) these individual items from the class of non-cows which do not perform the same function, In this way we judge, 'this is the same cow, in cases of valid cognition.

It seems evident that in the case of valid conceptual knowledge saurpya acts as a pramana. And the existence of this sarupya is the reason why the knower is successful in obtaining the object

known. In case of a wrong inference the sarnpya is absent, and, consequently, the knower will be unable to attain the object inferred. This is illustrated by Dharmakirti in the following way :

Two people see some radiance in two different circumstances. In one case the radiance comes out of a crevice in a cave where some jewel lies hidden. In another case the radiance comes out of an opening in a case where a lamp is burning. In both cases the people rush to the spot inferring the presence of a jewel there. But only one of them is rewarded with the jewel. Dharmakirti explains that person's success by saynig that his/her conceptualised cognition of the jewel although incorrect, is indirectly linked with the object (vastu-artha), viz. jewel. No such link exists in the case of the inference of the 'jewel' on seeing the radiancs of the lamp. Thus, although inferences wrongly apprehend the primary appearance (grahya-pratibhasa-visaya) as a real object only those which correspond with the real object (svalaksana) can lead to the attainment of the real.

We may conclude by remarking that, according to Dharmakirti, pramana should be defined as arthasarupam jnanam both as far as perception and inference are concerned. Avisamvadakatva and prapakatva are to be considered as the criterion of pramana both in the case of perceptual and inferential knowledge.

Does Predication Involve Cognition of Relation

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"Perhaps the most dramatic development from the time of elder Nyaya Vaisesika to our period of Navya-Nyaya concerns the treatment of relations". Despite the innumerable speculations and solutions the concept of relation is still a perennial source of confusions among Philosophers. My Chief aim in this paper has been to depict some of the issues related to relation and try to solve them on the basis of the Nyaya Nyaya text visayatavada authored by Gadadhara Bhattacharyya I donot pretent that I have said any thing new. I have picked up just one sequence of argument and have tried my best to bing out some philosophical miceties ingrained in it. I would be satisfied if this note succeeds as clarification rather than justification of only one of Gadadhara's points. The structure of the paper will be as follows : In section one I state the problem. In section two I formulate anti-relationists' argument from reflective awareness (i.e. anuvyavasaya) and respond to it on behalf of the relationsits. In section three I strengthen the pro-relation view by the argument from congnitive contradictions. In the fourth and last section I discuss briefly the well-known regress of relation and its solution from the Nyaya Point of view.

I

Let us consider the verbalised version of a knowledge episode such as :

Aruni is the father of "svetaketu".

There are three elements involved it this sentence. Aruni svetaketu and being the father of. We may symbolize them as 'a', 's' and 'f' respectively. Now the sentence is abbreviated in symbols as 'afs'. The object designated by A is called the qualiticandum (or the first term of predecessor or anuyogin or referend), the object designated by S is called the qualifier (or the second term or successor or Pratiyogin or referent) and whatever is designated by F is called the qualification which links up the qualificandum and the qualifier.

According to Tarski this will mean that 'A' has the relation f to S The direction of relation is to form the referend to the referent i. e., a–f– > s. f is of S in (to) a. The direction of relation is from the referent to ther referend i. e. a < –f–s Navya-Nyaya describes the above said sentence as "the fatherhood resident in Aruni is determined by the sonhood resident in svataketu.

Now the problem with which we are concerned in this paper is as follows : In the above mentioned sentence wo cognise the object designated by a, we also cognise the object designated by s, likewise do we really cognise the object (whatever that object might be) designated by f ? That is apart from the qualificandum and the qualifier does relation also figure in the qualificative cognition ? Being a distinct object of predicative cognition is such an important feature of relation in Navya-Nyaya that the very definition of a relation is often given in the following terms : 'A relation is that object of qualificative cognition which is distinct from both the qualificandum and the qualifier. Relationists (I. e., those who maintain the relation has the objectivity of qualificative cognition) like Gadadhara Bhattacaryya contend that yes, relation does figure as an object in qualificative cognition. But the anti-relationsis (i.e., those who deny the objecthood of relation in qualificative cognition) argue than no, relation figure as an object in qualification cognition.

II

Anticipated Objection af an Anti-relationist :

Whether something is an object of the qualificative cognition or not is decided by a reflective awareness. But in reflective awareness we are not aware of any kind of relation apart from the qualificandum and the qualifier. So relation is not an object of qualificative cognition. In fact the argument is something like this.

1. If relation were a object of cognition it would have figured in a reflective awareness.

2. If relation did figure as an object then the form of that reflective awareness would be "I am aware of relation (inherence, contact etc).

3. But the reflective awareness never assumes this from "I have known relation (inherence etc.)

4. Relation is not an object of the qualificative cognition.

Here, challanging the premise 3 someone might claim what if someone has known inherence in reflective awareness ? We answer him by saying that "to be able to have secondary cognition of the form 'I congnise inherence' it is necessary to cognise inherence under a mode inherenceness in the Primary cognition" Since this condition is not fulfilled his claim is refuted.

To have a clear account of this argument based on anuvyavasaya we have to understand first, how in their thchnical language of limitor and limiting relation the Navya Nyaya describes the meaning of any kind of sentence generated by a relational cognition consider the following sentence.

'A cup is on the table'

In this qualificative cognition cup is the qualifier, table is the qualificand and contact is the relation. But according to Navya-Nyaya as soon as relation is denoted by a word it ceases to function. After being denoted it becomes a term. Like Wittgenstein Navye-Nyaya says that "a relation is always under stood from the word order of an expression representing the content of an awareness... But a relation can never be expressed in words. In the technical language of Navya-Nyaya the above mentioned sentence is decribed as having its qualifier-ness limited by cup-ness and the relation of contact determining the qualificandum ness resident in the table and limited by table-ness. Here I would like to point out that the "limitor (Avacchedaka) is the mode under which an ontological entity becomes evident in an awareness".

If we describe the above mentioned sentence in this way, we would not promote relation (contact) to a term. Here it may be asked as to how in the technical language of Navya-Nyaya if relation is discribed it is not promoted to a term ? For this we have to

understand the distinction between analysis of knowledge and expression of knowledge. Suppose if I express my knowledge as f (a), this is technically known as abhilipa. This abhilapa jnanajanya jnanajanak as well. But when I say "a-(R-f)" this no longer remains abhilapa In this form it is known as epestemic analysis. And analysis and expression must not be conduced. If in expression we mention relation it is promoted to a term but this is not true of analysis.

The opponents of relationist view argue that in primary awareness we are aware of qualificandum-ness and qualifier-ness but not of contactness, that is why in secondary cognition we do not register contact as a separate object of knowledge. Someone might argue as to why in Primary cognition we should be aware to the qualiticandum and the qualifier not as qualificandum and qualifier but ss qualificandum ness and qualifier-ness respectively ? This is because of its being a qualificative cognition. In this type of cognition we cognise something under some mode, something as something, something as related to something. 'If something x is presented in my awareness (or knowledge) it is presented there under the cloak of a purported property".

But the above mentioned argument of the anti-relationist may be countered in the following manner :- According to Navya-Nyaya relation itself is a limitor. In primary awareness the limitor of qualificandum, and the limitor of qualifier (unless it is a generic property or unanalysable property) must figure but a limitor of limitor-hood need not figure. For : "a pen" we can describe this expression in Navya Nyaya's technical language as having its qualifier-ness limited by pen-ness and the relation of inherence determined the qualificandum-ness resident in pen. Here relation appears as a limitor of qualifierness. So for this no further limitor is needed. Thus we see that the conclusion of the anti-relationists is not established and since the conclusion is false one of its premises must be false. Premise-I, i.e. if relation were an object of cognition it would have figured in a reflective awareness" is false.

III

In reply the relationists give their major positive argument. This is based upon the contradictoriness among cognitions. The crux of the argment is this : If relations are not regarded as proper objects of qualificative cognition then we cannot stop contradictory cognitions from occurring Before explaining this argument I want to point out briefly what does Navya-Nyaya mean by a contradictory cognition.

Let us consider following sentences :

(i) John is human and John is not homo-sapien.

and (ii) John is human and John is not a creature kidney.

According to western logic while (i) is contradictory (ii) is not because the logical form of (i) is like P and not-P. But the Naiyayikas wourd beg to differ. They would say even a connecting sign like 'and' requires at last two components to connect. In a contradictory sentence 'P' is a man and P is not a man' and is connective and 'P' is a man' and 'P' is not a man' are its components. But how can this be possible ? We connot have both the components at the same time. And if one component is lacking it cannot generate contradiction So Navya Nyaya understands contradiction causally in terms of Pratibadhya-Pratibaudhaka-bhava i.e. obstructer obstructed relation between two cognitions. The cognition that 'P is a man' obstructs and is obstructed by the cognition that 'P is not a man'. Thus we see in Indian logic P is contradictory to q if and only if awareness of P is obstructer of awareness of q.

Now the relationists contend that if relations do not figure as a separate object in qualificative cognition we should be able legitimately to say both that the jar is present on the ground and that the jar is not present on the ground at the same time although the cognitiona expressed by these two sentences are obstructer of each other. We can have both the cognitions together and not only this our cognition will be true as well. If the jar is present on the ground by the relation of contact the cognition that the jar is present on the ground will be true. But the cognition that the jar on is not present

on the ground will also be true because jar is not present on the ground on the sense in which it is present in its halves which is to say by the relation of inherence. "The cognition the jar is present on the ground' will obstruct the cognition the jar is not present on the ground' if and only if being present on the ground in 'being not present on the grouhd' is by the same relation in which the jar was cognised to be present on the ground in the first cognition" So in order that a cognition could obstruct and could be obstructed by a contrabictory conition we will have to cognise relation in a qualificative cognition.

IV

The paradox of relation is often formulated like this : If A and B are related to each other by the relation R then R is related to A on the one side say by r^1 and R is related to B on the another side say by r^2. Now again r^1 has to be a related to a by some other relation say r^3 and thus we are faced with a regressus ad infinitum. In his "Appearance and Reality" F.H. Bradley talks about this kind of regress In fact the confusion about relation is there because many philosophers including Bradley have tried to give a separate ontological status to relation. They indicate relation by words which are as substantial as other words. To quote Bertrand Russell. "A great deal of the confusion about relations which has prevailed in practically all philosophies comes from the fact that relations are indicated not by relations but by words which are as substantial as other words. And Russell thinks that Bradley's argument is said to be grounded in this linguistic fact.

Navya-Nyaya stops this regress just by postulating a very peculiar relation called "selflinkingrelation" (Svarupa sambandha). This relation is expressed by relational abstracts. For instance the relation being the father of is expressed by fatherhood. For Navya Naiyayikes this relation has no separate ontological status. Now the point is : if relations are not ontologically real how can they be cognised and if we coginse them without their being reals are we not crossing the boundary of realism ? The Answer put forth by

Navya-Nyay is this : "What is cognised as a realtion depends upon the relation of cognition to what is cognised... In fact it is the very nature of the cognition to be related to its object...... So to be a Svarupa-sambandha is to be (i) an already accepted ontological reality and (ii) under the mode of some property". Generally when we relate the two relata we relate through another relation but in the case of svarupa-sambandha they are identical with the one or other or both of the terms. In this way regress is avoided. Suppose when we tie a piece of wood by a piece of string there are only two ontic realities wood and string. But herestring functions as relation and one of its relata. This may very well be expressed in the words of Dewitt H. Parker that "Relations are modes of unification of elements not further elements requiring unifications".

Out of all these discussions a very simple but fundamental epistemic principle emerges that "in a qualificative cognition everp object is presented under a limitor except limitors themselves. In fact the Svarupasambandha is e potent conjecture of Navya-Nyaya for explaining certain epistemological facts and unless we come up with some more potent conjecture, it is confirmed.

In Defense of Freedom and Dignity

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The paper aims at :

(i) describing freedom and dignity

(ii) advancing two arguments in defense of freedom and dignity.

We begin with human nature in the most general sense. The natural starting point which should be obvious to everyone is human creativity. Man is a reproductive as well a creative being. Creativity is the differentia that differentiates man from the rest of the Universe.

Man is not the Creator in the sense God is. He cannot create everything. Nor is he totally incapable of creation like the animals. He can create something from already available waterials. His creativity can be explained in terms of givenness, (of some raw-material) Nothingness the non-existence of the thing to be created what Sartre calls a lack, and coming into existencs of something not existed earlier, what Heidegger will call bainging. Material production is creation of something from material already there in the Universe. When man creates something out of matter, he comptehends and uses lawe in inherent in matter. In material creation, therefore, men creates in accordance with laws external to himself and his creativity here lies in recogning these laws and integfeting these laws in the act of creation. His use of bodily organs led to the discovery of tools - tools led to technique, mastery of phisical and mechanical forces to be used as means - cullminating in technology. The necessity of regulating human relations in material production which of necessity is a collective enterprise led to the creation of social institutions. The creation and evolution of social institutions therefore corresponds to a given mode of material production. All hitherto emergent social institutions like Nation, State, Tribe etc. are therefore bye - products of his creativity. They are not valuable in themselves, but valuable only as a living testament to his creativity.

Man can create objects of Beauty also. In artistic creation man creates enjoyable objects having intrinsic value in accordance with the laws of beauty, which is not external to himself, but laws which he gives to himself. In artistic creation men crosses the last bounds of external constraints, the necessity to follow any external laws. - for here it is man imposing the laws of creation upon himself.

Now we come to a very important aspect of human creativity. The creation of tradition or tradition making. The creative act by virtue of the fact that it emanates from historic beings firmly planted on earth, is always temporally and historically situated. But here is also a sense in which every human creation transcends historicity and temporality. By participation in the process of tradition making and becoming part of a tradition, every human creation achieves immortality. By this I mean to say that every created object embodies in its concreteness possibilities for turthes creation in newer historic situations. It is as if every object is crying out against its present temporalisation, waiting to be transcended in a new creation in which coded possiblities are decoded. Tradition making is the process of resurrection of the soul, ihe human creativity and imagination forzed in the temporalisation of the object. The object isconditioned, tenporalised in a hisroric situation, but the human creativity materialised in it transeends in further temporalisation such that every act temporalisation contains a rranscendence. Herein lies the timelessness of tradition, which only man can create. Tradition is the code, the cultural gene of possible creations that can be unfolded in time.

This process of creating his world is at the same time a process of man creating himself. Man is the architect of his destiny. Man creates his own destiny by creating his world. He not only creates his own destiny but has a corresponding need to do so, that is his nature.

Given our understanding of human nature, now we may try to describe freedom. Freedom is, positively, the exercise of man's creativity, man's enjoyment of his own self. Negatively, freedom is absence of constraints to man's enjoyment of his living creativity.

The release of human creativity through breaking asunder of fetters (the tension of freedom and constraints) is historically located in man-to-man and man nature relation. It can be comprehended by looking at the laws of nature laws of social development which is at the basis of the operation of Institutional dynamics. We know that as the horizon of freedom advances, constraints recedes and vice versa.

On the foundation of what has been discussed, I will advance two arguments in defense of freedom and dignity which seem to me conclusive. One is metaphysical, the other aesthetic.

1. The creator is greater than his creation, the creative activity from the emergent bye-products. That from which something proceeds is ontologically prior to that which proceeds. Man has created a world around him, like a spider spinning a cobweb. This creator-creation relation has two important aspects, creation further releasing creativity of circumscribing creativity. The creator at times is getting lost in his creation. Man suffers under the illusion that things and institutions he has created are greater than man himself. He is conditioned to occupy a secondary place, assigning the central place to his creation in an act of infidelity to freedom, his human essence. Then he starts having metaphysical anxiety of how to save the unreal. Colonisers who oppress subject people were really convinced that they are fighting for some permanent edifice, imposing their way of life a case of carrying the white man's burden, the burden of civilisation They also believed that natives should be ruled for their own good, freedom can be imposed upon from above by a superior system. But the lesson of History is, empires promised to stay only to vanish like shadows. Man is primary, everything else is secondary. This ontological primacy of human creativity to his world is not just a result of discursive reasoning nor an article of faith. it is the experienced human condition, the unique human destiny. All things in this universe for a place in the scheme of thinns commensurate with its innate nature and hence man's occupying a central place is commensurate with his human essence. The ethical implications of this metaphysical point may be further elaborated in defense of freedom, but for the purposes of this paper, we need not labour this point.

But this brings us to a paradox freedom. Freedom is the end yet this end can be realised only under conitions of freedom. That is to say men must be intrinsically free, to be able to realise his freedom as an end. One cannot and must not surrender freedom even for moment in ordeem it in some future.

2. The second argument I am going to advance is from considerations for beauty. I think everyone will agree with me in holding that a thing of beauty has intrinsic as distinguished from instrumental value. We all would like a beautiful thing to exist for its own sake. Although I do not know how to define beauty, I think no one will dispute that there are at least some beautiful objects in this universe and some of us can recognise some of these beautiful objects. So we have at least some propositions we can be reasonably sure of; one, beautiful things ought to exist for their own sake, two, there are beautiful objects, three, we can recognise some of these beautiful objects.

Now there are beautiful things in Nature. Also beautiful man made objects. At the opposite pole, there are also ugly things. The beautiful and the sublime, the ugly and the base are the antipodes. Perhaps a thing is beautiful because of the harmony and symmetricity of its internal structure. Ugly when harmony and symmetricity is disturbed. In a like manner, there are beautiful human beings as well ugly ones. Underdeveloped individuals in the underdeveloped societies are glaring examples of ugly human beings. Under conditions of take up social roles which leads to a distortion and disfigurement of their existence as free conscious being. This violation of human essence is what makes them ugly.

Again as example of beautiful men, we may cite Christ at the cross, Socrates drinking hemlock, Buddha at the moment of attainment of Nirvana-they are beautiful beings. One may say that they had peak experiences and they are at the apex of the pyramid, whereas the remaining mass of humanity at the base never had their experisnces. But there is nothing to logically rule out the rest of humanity moulding themselves in themelves in their pattern-

these persons as the archetypes of the beautiful. Apart from this, we have instances of ordinary people suddenly realising their fund amental freedom, like the experiences of the resistence fighters during the Nazi occupation of France. Once man breaks asunder the fetters of the material and insttutional forces that he has woven around him, individual lives living its own freedom can be very well beatiful. I would even venture to say that the whole cosmic evolution is worth the trouble even for the sheer emergence of a free man. That a thing of beauty ought do exist for its own sake and that a free man's the most beautiful being in this universe, that it is our duty to create beauty, is the most invincible argument in defense of freedom.

Human dignity is a corollary of human freedom. Nothing gives dignity to man save his own freedom. If you are a theist, you may say that man exists in his own right against the background of the entire universe because of the immortal breat he inherits from his Divine Creator. This is as good as saying that it is his human essence, which in this case is essentially Divine, that gives dignity to man. If you are a non-theist, you will say that it is free conscious activity as essence that gives dignity to man. Ultimately it comes to the same thing. Man owes his dignity to what he is, and not to any earthly power or institutions.

Section : Epistemology And Metaphysics

Spirit : Hegel on Kant's Impasse of Knowledge

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In this paper, I shall discuss two issues; namely first, Hegel's ilucidation of Geist or Spirt based on Kant's doctrine of 'transcendental consciousness', and, secodly, Hegel's treatment of knowledge as an insight into the very source of divergence from Kant's transcendental corsciousness. Both the issues arise from Kant's attempt to draw an impasse to the extent of knowledge. I shall begin by examining Hegel's assessment of Kant's epistemological situafion.

Hegel begins by locating the centrepiece of Kant's epistemology in the notion of 'transcendental unity of self consciousness'. That notion is required, he explains, as the non-perceptual source of universality and necessity in our experience Kant here, while agreeing with Hume that these features cannot be found in perception, refuses to go along the lines of the latter to draw a spectical donclusion from this claim. He therefore, demonstrates that the 'transcedental consciousness' consists of the 'forms of intuition' (space and time) and 'forms of understanding; (the categories) which, for him are not static forms but forms of operation that exist only in the act of apprehending and comrehending sensibility. The forms of intuition synthesize the manifold of sensibility into spatio-temporal order. By virtue of the categories, the results of the spatio-temporal order are brought to the universal and necessary relations of cause and effect, substance, quality, etc. And this entire complex is unified in the 'transcendental consciousness' which relates all experience to 'thinking ego' thereby giving experience the continuity of being 'my' experience. The 'transcendental consciousness' is the matrix, the ultimate source through which the order and regularity in the field of appearance is given.

In the context of Kant's epistemological-situation, Hegel goes on to note three points that worry him. First, Hegel criticises Kant's theory of sensation in terms that it is undialectical. Secondly he criticises Kant' goal that we have to know our faculty of knowledge -

the categories - before we have any knowledge; as if one may learn to swim without venturing into the water. Thirdly, despite the words of praise about Kant's 'transcendental consciousness'. Hegel criticises him for his attempt to reject the knowledge of the 'transcedental consciousness'.

To understand the first point, we have to explain certain issues involved in the Phenomenology of Spirit (1807). The work intends to lead our cognition from the sphere of 'sense-certainty-the realm of daily experience or ordinary consciousness-to the Absolute Truth, the true perspective of spirit'. The opening arguments of the Phenomenology of Spirit are good illustrations of the procedure Hegel adopts. To appreciate the Absolute Truth is to start with what he calls 'sensible certainty'. This view has evidently certain amount of resemblance to the British Empiricism of the seventeenth and eighteenth centuries. It is not, however, identical with empiricism because it repressents only one aspect of Hegel's epistemology and it is not yet fully explained and specified. But 'sense-certainty' as primordially receptive, prior to any conceptual activity. is a recognizably empiricist theme,

The second point that Hegel makes centres around Kant's attempt to investigate human ocgnitive capability prior to any cognition. Hegel remarks, "The requirement, then, is this : we have to know our faculty of knowledge before we have knowledge; it is just like wanting to swim before one gets into the water. The investigation of the faculty of cognition is itself cognitive, and cannot arrives at its goal but rather is the goal itself it cannot come to itself because it is already there.

Hegel generally characterizes Kant's attempt in the transcendental deduction of categories as nothing but a mere 'subjective' because the categories are incapable of penetrating into the thing-in-itself. Says Hegel, "Thoughts, according to Kant, although universal and necessary, are only our thoughts-separated by an impassable gulf from the thing as it exists apart from our knowledge But the true objectivity of thinking means that thoughts, far from being oure, must, at the same time be the reai essence of the things and of what-ever, is an object for us".

An illustration of the precise relationship between reality and appearance we find Hegel's Science of Logic under the headings of 'essence' and 'appearance', "...essence appears... Appearance is that which the thing is in itself, or its truth... the being that appears and essential being, simply stand in relation to one another... Existence is essential relation; what appears manifests what is essential, and this is its Appearance". Kant's dualism between phenomenon and thing-in-itself cannot resole the resolve the relationship between what Hegel calls appearance and reality. This is precisely because Kant attaches to appearance a subjective meaning only and puts the abstract essence immovable outside it as the thing-in-itself beyond the reach of cognition. Kant prepares the list of categories in such a way that they have no applicability to thing-in-itself. His list of categories therefore, as Hegel alleges, are purely subjective. And to say that it is purely subjective is to imply that it is undialectical.

Hegel resolves the unknowability of Kant's thing-in-itself by formulating his view that all rality is at least potentially and in principle accessible to cognition. No part of it is in principle unknowable forever and necessarily walled off from cognition in Kantian fashion behind the veil of appearance. Hegel directs a powerful polemic against the epistemological gap between man and nature expressed in Kantian distinction between phenomenon and thing-in-itself. And the final argument is this :

"......how can there be anything beyond knowledge, that is, beyond mind or Geist for Geist turns ont ultimately to be identical with the whole or reality".

And with this we come to Hegel's evaluation of Kant's 'transcendental consciousness' - the third point that worries Hegel the most concerning Kant's epistemology. Hegel, in his assumption that the laws of nature spring from the laws of consciousness or Geist applauds Kant's discovery of the 'transcedental consciousness' as the ultimate source of conceptual synthesis. But this transcendental consciousness' is not available in and through sensibility.

Consequently, the categories cannot be applied to it. Its transcendental subjectivity has no objective co-relate which could be logically claimed to be its 'expression' or 'reflection'. Hegel approves of Kant's criticism. But this is not, Hegel contends, becauce the categories overstep their legitimate limits but because the soul is a living, active just as complex as it is self-identically simple. In fact its simplicity is just as indivisible wholeness, but that is constituted solely ba the cohesion and inseparability of its diverse traits, aspects, and activities. Kant's objections, according to Hegel, are valid, but his reasons are the wrong ones.

Hegel takes over the notion from Kant that consciousness is necessarily bipolar, that it requires the distinction of subject and object. Hegel makes this principle his own and it is part of his general espousal of the view that, "...rational awareness requires separation. Consciousness is only possible when the subject is set over against an object." Consciousness, says Hegel. constitutes the stage af Geist as 'reflection' or 'relationship', the stage of Geist as 'appearance'. These terms, which characterize the subject-object opposition of consciousness, are basic for Hegel's attempt to supplant Kant's doctrine of transcendental consciousness'

In the process of unifying the opposites, 'reason' negates finite and its negation, and binds them together in mutual dependence so that they are revealed as moments of a more inclusive whole. This wholeness in which the antagonisms are resolved Hegel terms 'the Absolute', 'the Truth' of which he writes in the Preface to the Phenomenology of Spirit :

"The true is the whole. But the whole is nothing other than the essence consummating itself through its development. Of the Absolute it must be said that it is essentially a result, that only in the end is it what is truly is; and that precisely in this consists its nature, viz. to be actual, subject, the spontaneous becoming of itself".

This rationally systematized whole is the highest expression of Hegel's notion of Geist. In the process of unifying the opposites, Hegel has always been careful to overcome the gulf between appearance and reality which lies at the roots of Kantian philosophy. In order to show it Hegel improves the capacity of 'reason' in its theoretic countenance itself as to render unnecessary any such gulf between the finite and infinite simple and complex, and so on. The Geist's expression in 'reason' does infact, reveal itself as the constitutive and self-constituten truth. The substantive theme of the Science of Logic is to show that the Geist is internally self-specified and ever self-specifying concept.

Henri Bergson's Theory of Knowledge

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Bergson (1883-1941) was a French Philosopher of contemporary times. He was influenced by evolutionary scientists like Charles Darwin and Lamarck. Bargson wrote many books on philosophy and received the attention of the philosophic world. Especially his books on mataphysics and creative Evolution deserve acclaim and comments. His philosophy has been depicted in these works. According to him Elan vital is the ultimate reality. Ekanvital means life force or duration or change. He points out that the ultimate reality Elan vital bursts into innumerel currents. Of these currents Intelligence, Instinct and Intuition are the main currents. Human beings are rational beings. They possess intelligence. Psychologists defined intelligence as the verstality or flexibility of adjustment. Aeroplanes go to higher levels in the sky and go in a speed if their engines are in a refined way. Similary human beings behave in a complicated and acclaimable way if their brains possess inteligence.

Intelligence is a current according to Bergson. Spearman tells that there are general infedligence and specific intelligences. In order to shine in a college or University the pupil must have general intelligence. If a candidate wants to shine in a specific field he must have specific intelligence. Unless one has mechanical skills he cannot shine in mechanical Engineering. Similarly unless one has literary aptitude one cannot shine in arts course, Human children will have to be fed, clothed and protected for a number of years. Till they get economic independence they must be protected. This is a speciality of human beings. Instinct is another current reality in the opinion of Bergson. Insects and birds possess instinct. Birds teach their children how to take food paricies After getting wings the yound birds fly in the sky. They need not be taught how to fly. After teaching as to how to take food and getting the ability to fly the young birds choose their mates and builds their nests and live independently.

Intution is another current of reality. Human beings possess this capacity of intuition which means the sudden illumination. Bergson tells that all mystics, saints, philosophers and moralits possess

intuition. In human history we find several people who said about intuition. Buddha renunciated his kingdom, wife and son and went to Bodh Gaya for meditation. After meditating for a number of days he got illumination of life. He said there is suffering and dhukha in life. Moreover he tells that change is reality. Bergson in a similar way tells that change is reality and there is intuition. In Greek period Heracleitus said that becoming is reality. According to Bergson Elanvital which is the reality bursts into many currents. The three currents described above illustrate the several features of reality.

Bergson's philosophy is a systematic one which received much appreciation in different parts of the world. He contributed for the development of metaphysics and epistemology. His orginal views on intelligence and intuition are remarkable. Philosophers will have broad minds who speculate on the problems. Influenced by evolutionary scientists like Darwin and Lamark he has properly understood the proper role of intelligence on man's life. His views on knowledge are not arid. They are genuine scientific and rational nature. His understanding of intuition and instint are remarkable. Bergson's philosophy has been regarded as evolutionary in nature. His book on creative Evolution is a masterpiece. It has received much attention and acclaim, in philosophic circles. Epistemology is a branch of philosophy which tells about knowledge and its nature. Bergson's ideas on knowledge are original in nature.

A Critical Examination of Derridean Deconstruction

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Jacques Derrida (b. 1930) launched a major criticism against the logocentrism of the whole history of traditional Western metaphysics (Philosophy) on the gronud that it adopts dualism either explicity of implicitely. According to him every spstsm of philosophy (Plato to Heidegger) is based upon certain tacit assumptions like the notion of cause and effect, presence and absence, speech and writing. He called his (non) theory as Deconstruction which involves the questioning of many hierarchical oppositions - such as cause and effect, presence and absence, speech (phonocentrism). "Deconstruction works to un do the ideametaphysics - that reason can somehow dispense with language and arrive at a pure self-authenticating truth or method. Though philosophy strives to effect its textual or written character, the signs of that struggle are there."

Derrida's Deconstruction is mainly based upon pointing out that the Western metaphysics operates through a false conception of language and the history of lagocentrism is an outcome of this false conception. Before going into toe detail how Derrida rajects the Western logocentrism it would be worth mentioning here, how Derrida criticizes the traditional Western metaphysical languages. He argues every name in order to exist and to be meaningful must contain its disputant meaning (s). A name 'A' cannot be called A unless 'A' signifies the existence of non-'A'. In other words a name 'A' signifies the existence of 'A' as well as the existence of non–A at the same time. 'A' at the same time signifies A E and A 1N, again A E in turn signifies A 1E and A IN and this process goes on unfinitude which denies any transcendental signified or Ontological presence. Every sign or symbol successfully implies another sign or symbol. Since every signified is only a function of other signifiers; language cannot point out to any transcegdental signified. So language is a general circulation of signs and symbols. It may be noted here that though we can never go beyond the sphere of the general cisculation of signs and symbols yet it is not the absolute truth, Derrida mentions, yet there is nontruth oustside it. By considering any enguiry about absolute truth is metaphysical

Derrida tries to either minimalise or give up the truth altogether. Derrida writes, "if there is no themantic unity or overall meaning to reappropriate beyond the extual insrances no total message located in some imaginery order, intentionality or lived experience, then the text is no longer the expression or representation (felicitous or otherwise). Any truth that would come to deffract or assemble itself in the polysemy of literature". So the sign in language is not a representative of anything rather it is finality in itself. We can never go beyond the textuality, because there is no truth beyond textuality. "There is no phenomenality reduction the sign of the representer so that the thing signified may be allowed to glow finally in the luminosity of presence. The so called 'thing in itself' is always a representamen, shielded from the simplicity of intuitive evidence. The representamen function only by giving rise to an interpretant that itself become a sign and so on to infinity. The self identity of the signified conceals itself unceasingly and is always on the move."

Our analysis shows the disappearance of the trancendental representative of any sign or symbol but Derrida goes to such an extent to declare. it is not the case that the transcendental signified disappears rather it was not there.

The trace is not only the disappearance of origin within the the discourse that we sustain and according to the path that we follow it means that the origin did not even disappear, that it was never constituted except reciprocally by non origin, the trace.

Derridean Deconstruction speifically deals with the arbitrariness of verbal signs and text analysis. The logocentrism which generally means, a focus on the word in relation to which other concepts such as truth identity and certainty can be validated : a belief in reason and reationality. It also means that the meaning inheres in the world independent of any human attempt to represent it in words. Derrida undermines logocentrism by showing the arbitrariness of the verbal signs, denying the so-called transcendental signified which exists for a sign. In other words, it is an attempt to loosen the language from concepts and referents. Derrida declares the so-celled logos as nothing but a linguistic sign wh ch is

external to the transcendental absolute. and it contains its disputant meaning the transcendental signified or ontologcial presence is denied. Derrida declares the logocentric concepts like, "eidos, arche, telos, enetgeia, ousiacessence, existence, substance subject, aletheis, aletheia, transcendentality, consciousness or conscience, God, man and so forth can never transcedent the circulation of sign and symbole. So in a system of language we can only trace the meaning of a word from the other but can't transcendent the sphere. Derrida remarks, there are only traces here, traces of traces without tracing or, if you wise tracing that only trace and retrace other texts.

The logocentrism in European Philosophy means a fundamental grount of certainty for any truth enquiry. Derrida declared this desire for a firm and ultimate grounding truth as mythology. He observes, Metaphysics the white mythology which resembles and reflects the culture of the west : the white man makes his own mythology, Indo-European mythology, his own Logos that is the mythos of his idiom, for the universal forum of that he must still wish to call reason.

Finally, Derrida deconstructed his of own (non) theory Deconstruction and declares, Deconstruction is not a method and cannot be transformed into a one. It is not a theory rather an attempt to get rid of thories all together. It is not a view rather an inspiration. "A sowing that does not produce plants but is simply infinitely repeated........a semination that is not insemination but dissemination, seed spilled in vain, an emission that cannot return to its origin in the father." He again remarks, "In the final analysis dissemination means nothing and cannot be reassembled into a definition........"

After criticicising the whole history of philosophy and undermining Logocentrism, Derrida very shrewdly declared that no criticism can be levelled against Deconstruction because it is not a theory or view. But he failed to provide sufficient reason why should his Deconstruction be called a no-view. Mere declaration of one's view as no-view does not make one's system immune of criticism. He further argues, "vou miss the point if you think that I am making

an argument, uttering a proposition that is true or false. what I am doing is making an aesthetic gesture that transcends tha difference between true and false, good and evil. Because there is no hard and fast distinction between philosophy, literary criticism and fiction, you cannot confine me to the norm of propositional truths. Everything I write is fiction. Derrida on the one hand says that there is no truth in itself and what he writes transcendents difference between true and false but is it not a fact that his own deconstruction is based upon certain propositional truth; that is the critique of Logocentrism, the fact that language can't transcend itself and every sign or symbol successfully implies the other. In other words, Deconstruction itself presupposes the truth of the denial of Logocentrism and non-transcendentability of Language. If what Derrida writes is only fiction then his criticism of western metaphysics and Logocentrism is also a fiction, which leaves the history of philosophy as legitimate as it were before. Again something is called fiction when it is related with truth. Since whatever Derrida writes is fiction, so truth lies in the history of philosophy not in (anti)-philosophy i.e. Derridean Deconstruction. Another important aspect of Derridean deconstruction is that he never deconstructed the causally inter connected objective reality what he actually did is only the language. As it is discussed earlier, Derrida holds that one sign successfully implies other and so on infinitude, so the language can't transcend itself which denies the transcendental signified. So Derrida's Deconstruction can be characterised as from Linguistic deconstruction to antological negation.

So from the above analysis it becomes clear that all the attempts of Derrida to overcome the history of philosophy e ds in vain leaving it intact. So time has come for the postmodernists remaining silent or joining fully in the philosophical community. If (they) opt for the former and move into a post-rational, post-metsphysical solitude tnen trere is nothing we can do for them. If they opt for the latter then we can welcome them back as a prodigal returned. In making such a return, however, they have to cease being a post-modernist."

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History of Philosophy Section

Title of the Paper :

Education in Plato's Republic

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No study of human thought is complete without the Greeks; and without Plato, the Greek though always remains disorganised and deformed. In fact Plato occupies a very prominent picce in the history of human thought. A N. Whitehead has veryrightly remarked that the whole western Philosophy of two thousand years is nothing but a series of footnotes to Plato. The greatness of Plato and the vastness of his thought still increases with time. His mind touched almost all the important areas of human thinking. Right from the very simple and common facts and experience of human life to the most subtle and difficult problems of life and existence, he tried to give the best of his thought to mankind. One simply has nothing but to wonder at the greatness. of this man. Plato contributed his best to almost all the important areas of philosophical thinking. He is one of the pioneers in all these fields. His contribution to education is also a landmark in the history of education.

Plato's famous dialogue Repblic discusses varieties of philosophical issues. The philosophy of education also occupies a prominent place in it. Rousseau even goes to the extent of saying that "Republic is the finest treatise on education that was ever written." Plato's theory of education as we find in the Republic is mainly concerned with the education of the guardian class to produce philosopher-kings. He had firm belief that a state can achieve the goal of justice only when the philosopers become the king or the kings become the lover of philosophy. Otherwise, justice will never be achieved; society will become completely disorganised and degenerated. Therefore, Plato said, "Until philosophers are kings, or kings and princes of this world have the spirit and power of philosophy, cities will never rest from their evils". Plato clearly knew the importance of eeeuation for the realisation of the social goal of just-

ice and the perfection of the individual human beings. He took education as the positive means by which the ruler can shape human nature in the right direction to produce harmony and stability in the state. According to him education can make or mar anything. With a good system of education every improvement is possible. If education is neglected it matters very little whatelse the state does. Therefore, education is that most important function of a State. Some critics even go to the extent of saying that according to Plato the state is primarily an educational institution. Plato, therefore, thinks that education should not be left to private initiative and personal decision. A state system is to be established; and education must be compulsory and state-controlled.

In Plato's scheme of education we can also see a very close link between education and human life. For him education is not a mere imparting of information. It has to make a man completely human being in all respects. His theory of education aims at the all round development of human personality. Plato rightly realised that physical mental and moral growth are necessary for a man to become a complete humae being. He believed that the literary, visual and musical arts have also an immense power to shape and form character. Therefore he thought, they have also an important role to play in education. But he put strict censorship on all literary and artistic works before exposing them to young children and youths because he wanted to maintain a moral standard among them. Plato thought that exposing a child to random collection of literary, musical and visual art works is an educational folly. So, there must be careful selection of the art works to which children are to be exposed. Accodrng to plato, telling lies about Gods in the stories is also unsuitable as educational materials. He insisted that stories about gods must be truthful; and stories of divine in morality of gods who are deceivers thieves and liars should have no place in education. Stories must have a suitable moral content so that they may not undermine the moral development of the child.

In his educational scheme besides introducing music for training the mind, Plato also introduced gymnastics for training the body.

Both are necessary for the full development of human personality. These trainings are really intended to serve a moral purpose. Both are means to the formation of character. Gymnastics includes mainly the teaching of the self-discipline and other human virtues. In Barker's words 'Gymnastic is a training of the body for the sake of mind. It is meant to elicit the qualities of endurance and courage, it is meant to give the element sf spirit its due temper." Gymnastics is an indirect training of the mind through the body whereas music is a direct training of the mind intended to temper and correct the elements of spirit.

Women's education is also one of the important features of Platonic scheme of education. Here plato seems very much modern in outlook. He believed that there is no difference in kind between the native capacities of boys and girls. If proper education is given they can acquire such qualities that they may become even guardians. In his scheme women were eligible to receive even higher education. This thnking of Plato clearly reflects a sense of modernism. Therefore, we may call him a modern man in the ancient time.

Another important contribution of Plato to education is his doctrine of Higher Education. Plato realised the importance of higher education for some selected students. He rightly thought that every student should not go for higher education. This idea was plato's most original contribution. According to Sabine, 'Undoubtedly the most original as well as the most characteristic proposal in the Republic is the system of higher education, by which selected students are to be prepared, between the ages of twenty and thirty-five for the highest position in the guardian class".

Many have attempted to criticise Plato's theory of education on several grounds But Plato is still right if we look his theory from his

own standpoints. Inspite of all criticisms it cannot be denied that Plato's theory of education becomes more meaningful and relevant today. Because the crisis of modern civilization is the extension of the crisis of human personality. In our system of education we donot try to achieve the all-round development of human personality Formation of character is not given importance, We try to know everything about the expernal world, but we never try to know anything about our own self which is the moving force of everything. Therefore, what we need most today is a change in our system of education. For this, we may look at Piato's theory of education for inspiration. He can still be a guide for us.

Professor Devaraja's Analysis of the Concept of Jnana

(Advaita Perspective)

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In the "Meet the Philosopher programme : Prof. N.K. Devaraja', (Pune, 29th-31st March, 1994), I had an occasion to invite certain salient points relating to the concept of Jnana as contained in his book, An Introduction to Sankara's Theory of 'Knowledge'. In this essay, I propose to discuss those points and also to extend them in my own light, wherever I have deemed it necessary. In fact, what I intend to develop is a sort of sequel of Devaraja's idea as reflected in the first two Chapters of his book where I find important philosophical issues exclusively pertaining to the problem of knowledge, and to my mind, which is the main theme of the book.

Prof. Devaraja initiates the discussion with a basic point in the method of knowledge. Pramana. Before going into the details of pramana, he has shown how pramana and Tarka (reasoning) have been discriminated by Sankara and how Sankara treats Tarka as mere speculation (utpreksa) having no connection with experience, even though Sankara has used it as a weapon against his opponents. But Devaraja reassures that Sankara never depended upon abstract reasoning, rather, more upon the pramanas, viz.. perception, inference, testimony etc. Devarja makes proper use of the relevant portion of Sutrabhasya to show that the knowledge of Brahman, (Paramarthika-Jnana) does not conflict with the empirical mode of knowing (pramana). In this part of discussion, Devaraja dwells upon the distinction between vyavaharika and paramarthika Jnana and explains how the bifurcation of the two, empirical and transcendental respectively, has curved out of their difference according to their basic characteristics. On the analogy of Russell's ' Theory of Description" and "Knowledge by acquaintance". Devaraja carefully argues to introduce the concept of Loka signifying ordinary experience and the concept of Anubhava, analogous to direct awareness or direct apprehension, in the analysis of knowledge; these two concepts are the two ways of experiencing in different spheres of human life.

It is worthnoting that Devaraja has found out the concept of Loka as substitute-notion for illustrating experience as the method of knowledge; his illustrative use of this concept remoulds the tradrtional view of Advaita theory of knowledge. While the other concept, Anubhava transcends ordinary experiences to reach the highest level, Paramarthika. In this way, Devaraja elaborates the wide coverage of the word "experience" in varying circumstances in knowledge; experience includes sensory-elements as well as intuitive-elements; it applies to any type of awareness be it spiritual or non-spiritual, mental or physical. Thus the most confused concept, Anubhava gets out from its abstruse sense because Devaraja as certains that one can acquire this intuitive experience for which we need not sacrifice this mortal life. He has translated this term as a distinct faculty of mind required for subtle-thinking. or higher type of knowledge where pramanas meet obstruction. Thus we get a clear picture of Advaita methodology : Pramanas act in different forms of experience in empirical knowledge, whereas experience of something by direct awareness, without the medium of senses is called Anubhava or intuitive experiences. Devaraja, in different phases of discussion, persits that Anubhava does not signify mystical experience, but a kind of experience as direct apprehension. He has utilised these two strategic concepts viz., Loka and Anubhava to bring forth the distinction of Vyavaharika & Paramarthika Jnana as the two orders in human knowlege; Loka signifying ordinary experience is being specified for Vyavaharika or phenomenal order, while Anubhava specified for paramarthika or trans-cendental order or Tattva-Jnana. Both of them genrate some kind of experience about something (vastu). They also differ in the gradation of knowledge because the former type does not conform to the criterion of truth, Avadhita or non-contradiction. Since, Vyavaharika Jnana obtained through Pramanas cannot fulfil this logical requirement has been graded under a lesser type, and the latter one stands supreme because of its incorrigibility. The trans-cendental idea Paramarthika can never be sublated; and this kind of kowledge has been identified with the metaphysical concepts. Atman and Brahman.

Thus Prof. Devaraja looks out for a new perspective in the Aḍvaita theory of empirical knowledge, Specifically through the medium of Loka. This strategic word has also been used to define Adhyasa as Lokavyavahara signifying common experience as well as common mistake in perceptual knowledge; this word also signifies linguistic convention in common state of affairs. Besides these usages, Devaraja notes that the merit of Loka sametimes prevails upon the code of sruti, as found in Sankara's own admission, that hundred texts cannot change the basic characteristic of thing such as fire as cold. Devaraja also observes that the relative importance of Loka or convention has to be admitted because Sankara always argued on the basis of relationship between the word and its meaning in accordance with its common usage; this concept Loka works for common-sense knowledge and as an auxillary to the philosophical discourse. Philosophy cannot eliminate the knowledge obtained through experience; to know is to have an experience. Evidently, the word Loka meets this requirement and it is an epistemic term. Moreover, Devaraja has confirmed that there is no opposition in accepting sruti and commosense, rather he has referred to the textual passage where Sankara insisted that the import of scripture is necessary, could be interpreted in accordance with the commonsense. Here we find that Sankara sometimes granted priority to Loka. Devaraja remarks that Sankara's reverence to sruti always keeps a balance with his determinatian to use reason as an effective aid to the interpretation. "Thus rationalising tendency in Sankara forbids us to class Sankara as mystic" (p. 48) and epistemology and ontology refuse "to acquiesce in scepticism". In these statements, we get an objective image of Sankara's theory of knowledge.

Further in course of discussion, Prof. Devaraja articulates certain ambiguity in the concept of cit or awareness. This concept reveals the objects of right knowledge as well as wrong knowledge direct knowlekge and indirect knowledge. So, a question that occurs to us is : 'how the principle of revelation reveals indirectly ?'. Anticipating this possible question, Devaraja prepares for answering satisfactorily through the distinction vrtti-jnana and Saksi-jnana. Vrtti operates all the mechanism of indirect knowledge and deputes

the concept of cit as its adjunct (upadhi). thus vrtti executes the changing aspect of indirect knowledge in various forms and saksi remains as a constant factor in knowledge illuminating the objects (Avabhasaka). Illumination is the primary function and permanent feature of knowledge irrespective of the changing nature of objects; this unchangeable part of knowledge (cit) constitutes the essential part of the metaphysical absolute (Brahman) and the changing part, being relative in characters turns out to be phenomenal. To say precisely, the descriptive part of knowledge is contingent, therefore, liable to be false, because it cannot fulfil the logical criterion of truth (Avadhita). But valid knowledge must be immune from doubt, which can never be sublated. Since Paramarthika-jnana has been characterised by this mark, the other two kinds of knowledge have been treated as secondary, and subsequently, as false because of their unstable character. But the presence of cit has been acknowledged in all the forms of knowledge, to say in other words, cit functions directly as well as indirectly. Corresponding to these types of knowledge, there are different orders in Advaita concepts of reality too well-known to be discussed here. Devaraja has also mentioned the parallel order in epistemology and ontology with reference to the sustaining idea of cit; the criterion of truth, knowledge and reality is one (Avadhita); these three forms the metaphysical principle of Advaita. Ontology and epistemology cannot be separated, because the first principle of this system is pure awareness (cit) of knowledge (caitanya).

But subjectivism does not come out as a sequence, from the concept of cit; Devaraja substantiates some fundamental tenets of Tarkapada from which epistemological realism becomes inevitable. Here, we can discuss the very argument of Sankara wherein knowledge as a combined idea of three constituents, viz. Pramata (knower), Pramana (method of knowledge) and Prameya (object of knowledge) has been illustrated on the basis of factual cases, to show that all these ideas can derived from experience of objects. And the expression, "Vahirvat" (seeming to be similar to external objects) accepted by the Vijnanavadins contains the idea of externality along with the idea of comparison. Because to assert that something is similar to another object, requires the presence of to objects before

the knower; comparison is not possible in such case as Visvamitra appears as if he were a barren women's son. Even, in case of illusion as well as in case of difference that occurs in awareness, we need the presence of objects so as to be apprehended by mind. Similarly, the concept of vasana or mental impressions are nothing but a kind of modification (samskara); again, these Samskara cannot exist without a basis (Asraya) as shown in the sutra II.2.28 (Nabhavaupa-lavdheh). In refuting the Vijnanavadin, Sankara also argued that ideas cannot be associated without a common medium of vasana (desire) arising out of the objects of knowledge. Thus from all these arguments, Sankara laid down the general principle that "the unseen has to be determined from the seen" (Devaraja) which has an objective reference. Further more, in the sutras, II.2.25 to II 2.28., Sankara discussed the distinctive function of the distinct elements of knowledge and derived the persisting idea of cit or Saksi. To illustrate this point. I would like to add the argument of Sankara when he emphasised that inspit of the variable character of knowledge, Saksi remains as an invariable idea amidst the changing factors. For example, knowledge of a pot may be sublated by another subsequent moment of knowledge, but the knower of the successive moments in knowledge, Saksi, who know them remains as the substratum. The concept of Saksi keeps the record of all the variable elements being an eternal factor in knowledge. This is how, Sankar pursued for the philosophical truth (Tattva). To speak in contemporary idioms, Saksi is an independent concept which is capable of expressing itself, that is way it is self-evident. We can say, "knower knows or has knowledge" which seems to be a tautology. But when we analyse the meaning of this expression, we get three distinct function implicit within the concept of saksi, viz. (1) Saksi is the knower; (2) Saksi knows somthing and (3) Saksi knows through its states (Vrtti). This entire machanism has been indicated in the idea of Saksi, the knower of the knowables.

I would like to extend this idea referring to the distinction of upalavdhi and anubhuti, comparable to the distinction sensing and knowing; these two activities occur simultaneously as happens in the conceptual distinction of the process and content of knowledge, and the act and object of knowledge. These different activities

involved in the idea of jnana accounts for the epistemological realism and precludes subjectivism, as all the referred distinctions refer to a knower and something to be known. To confirm this, Sankara discriminated sharply between the dream-experience and waking-experience (II 2.25); because the former type refers to past experiences that is memory, and the latter type refers to perceptual experiences. The former one is memory - statement and the latter one is perceptua' - statment. Sankara distinguished these two types as two different activities; Darsana, that is equivalent to perceiving, and Smarana, that is equivalent to remembering; acoording to Sankara dream is nothing but recollection of past experiences (similar analysis has been done by norman Malcolm in his treaties on "Dreaming"). Sankara clarified that the notion of 'I' as the constant knower of all the events of perception and memory; this notion I' has been variously described (pramatr, aham. jiva, saksi etc.) and this notion formulates the prelude for the unitary metaphysical concept of Atman. This is how the transition from commonsense knowledge to the knowledge of the Supreme Idea has been made conveniently; this is how the concept of knowledge is being compounded with the concept of reality. And above all, this epistemological doctrine challenges scepticism and mysticism. Sankara is neither a sceptic nor a mystic.

Lest the concept of Anirvacaniya may misguide as a mystified idea, I would like to include Devaraja's analysis of this concept. Ordinarily, this term implies a sort of unique experience and this term has been used as the character istic mark of paramarthika - sattva. Here again, Devaraja resolves the conceptual perplexities about this term while explaining the function of Anubhava in acquiring Tattva-jnann or philosophical knowledge; Anubhava can reach the realm beyond the scope of pramana. This type of knowledge cannot be described in language, language is too inadequate to convey what has been given by Anubhava and therefore, it is called Anirvacaniya or inexplicable in linguistic terms also, Devaraja takes much care to avoid agnosticism, reminding that Anirvacaniya does not refer to somthing unknown and unknowable. On the other hand, 'Anirvacaniya" is the resultant concept of anubhava; this experience may be called spiritual denoting the function of

anubhava. We have to note here that Devaraja is not oblivious of the spiritual elements in Indian tradition and intends to retain the meaning of the term accordingly on textual-basis. Thus, ' experience" extends to spiritual; "experience" is exchangeable to Pramana in Paroksa-jnana and Anubhava in Aparoksa-jnana, both the cases indicate legitimate use of "experience". In case of indirect knowledge "experience" confines to spatio-remporal order, while in case of direct knowledge one has to keep aside all that has been experienced and concentrate upon self; this experience finds its alternate use in the concept of Anirvacaniya, obtained through anubhava,

But Prof. Devaraja has pointed out that this term has not been by Sankara in derogatory-sense. On the contrary, this term characterises something as inexplicable, since it is better to say about something as indescribable then to say that it is characterless. This epithet may sould contradictory but this will be apparent if we follow the textual interpretation of this term. Which means something "in respect of reality aud unreality" (Devaraja). Accordiug to Prof. Devaraja, this explanatory word has all along been misconstrued because (1) most of the modern scholars follow the interpretation of Sriharsa as "iudefiuable" (2) because this idea has alraady been familiar by the discovery of Nagarjuna and (3) because of the wide popularity of Bradley's "Appearance and Reality" which has been accepted by many scholars as parallel to that of Sankara's distinction of vyavaharika and paramarthika. prof. Devraja has mace much effort to safeguard the influence of prevailing Western though ahd developed Sankara's theory of knowledge in a new directiou. His epistemological treattes on Sankara is indeed, a notable philosophical project effered to us for research and development.

etc.; fruits of certain other acts e. g. sowing, ploughing, planting etc. appear in the near or distsnt future, as the case may be, but, in any case on earth and generally within the life-time of the agent: while, there are other acts such as sacrifice, charity pure living, high thinking, religious observances etc., the fruits of which are not enjoyable on earth. These acts cannot be purposeless nor can name and fame be the result of them, for they are not performed with an eye to it. On the other hand, as the Veda declares 'Exaltation' (Abhyudaya) is the fruit of acts the purposes of which are not within sight – their result obviously accrue in the most distant future so that they cannot be directly or immediately connected with their respective causes, that is, acts which by nature speedily vanish out of existence. Hence it follows that there is, in these cases, an intermediate cammon snbstratum of the action and the fruit, and this is Adrsta.

Similarly, Jayanta notes that, when anything is put down as natural, we may mean either that it has no cause or no uniform cause, or no known cause. Of these, the first two alternatives must always be dismissed, and natural can only mean something of which the cause has not yet been ascertained, and they are called Adrsta.

But in the later tradition of the Vaisesika school beginning from Prasastapada, we come accross a new connotation of the word Adrsta which is prevalent since then. Here Adrsta is said to signify merit and demerit (Dharama and Adharma) the qualities of the soul, by virtue of which it enjoys happiness or suffers misery. Prasastapada preserves Kanada's sense of Adrsta as the cause of initial motion of atoms but seems to equate this cause with the agency of merit and demerit of the selves. The operation of merit and demerit, a transcendental cause, has to be posited in explaining the conjunctions and disjunctions of soul with their organic vehicles or bodies, which cannot be ascribed natural causes, but presuppose the law of Karma or the operation of moral causation, as superimposed on the natural order. In this sense, Adrsta is the unknown quality of souls which guides their destiny according to their Karma and requires them to be

provided with properly equipped bodies and an appropriate objective world for the experience of pleasure and pain. The formation of embryo in the womb is dependent on the Adrsta of parents.

In the form of Dharma and Adharma, Adrsta inheres in the individual soul but being a quality, is devoid of conscionsness or knowledge, sience qualities do not inhere in the qualities according to Nyaya-Vaisesika theory. So the principle of Adrsta remains ever unconcsious and has to be guided by some sentient agent. Obviously the individual soul lacks omniscience and as such it does not possess the capacity for cognising Adrsta - therefore the omniscient God comes in the picture who renders the operation of Adrsta possible. God is conceived here as custodian of Adrsta only.

In the atomistic pluralism of the Vaisesika scheme, atoms are the material cause God is the efficient cause and Adrsta or merits and demerits of individual souls are to non-inherent cause of this world. Adrsta is also the cause of creative motion in atoms. It is due to the operation of this metempirical force that atoms starts moving to get together in order that they may be interated into countless varieties of things. Earlier Vaisesika tradition was not explicitly theistic, but when several objections were raised against the principle of Adrsta. which was assumed to be unconscious and still held responsible for the first creative motion in atoms, the later thinkers of the Vaisesika schooi accepted the reality of God and Adrsta became the vehicle through which God's will operates. Udayana, in his famous compendium on theism, posits the moral argument for the existence of God which is based on Adrsta itself. He contends that when God creates this world he is assisted by these individual deserts of actions, i.e. merits and demerits of individual souls. Hence, the postulation of God as an intelligent agent of whom rests the operation of Adrsta is not without foundation.

It may not be out of place to mention here that according to Nyaya-Vaisesika theory Adrsta resides in the individual souls and not in the things to be known. It is a very important assumption, since the plurality of souls is posited here and each soul has to bear the fruits of its own actions. If Adrsta is accepted to inhere in the things,

Nature and Role of Adrsta in Hindu Philosophy

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The present paper aims at an analysis of the concept of Adrsta in the Vaisesika school of Hindu Philosophy.

All the systems of Indian Philosophy (except the Carvaka Materialists) are based on two cardinal doctrines—

(a) The law of Karma

(b) The law of Rebirth or Transmigration of souls.

These laws considered in India as demonstrated and proved laws of Nature, as self-evident facts. The theory of Karma and transmigration represents the law of causality, i. e. the law of relation between the cause and effect, and rests on the fact that all causes lead to certain effects. According to it, every action leads to an effect which in turn produces some sort of power of force that destines the lives of all beings in this world. This unseen power is called apurva by the Mimamsakas, Prarabdha Karma by the Vedantins, Dharmadharma by the Naiyayikas and Adrsta by the Vaisesikas.

The term Adrsta (as well as Darsana) is derived from the root √drs, meaning 'to see' and is first used by Kanada this sense in his Vaisesika sutras. All the categories that he describes are founded on Drsta (experienced) and those unexplained by known experience are due to Adrsta. He divides the entities of the world into known or unknown ones and distinguishes them by the term Drsta and Adrsta respectively. He has used the method of comparison and contrast to discover the truth and his method of investigation is one of our richest heritages. Literally, Adrsta means 'not seen' and hence represents all the unseen forces or causes for various phenomena of Nature or Spirit. In other words, non-acquisition of truth is called Adrsta. This is also supported by the statement of Vatsyayana. So, the word Adrsta is here used in the simple etymological sense, i. e. 'not seen', 'not observed' or 'not experienced'.

In the Sutras of Kanada, Adrsta represents the law of causality; the divergent character of this world or its effects is to by traced to their respective causes. The effects are usually known, but the causes may not always be known and when the cause is not known, Kanada uses the term 'Adrstakarita' with regard to that effect. Whatever cannot be accounted for is assigned to Adrsta. The motion of the jewel towards a thief, the movement of the needle towards the magnet. the circulation of moisture in the plants, the upward motion of fire the motion of air and the original motion of mind and atoms, are all traced to Adrsta. In other words, certain motions not due to material contact, of which the mechanical causes are unknown, are ascribed to the universal final cause, Adrsta. Adrsta has been declared to be the cause also earthquake and other terrestrial disturbances, of desire for particular objects and of other effects. It is, as its name implies, an unseen principle, capable of initiating changes.

Thus, in the older tradition of Vaisesika, Adrsta or unseen power is the underlying basis of diverse living conditions of all living beings. In other words, this world of ours is full of happiness and misery and we are to point out the causes which bring them into existence— that is why the philosophers of Nyaya-Vaisesika postulate Adrsta as the explanation for diversity of this phenomenal world. Even in some later Nyay-Vaisesika works, certain general conditions, such as the space, the time. the will of Isvara and Adrsta or individual soul are regarded as common cause of all the effects. In this sense, Adrsta is that unseen moral force which brings about cosmic order. For man this law represents the justic which rules his destiny throughout successive lives according to the merit or demerit of this past lives and its effect extends accross the whole cycls of earthly existence It is the law of equity which makes that which one sows in one life must be reaped in the same or in a leter life. It is intended to denote the potential after-effects of volitional acts performed in previous births. The doctrine of Adrsta is thus based upon the law of Karma which includes causation and conservation of energy.

The existence of Adrsta may be demonstrated in the following manner : voluntary act is an act done with a definite purpose or end. Such ends are within view in the case of acts like cooking, milking

then 'A' might have to enjoy the fruits of 'B' s deeds. Therefore, Adrsta is strictly said to inhere in the souls only.

It follows from the above that Adrsta in the form of Dharma and Adharma is eternal since it travels beyond this life in the form of Punya and is responsible for the bondage or transmigration of souls. In this sense, Adrsta seems similar to the Mimamsa concept of Apurva, but it is in fact even wider than that.

It is also clear that in the earlier Vaisesika tradition, Adrsta was held to be an all-powerful principle, but later on, when God was incorporated in the system, Adrsta was not considered to be independent in the matter of producing effects. As far as the reason for contraction of the meaning of Adrsta' is concerned, we see that Kanada uses the term 'Adrsta' in a wider sense of unknown causes, while Prasastapada uses it in the sense of Dharma and Adharma without adducing any reason for changing the equation. Hence it seems that either he might have received them from the then available Vaiṣesika literature which is no more available to us, or he might have been influenced, at least in this case, by the Nyaya phraseology prevalent at that time, where the terms Dharma and Adharma are used in the sense of Adrsta. This can also throw some new light on the chronology of the Nyaya-Vaisesika writers.

The doctrine of Adrsta is thus based on the law of causation and stands for 'unknown cause' or 'unexplained Nature'. Various kinds of motion and natural properties are ascribed to Adrsta, the 'final causality', provided the cause cannot be ascertained by observation or inference. The acceptance of Adrsta does not necessarily mean that perceived causes should not be taken into account Jayanta in the Nyaya-Manjari notes that Adrsta is resorted to in explanation of observed phenomena only when these cannot be derived in any way from the operation of known causes. This clearly repudiates the charge levelled against the Vaisesika theory that 'to accept Adrsta is to surrender all possibility of philosophical sepeculations. It merely states that things occur and occur due to certain conditions but when the conditions responsible to bring out the effects could not be

ascertained, they were honestly classified as due to Adrsta. Moreover what is Adrsta today, may be Drsta tomorrow and what is Adrsta to A, may be Drsta to B. When Kanada uses the epithet 'Adrstakarita' in the cases above mentioned, he means to say that the causes of these effects could not be ascertained upto his time. Now that the scientists have causally accounted tor the events like the upward motion of the flames and the zigzag course of wind, they should not be regarded as Adrstakarita. This shows that the Vaisesika thinkers had firm faith in the gradual progress of human knowledge.

To sum up, it may be said that in the early Vaisesika system, Adrsta symbolised all those unseen forces or powers which are the underlying principle of a varied but inexplicable phenomena of Nature, which serve the ends of creation and of created beings; the moral force or destiny which enables the selves to reap the harvest of their past actions. In the later school of the Vaisesike, it came to signify the two moral qualities of the souls i.e. merits and demerits only. While in the original tradition merits and demerits were also Adrsta (when these remain unknown) but other things than these two qualities also fell within the scope of Adrsta.

Plato and Aristotle on Universals : a comparative study

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1. Introduction :

The problem of universal has had a very long history descending from plato and Aristotle in the West. Realism has been Universally recognised as the carliest form of the leading theorise to deal with the problem. Both Plato and Aristotle provide us with two separate versions of Realism to settle the problem. This paper is an attempt to have a comparative study on their doctrines,

2. Realism of Plato and Aristotle :

Both Plato and Aristotle believe in the objective character of Universals. Both of them argue that universals do really exist. They are "out them" and not in "our minds". Their existence is in no way dependent on minds or on our own process of conceptualization. They would continue to exist, if there were no minds to apprehend them. Thus both plato and Aristotle give vent to the thesis of realism as woozley remarks in the recent past that "Universals are public something with which we are somehow acquainted and a mindless would lack not Universals, but awareness of them, they would be available for discovery, even if there nobody to discover them" (A.D. Woozley, "Universals" in the Encyclopaedia of Philosophy - vol - VIII P 194)

Agreeing to this fundamental thesis of Realism Plato and Aristotle differ themselves on the nature and status of Universals, and accordingly they have propounded two different versions of realism about universals. Let us explain and examine there versions.

3. Plato on Universals :

Plato's theory of Universal under the caption of 'Form' or 'Idea' may be regarded as the first theory of Universal in the west. Ploto's Chief concern with the Universals was in the context of a) moral properties b) mathematical entities c) Logical property and d) Ontological entities.

a) Perfect virtue, perfect goodness perfect just do not exist in this world. There are no particular situations which exemplify these qualities perfectly.

b) There is nothing in this world which is perfectly circular or perfectly straight nor do we draw them perfectly in geometrical figures. Yet we do have the idea of perfection of these two properties We do have the idea of perfect goodness and also the idea of perfect circularity or straightness. From this Plato concludes that there must be somewhere in some way the idea of perfect goodness or perfect circularity of which the particular situations in the observable word are examples or instances, The particulars exemplify or instantiate imperfectly. For Plato these forms or ideas are Universals. They have a separate world of their own transcendent to the world of experiences.

Berternd Russell says "this theory is partly logical and partly metaphysical". This amounts to the saying that Plato's theory of idea has logical as well as metaphysical basis.

e) The logical part has to do with the meaning of general wards. Proper names refer to an individual or particular thing. But when we use the general word 'cat' what does it refer ? Different individual cast share this common name. What is common to a group objects called by the same name ? Plato answers, "whenever a number of individuals have a common name, we as sume that there is one corresponding idea or form" (Plato, Republic in the Dialogues of Plato' trans by B. Jowett Vol-II). A general word, thus, refers to a form or idea or universal.

d) The mataphysical part is to do with the ideal character of individuals. What do we mean by 'cat', cat means an ideal cat. The individuals cats that we find in the world of experience are imperfect manifestation of the ideal cat'. They are the copies of the idea of cat. The only difference lies in the fact that ideal cat is eternal, while individual cats are non-eternal; ideal cat transcends the spatio-temporal world, while individuals cats are in the spatio temporal world of experience: ideal cat is perfect individual cat is imperfect.

Thus we realise that Plato's theory of idea has fourfold significance- (a) moral (b) mathematical (c) logical and (d) metaphysical/ on-to-logical. The main features of Plato's universals, as we find in his different version, are as follows :—

(a) Form or universal is one, not many. There may by beautiful things, but the idea or form of Beauty is solitary.

(b) Form or universals are eternal, they have neither the beginning nor the end. While the particular instrances or examples of them are non-eternal individuals cats have bsginning and end; but ideal cat/form of cat is eternal, (e) The idea or form is perfect and complete. Individuals are inperfect manifestation or approximation of the Forms.

(d) Ideals or Forms have their own world. This world is the world of Universals. This is transcendental world while the particulars or individuals are in the Spatio-thempral world of experience.

(e) For Plato Universals or ideas are the object of knowledge while the cognitive state our mind regarding the individuals is called Opinion.

(f) For Plato ideals or universals are the only reality They are true and real. While the individuals are unreals and shadows of them.

This is in brief, Plato's realism about universal. Thie is, perhaps, the earliest account of universals as an ontological entities.

4. Aristotle on Universals :

Aristotle, an immediate successor and ardent pupil of Plato, was also a realist about universals. He was dissatisfied with Plato's theory of universals, specially with the two-world theory. He devised an alternative varlant of realism on universals.

According to Aristotle universal is a property common to a number of instances belonging to a kind. Universals aswell as particulars really exist out there, Both universals and particulars exist in the world of experience. It does not require us to postulate a seperate world for universals.

For Aristotle we arrive at the concept universals the common properties by a process of abstraction from particulars. We ses blue sky, blue cloth etc. and by abstracting we arrive at the concept of bluness. Aristotle belives in the logical interdependence of universal and particulars. Neither of them can exist independent of the other.

So, universals, for Aristotle, are merely properties common to various particulars. It is a property that is identically present in all the particulars that instantiate it and does never exist apart from such instantiations. Bluness is thus a universal which is identically present in all blue things.

5. Differences between the two Version of Realism :

We have seen that both Plato and Aristotle are realists in the sense that they believe in objective and independent existence of universals. But they have different versions of the nature and status of universals. (a) For Plato Universals/forms are self-sufficient entitles which may or may not have particulars related to them, For Aristotle on the contrary, universal exists only in virtue of their relation to particulars and it is only in terms of this relation that we can explain what or universal is.

(b) For Plato, it is necessary to posit a real behind the veil of appearances a transcendental world where the universals are laid up. On the other hand, for Aristotle Universals are self indentical repeatable properties shared in common by all those individuals which are subsumed under them.

(c) For Plato universals are self-ssfficient substances in the sense that they are perfect entities. For Aristotle it seems impossible that any universal be the name of a substance. According to Aristotle substance is that which is peculiar to itself one does not belong to anything In Aristotle terminology, substances are neither 'in" anything nor "said of" anything. It is the individual man/horse which is called substance by Aristotle. As Universals are being 'said of" something, they cannot be called substances.

(d) For Plato Universals have one-sided dependence. Particulars for their existence are depend on individuals, but not the vice-versa. For

Plato universals exist prior to things i,e, 'ante rem', while for Aristotle universal and particulars ars interdependent. Universals exist in particulars only i,e, in re'.

5. Which one has a common sense appeal :—

Out of the above two versions of Realism on universals, it is felt that Aristotle's view has had an common sense appeal. It is much closer to common sense that of Plato's. Plato says of second realm of universals apart from the realm of particulars Plato's 'realm of universals' is a metaphysical fiction. Even if the second realm of universals were granted it would be realm of super-particulars. But there is no evidence whether such realm of super particulars exist at all.

Most people would thus, feel that Aristotle's view is easily penetrable to common sense. The reaction is, however endrosed by attitude of the two Philosophers. Plato contends the theory of 'Abstract Universal', while Aristotle opines the doctrine of 'concrete universal'. Thus Plato is a kind of realist who sees himself as bringing news of a realm of entities of which the ordinary people are only dimly aware. Aristotle. by contrast is a kind of realist who prefers to consider the existence of universals of 'simply obvious. Plato's theory of forms and also their relation to particulars seem to be puzzling and mysterious, while Aristotle's universals seem to be easily identifiable with familiar things. Plato endeavours to prove the existence of the Forms but Aristotle does not in the same way try to prove the existence of universals, rather is much more confined to prove the non-existence of Platonic universals. ( )r. A. Kassem Realism & general world).

Hence we have reasons to conclude that Aristotle's version is much closer to common sense than that of plato. Realism of Aristotle avoids the difficulties which the realism of Plato runs into.

Section :- Epistemology and Metaphysics

Berkely On Meaning and Understanding

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Berkeley is a Philosopher of the tradition of ideas. However. in view of the recent development in the area of philosophy of language it is also important that one must take stock of this rich tradition of philosophy of language. Berkeley is deeply concerned with the meanings and uses of words. He thinks, a word can have meaning when there is an association between a word and an idea that is derived from sense experience. In this way all meaning is necessarily derived from sense-experience. He is not at all disagreed about the relation between thinking in ideas and thinking in words. He appears to be in favour of verbal thinking. This is of course one of the principal reasons for the interest which is taken in his writings today by British philosophers. Coplestone observes. "For they see in him a precursor of the movement of linguistic philosophy". For Berkeley, a word and its corresponding ideas are linguistic expression to be meaninful. So He tries to concentrate on the central problem that 'what it is for a linguistic expression to have certain meaning'?

According to Berkeley, the linguistic confusions mislead philosophers and blocked up the way to knowledge. He says in his Principles that "most part of knowledge have been so strangly perplexed and darkned by the abuse of words and general ways of speach where in they are delivered". Berkeley tnínks linguistic confusions are generated by the misuse of language. When improper linguistic forms are used to convey, puzzlement occurs at the level of the understanding. By using the expression, 'word', he means 'language', and by 'abuse of words', he means misuse of linguistic expression. Berkeley thinks that his predecessor. Locke had been well aware of the risks of confusion in the use of words, and the large section of his Essay Concerning Human Understanding is dealt with the discussion of language, the discussion of a word to have meaning, and what it is to understand a word or a sentence.

According to Locke most of our thinking requires abstract ideas. He is of the view that only proper names signify concrete or particulars ideas, all other words which stand for any ideas at all stand for abstract ideas. But Berkeley thinks, the philosophical confusion arises only by framing abstract ideas. He is of the view that Locke's abstract ideas are metaphysical in nature. So Berkeley says that abstraction is a quite illigitimate one having no sense attached to it. Abstract ideas are unperceived existence, means the most abstract and general notion of all, and Berkeley discribes it as the most incomprehensible of all. He also admits in the many places in his Principles and in his Third Dialouge, that abstract 'ideas' as meaningless, manifest repugnancy, and in-consistency, of the thought [that existing in something different from being perceived and again that it is a 'plain contradiction' to suppose this.]

According to him, meaning-less words are due to the abstract ideas. For Berkeley, perplexities and contradictions only arise by 'framing abstract ideas'. So he points out that ideas are particular and concrete, and therefore, 'abstract ideas' are contradictions in terms. Berkeley would argue that any perceived quality is found inseparably mixed with other qualities. Now what is the justification and guarantee that any quality isolated from the rest in thought can also exist independent of them in fact ? The whiteness of the rose is always found with other qualities like smell, softness, smoothness etc, of the rose. How can we think of whiteness existing apart from the other qualities of the rose ? This militates against logic.

Ofcourse, Berkeley does not disagree that abstract words are used in communicating knowledge. But the philosophers like plato and notably Locke thought that words are meaningful because they stand for abstract ideas. But Berkeley thinks that words allegedly standing for abstract ideas are vacuous of denied of meaning.

Berkeley's denial of abstract ideas turns him to be a nominalist. A nominalist is generally someone who denies or rejects the idea that abstract words can have meaning by referring to some abstract entities. According to Berkeley, particulars alone exists, there is no abstract general ideas. According to nomialism, the universal exists

nowhere at all. It exists neither in the mind not in nature' Accordind to it, the name (nomina) alone in general. Hobbes Berkeley Hume, and Mill are advocates of nominalism. Berkeley is of the opinion that all ideas are particular, but an idea though considered in itself is particular, becomes general when its significance is general. He therefore, does not recognize, the possibility of abstract general ideas or concepts but he believes in the general significance of the particular ideas. For example, the mind can not think of a general triangle, nor can it form the abstract general idea of a triangle, which in neither obtase, nor right-angled, neither equilateral, nor scalene not all and none of these at once.

According to Locke words become general by being made the sings of general ideas. But according to Berkeley, 'a word becomes general by being made the sign, not of an abstract generel ideas, but of several particular ideas any one of which it indifferents to the mind. For excmple. the word 'men', does not stand for the abstract general ideas of men. as Locke supposes, but it stands for a number of particular idea of men. All ideas are particular, When we utter a word, either we think of one particular idea or another or we think of a series of particular ideas.

Though Berkely strongly holds that ideas are particular, yet he also admits the account of generality in the sense that generality is a kind of role, not an internal characteristic. He asserts that "An idea which, consider in itself is particulars, bycome by being made to represent or stand for all other particular ideas of the same sort." Berkeley illustrates this with an example, drawn from geometry, A geometer will prove some theorem with reference to some particular line, but tne proof is general, because though it is a particular line, it represents any partiaular line whatsoever. Berkeley takes this to be the same as 'one concerning' a line is general', Berkeley is of the opinion that a sign becomes general not by acquiring a peculiar characters but by being used in a certain way. According to Berkeley the general idea, is to represent all particular ideas, 'of the same sort'. There is the passage where Berkeley says that there are general ideas' or 'universal notions'. He says, ':universality, so far as I can comprehend not consisting in the absolute, positive nature or conception

of any thing, but in the relation it bears to the particulars, signified or represented by it. by vi/tue where of it is that things, names or notions being in their own nature particular, and rendered universal".

So in saying that ideas are 'in their own nature particular', and that an idea generally consists only in the relation it bears to the particular signified by it'. Berkeley is not disagree with Locke at all. He says, "I do not deny absolutely there are general ideas. but only that there are any abstract general ideas".

Berkeley does not say like Locke that 'words' becames general by being made the sign of a general idea'. But he argues that no ideas are intrinsically general. He rather concentrates of the idea of use. For example, Chicago, is a proper name but that city' is a general name. Locke would say for this difference, that 'Chicago' is the name of the City, but that 'city' is the name of an abstract entity. But Berkeley thinks that the name 'Chicago' refers to a particular city, and the word 'city' refers to any city, It is the essential feature of a general term that it can be applied to any object of a certain sort. To put it in Berkeley's own way, a proper name denotes a particular thing or things, while a general term 'denotes' in differently any things of a certain sort. To say that the word 'line' can be used of any line does not imply, that it is the name of an abstract idea. It implies, that 'line', is not a name at all Berkeley says that a ward in general is not to say what sort of entity it names. but is rather to say how it is used in discourse of about ordinary things. Berkeley is of the opinion that, explation of general terms, by means of reference to 'abstract ideas' is unnecessary. For a term inorder to be general and to have a meaning, it is not necessary that it be annexed' like a name what Locke wants to say. One's recognition of an object does not mean that on will take the help of abstract ideas. Berkeley is of the view that we need nothing, except the word we use, and the particular experienced items that we use them to speak about the generality of a general term lies in its use.

Some Scholars like Bennett, have tried see Berkeley as anticipating Wittgenstein in matters of meanings, rather than of classification. Berkeley can be rereed as denying that a word meaning is a mental correlative of it, and as asserting that an understanding of a word depends on our ability to proceed right in the handling it. It can be conceded that the Berkeleian view is broadly Wittgensteinean according to which, to know "what a word means is to know how to use it properly." Berkeley says that the concept of generality does not consist in its own nature but in the use that is made of it. Ideas are not themselves intrinsically general, but generality is due to the use which one puts the sign for a particular to. To put it again in the words of Wittgenstein, ' one can not guees how a word functions, are has to look at it use and learn from that." So now we can say that B rkeley is succeded in giving atleast an adequate alternative of Locke's of general ideas in terms of abstraction.

A Comparative Study of Earlier and Later Wittgenstein

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In the present paper an endeavour has been made to understand the differences and similarities between the Tractatus-logico-philosophicus and the philosophical Investigations.

Tractatus is generally reffered as the source of the philosophical views of Wittgenstein in the early 20th Century. Philosophical investigation is the record of Wittgenstein's later philosophical views. Both books agree and differ on many points. We will compare and contrast the contents of both the books from the historico-analytic approach,

Wittgenstein is one of great philosophers of 20th Century. He belongs to the phase of philosophy known as linguistic philosophy. Linguistic philosophy has a three fold division :

1. **Logical Atomism.** which the principal exponents were Bertrand Russed and earlier Wittgenstein (Tractatus-Logico-Philosophicus).

2. **Logical Positivism,** of which the principal exponents were F. Waismann, R. Carnap, A. J Ayer and victor Kraft etc.

3. **Ordinary Language School,** which had later Wittgenstein (Philosophical Investigations) Gilbert Ryle and John Austin etc. as its principal exponents.

So it is clear that Wittgenstein is the most important factor of the 20th century British Philosophy. It can be said that while writing Tractatus Wittgenstein was talking as a point of departure some of the things he had read in the works of G. Frege and Russel, J. Passmore says, 'Quite what he owed and quite what he contributed to Russell's Philosophy of logical Atomism, it is difficult to say He now here refers to any of his predecessors except in an elusive and oft-hand fashion, what he says even about Frege and Russel is sometimes puzzling. In short this is not the case in which detailed pursuit of influences is like to prove at all rewarding".

In method Tractatus belongs to logical Analysis. In all its forms philosophy of logical analysis consisted essentially in the application of new formal logic of Frege and Russell to the empericism. of Hume.

Tractatus sets out a general theory of language in relation to the world. he gives an answer to the Kantian looking question : how is language and so thinking possible ?

To start with there is an ontology, a theory of the ultimate contents of the world. For Wittgenstein the world is not simply compossed of objects but objects arranged and configurated in facts. These facts are distinct from and independent from each other. Objects are incomplete in the sense that they only exists in relation to other objects that consituties facts. This is a limit to objects possibilities of combination. A possible combination of objects is a state of affairs and a fact is the actual obtaining of a state of affairs.

The next and the crucial stage was the theory of elementry propositions. These are the propositions which owe their meaning and truth not to their relation to other propositions but to their relation to the world. This is called picture theory of meaning. That there must be such simple, unanalysable propositions if any propositions are to have definite sense and not merely stand in internal logical relations to one another, is the cardial axiom of Wittgenstein's philosophy. What makes it possible for a sentence to express an elementary propositions is its being a picture of possible states of affairs. a possible arrangement of objects which if it obtains, constitutes a fact. We will analyse this theory of meaning while dealing whith the concept.

Sentences that do not express elementary, pictorial propositions are either collections, overt or concealed, of elementary propositions or they express no propositions at all and are meaningless. Those that do express compound propositions are all truth functions of elementary propositions Philosophy conceived as the analysis of propositions becomes a search for the translations of various kinds of sentences with explicit truth-functions of elementary propositions.

Within the domain of compound proposition, there are two not worthy limiting cases in which the truths value of the compound remains the same whatever the value of elementaty components. These are tautologies and contradictories. The truth or falsity of these limiting cases is determined simpjy by their truth functional structure we do not need to know how the world to tell us whether they are true or false.

According to Wittgenstein in Tractatus there are three kinds of sentences that are not either elementry themselves or equivalent in meaning to some set of elementry sentences.

1) Sentences of which the traditional metaphysics is made.
2) Semantic sentences about the pictorial relations between language and world.
3) The mystical or transcendental profoundations of religion.

Philosophical Investigations :

After the publication of Tractatus, Wittgenstein seems to have more or less given up philosophy untill his return to Cambridge in 1929 Philosophical Investigations (1953) published after his death,

There is e new theory of meaning. The fundamental point of Wtttgenstein's new theory of meaning is that the meaning of a word is not any sort of object fo which the word stands. To say of a man that he has learned or understands the meaning of a word is simply to say that he has learned or understands how to use it. The indentification of meaning with the way a ward is used in vague, but this is inevitable for words are used in many different ways is ineuitable. for words are used in many different ways and have many different sorts of meaning. Language has many other uses than that of discribing things. We use them to give orders, to express our feelings, to warn, to excite to ask questions. There is no common factor present in all the instances (Game), on the contrary there are only crisscross factors, some being present and others absent. He called these relationship of similarities and dissimilarities as ' family resemblances", "I can thing of no better expression to characterize these similarities than 'family resemblances' for the various resemblences between

members of family, build, features, colour of eyes, goit temperament etc. overlap and criss-cross in the same way–And I shall say, 'games' form a family". He rejects Tractatium doctrine of elementary propositions made up of unanalyzable logically proper names. and the atomic facts and simple objects supposed to correspond to them. No type of discource is intrinsically simple or basic. Simplicity is a relative notion Wittgenstein sums up his theory of meaning by saying that the language games within which alone word's have meaning are forms of life modes of activity governed by system o rules.

Wittgenstein says that it is no part of the business of philosophy to reform language, It must leave everything as it is. He is not saying that language cannot be changed but rather that such changes must arise form the concrete needs of language users and not from abstract reflection about the nature of language. Another conclusion is that the philosopher must not simply replace old, bad, misleading analogies by new owes, for we seems to assume that these will be no improvement in the end on the theories they replace. What a philosopher must do is to describe language about its everyday work, assemble reminders so that the actual pattern of uses is made clear to us. Everything in the pattern of uses is familiar to us already, what the philosopher has to do is to make us aware of it as a pattern.

The role of philosophy ispurely negative. It is the removal of the obstacles to understanding not a business of making discoveries.

The particular philosophical problem that takes up most of of Wittgenstein's attention is Investigatiohs is that of the nature of mind or in his own terminology of the language in which we report and describe the mental state of ourselves and others. He is arguing against dualism of body and mind, made explicit by Plato and Descartes. He seems to be arguing only against mind This dualism is deeply lodded in our thinking, which holds that mental states exist in private worlds of their own of which only one person is directly aware.

Wittgenstein maintains that our mental vocabulary does not refer to inner acts and states, In his view to say that some is in a given mental state is to say that he is any of a large collection of

publicaly observable situations, that he is doing or disposed to any of a large collection of publicly observable things.

What a man means by a word is not a private experience, in particular it is not an image which is it self a symbole that can be meant i.e. used in different ways. meaning a man attaches to a ward is only to be discovered by considering the things to which the word and verbal contexts, the statement and arguments In which he employs it. It follows from this that thinking is not an inner process that accompanies speech and is the criterion of its being intelligent speech and babbling.

Thhre are three principal interpretations of Tractatus :

1. Interpretation of those interpreters who agree with Wittgenetein that he was engaged only in linguistic analysis, they see no reason to disbelieve Wittgenstein.

2. Those who interprete Tractaturian position as realist one: They say, for Wittgenstein, the object of knowledge is independant of existing subject.

3. The third interpretation is that Wittgenstein in Tractatus is a subjective idealist. In Tractatus Wittgenstein made the object of knowledge dependent on existing subject.

We agree with this third approach. The third view point that Wittgenstein in Tractatus was a subjective idealist, derives its chief argument from the empericism of John Locke. Accepting descaites dualistic opproach, Locke claims that what we know directly are not material objects but our own ideas. This position makes it possible for Berkeley to claim that since all that we know are ideas, we have no justification for asserting the existence of an external material world.

Speaking in ontological and epistemological terms, the position of Wittgenstein in Investigation is that of a vulgar materialist. "Starting

with the assumption that body and mind are two absolutely seperate entities, wittgenstein in the, Tractatus denied the concept of body and accepted only mental entities in his ontology. And in the 'philosophical Investigations', he reversed his position, he denied the existence of mind and accepted the existence of body only-a position known as behaviourslism",

Thus we can saw that Wittgensteing in the Philosophical Investigations realized the shorteomings of his position in the Tractatus. but by denying essence and accepting only appearances in philosophical Investigations he failed to provide any philosophical foundation to scientific knowledge. Through Wittgenstein's methodology dynamic, causally interconnected developing objective reality cannot be understood.

Action and Freedom : The sikh Perspective

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Karma, from the sanskrit word Karman, literally means deed or action. Karma means creative force which initiates activity in matter. Definig Karma as the low of cause and effect, Sri Aurobindo says,

> "All our existence is a putting out of an energy which is in us and by which we are made as is the nature of the energy which is put forth as cause, so shall be that of the energy which returns as effect, that is the universal law and nothing in the world can, being of and in our world, escape from its governing incidence.

This law of cause and effect is universal and in the moral sphere can be explained as the law of conservation of moral energy. Every action has its consequences and we reap, what we sow. This type of reasoning that actions have reactions, certainly create an attitude of faith in the eternal moral order of the universe.

In the Vedic period, no explicit description of the law of karma is found. However, the notion of action was prevalent in two senes viz., (Karma-Kanda) and the other is in relation to rta based on moral laws. In the Upanishads, this doctrine has been fully developed and found with various implications in the sense of retribution of Karma. A detailed exposition of this law is found in Buddhim which explicates it as a series of twelve chain causation. Jainism enunciates eight categories of karma in accordance with their specific nature and effects on human life and stresses on the cessation of all actions to attain release.

Sikhism enunciates a philosophy of world-affirmation with its emphasis on action. Action serves as a motivating force to build the character of man and to determine his destiny. 'As you, sow so shall

you reap' is the common denominator of life. Action in itself is not bad but the motive behind it as well as the way of its performance may be wrong. It is often stated that karmas are of three types i.e. kiriyaman karma, prarabadh karma, and sanchit karma. Kiriyaman Karma are those actions which man is doing in the present life. The prarabadh Karma are those deeds in accordance with which birth of man in the mundane world is determined and the fruit of which the individual is enjoying in the present life. The sanchit Karma are those accumulated deeds, the fruit of which has not yet begun. In the Holy Scripture, Gure Granth Sahib, prarabadh and sanchit karmas are known as Kirt Karma in accordance with which God creates moral and immoral tendencies in man which become the cause of his moral progress or moral degeneration in the present life.

However, the law of karma is retrospective as well as prospective. Whatever we are in the present is due to our past deeds and whatever we will become in future. will also be due to our present actions. No single act, thought or word goes without any notice. The mind of man is ever active but is not conscious. It gets direction either from self or from the modes of prakrti (sattva, rajas and tamas). Being ignorant of the real nature of self, mind works under the influence of prakrti which bind him and push him in the sphere of casual determination (samskara). In this state of mind, man loses his discriminative faculty and acts under the direction of senses. Hence nature manifests itself through this type of psychic mechanism. All mental dispositions owe their orgin to this ego-self. These dispositions leave their permanent effect on man's character. After the departure of these dispositons, there remains, in an implicit form, the traces which often stimulate the mind to repeat similar type of action again. In this way, mind remains entangled in these karm-series and this goes on mechanically without any free choice of will. Apparently the law of karma is inexorable and is not confined to the limits of this phenomenal world because the present birth of man in this life and its surrounding conditions are determined by man's life and previous deeds. Not only the bodily form but also the nature of actions is determined by past deeds and bound to such deeds, man comes and goes and commits sins. This cycle of birth and death continues and in every birth, man goes on performing action

in accordance with his past deeds. This way, the prenatal writ, which is written under God's Will cannot be obliterated. Hence karmic accumulation is a grave limitation for any human intiative of free will.

Now the pertinent question arises, how far is man free to choose between alternatives and to initiate action ? Or is it right to say that every event of life is predetermined ? If man's thoughts and actions are rigidly determined by the forces beyond his control, then he can neither act differently nor can choose the course of events in his own life. In such instances, he cannot be held responsible for his present conduct. The phenomenal world is a field of man's activity. The world as it appears, is full of contradictions and opposites and here man has to make choice. The soul within man grows not only amid bus also out of the organic interactions of the physical world by means of its own free ideas. So freedom lies in the reactions of the individual to his environment i.e. how he reacts and how he visualises the autward phenomena. This freedom of choice limited due to the continuity of character.

However the law of karma implies necessity as well as freedom. So far as the results of past deeds are concerned, man is bound to experience the fruits thereof and can in no way escape from it. But man is free in the choice of deeds in the present life. Every action of man leads to twofold effects viz.. direct effect of that act according to its nature and the other is that which creates tendencies to repeat a similar act in future also. Now in the first case necessity is involved and in the second case man himself can regulate his tendencies as they are entirely in his control. Here in lies the possibility of moral upliftment of soul. The past deeds to create obstacles but they yield to the creative power of mind. Defining the retrospective as well as prospective aspect of this law Sri Aurobindo observes :

> 'What I become, I have made myself
> by the soul's past idea and action,
> its inner and outer Karma, what I
> will to be, I can make myself by
> present and future idea and action'.

Man has the capacity of reflection and therefore, his reaction to environment is always voluntary and not instinctive. He has the possibilities to rise above his instinctive urges by realising his inner self. This attitude of the possibility of moral effort is also found in the Bhagavad Gita where it is stated,

> 'Let a man lift himself, let him not degrade himself; for the self alone is the friend of the self and the self alone is the enemy of the self. For him, who has conquered his lower self by the higher self, his self is a friend, but for him who has not possessed his higher self, his very self will act in enmity like an enemy'.

In Sikhism, this phenomenal world is regarded as an opportunity afforded to man to practise righteousness. Life is a struggle for freedom both from within and without. The essence of self is consciousness and its self-progression in possible inwardly through contemplation and outwardly by being motivated by altruism. It is repeatedly stated that human actions are the foundation on which the entire edifice of further development of life depends. Here actions (Karmas) are symbolised as the trunk of a tree', virtuous deeds are likened to a tree', God's name its branches, faith to its flower, and Divine knowledge to its fruits and attainment of God are itsleaves and effacing of mind's ego is its dense shade Keeping in view the non-dual ontology, Sikhism transcend the contradiction of ought' and 'is' or 'ideal' and 'actual' by reconciling the universal will with the Individual Will'. Will is not an aborginal endowment of our nature, but is the whole organised nature of man which is in the process of formation. Man hae the freedom to transform his will with efforts, from self-centure to God-centre. Freedom consists in the expansion of self-consciousness to be able to visualise the cosmic whole. The individual will, if emancipated from egoity, is perfectly in tune with the Universal Will and in this way discharges actions which are categorical imperatives. Man, therefore, is the architect of his own destiny.

This fact resolves a riddle that action as understood in Sikhism, is not predestination or what we may call fate. In christian theology, pre-destination means that everything is pre-determined or pre-ordained, and man is just a tool in the hands of destiny. In Sikhism, the law of Karma is not a form of fatalism. Man's actions are partly determined but they are determined 'not by any cosmic caprice but by the disposition of the self' Man has the potential of freedom due to the presence of Divine spirit in him and it is his duty to actualise this potential in existential situation. Only action can determine man's freedom and not the passivity of life. There are two types of possibilities for a man in action. He has either to seek fulfilment of his sensuous desires or to be determined by his inner self. If he adopts the second course of action, he can, get real satisfaction and eternal freedom without any trace of bondage Self-determinism points to the moral character of man and it emphasises on the cultivation of good moral qualities and indeed, is a step towards spiritual progress.

Though the law of Karma is all-pervasive and determines all the physical objects in nature, yet man of all living species has the power to determine for himself his course and is, indeed, free from tne mechanical law of karma. He transcends all the limitations of nature and deteimines the course of his action. Hence freedom is not an unrestricted license but it consists in being determined by one's own self. Whatever a man does is due to past tendencies and nothing from the outside restraints man's activities. Nonetheless, freedom as found in Sikhism, is neither random occurence of behaviour. nor somethigg totally determined by the nature or character of the agent himself. It is as defined by John Hick, 'a limited creativity'. Even free acts are unpredictable because the character of the agent is dartislly formed and partially re-formed in the moment of free decision. Hence freedom as creativity means that God has endowed man with limited autonomy, whereby he is free to respond or fail to respond to God, This distancs between God and man is not spatial distance but is 'eprstemic distance' which ensures human autonomy. It means that God is both veiled in His creation as well as is revealed in His Creation He is knowable only through a mode of knowledge i. e. cognitive freedom which means the free personal response of man towards God. that is,

awareness or unawareness of God. Hence God is hidden in His Creation to ensure man's freedom and reveals Himself to those who rightly exercies their freedom.

Freedom of choice lies in will is a precondition of morality It is different from the true spiritual freedom whic-h can be attained by transcendence from self-determinism to daterminism by the spirit. Hence self-determinism is a preliminary stage of spiritual freedom. It lies in rediverting the consciousness from ego-self to atman (true self). All beings beings emerge in the Divine Light and it is their duty to attune to the Divine Will. In this way, freedom pertains to both human knowledge and understanding as well as to human behaviour As man is within, so will his outward actions be. So long as man is bound by the narrow vision, he suffers and carries with him the prison of his shortcomings which restrict his undersranding, emotions and activities. The true spiritual freedom exists in transvaluation of ego-consciousness into universal consciousness. By transcending the confinement of empirical existence, man attains the state of pure consciousness and this is the staga of eternal freedom.

Such state is closely related to man's ethical freedom whereby he feels liberated from the servitude of space and time. This type of emancipation can be attained here and now, in the phenomenal existence and is known as Jivan-mukti. This freedom or illumination is in no way antagonistic to or incompatible with the mundane life. S khism denounces the attitudes of world-negation or other-worldlines and recommends the reconciliation of ascetic ideals with social life by integrating the spirtitual and temporal aspects of life.

Rebirth

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In oriental religions, rebirth is accepted as an established concept and even a fact. In the Indian philosophy, rebirth is analysed and discussed as such in different schools, and the rebellion view of Charwak is refuted.

In the Indian thinking, both practical and philosophical, the creation, history and life are considered as cyclic. Therefore birth and death of a man form a cycle, though a man or animal may taken a birth as any animal (including man) depending upon his deeds. This is in the most simplistic way, the theory of Karma',

Man has been contemplating about life, death and time. Death and time have always challanged him. Time, in its autocratic manner marches ahead and ultimately establishes as an undeatable victor in the form of death. Although man has always fought against death, he has not secured victory over it, yet he has devised ways to defeat it in the mental domain.

In Vedic literature the concept of rebirth has achieved noble heights. It is difficult to determine whether actual incidences or rebirth were observed first or intuitive understandings of the concept came in the thoughts of the great sages first. The incidences documented so far leave too many doubts to be convincing. But scientific temper demands that we keep our mind open and study these cases as and when we come across them.

It is extremely important to understand what happens to the entire body system after its death. There are three distinct possibilities : Firstly, the whole body gets destroyed (not in the sense of annihilation), This was Charwak's view. Secondly, waiting of the dead till the day of judgement, and going to heaven or hell. Thirdly, rebirth as per the Karmas, this also includes a visit to heaven or hell.

Apart from victory over death, sense of justice and causality have been employed in understanding this somewhat irrational world and the phenomenon of after-death. the fact that somabody is born with a silver spoon in his mouth and someone without a roof, could not be explained by Charwak without leading to an ethical chaos and therefore Charwak was refuted. The fact that sins committed in a small life could condemn somebody to an endless hell appeared to be totally unjustified to the Indian sages and therefore they rejected this Semitic concept and they found the concept of rebirth very ethical. By carrying forward the consequences of actions of one birth to another birth, one could rationally explain many irrational incidence like birth in a rich or a poor house. In this an individual had a chance to learn from his mistakes and gradually improve himself and ultimately redeem himself. Further, to rid oneself from the endless cycle of birth and death, the concept of moksha was brought in.

If every cause has an effect, then whether a deed is sinful or virtuous, the doer shall suffer or enjoy the consequences of his actions, resulting in an endless cycle of birth and death. Various concepts of 'Karma kshaya' (gradual attrition), 'nishkam karma yoga' (doing ones duty without any desire for the results, 'knowledge of Self' etc. were developed to cross the hurdle of causality.

A question arises rebirth of whom or what ! As per the thinking of various schools in Indian philosophy and a expressed in Bhagwad Geeta, Self (Atman) is beyond the physical i.e. it cannot be burnt or dried or cut etc. Then death cannot destroy Atman and therefore question of its rebirth does not arise. Stating that the Atman takes or leaves a body like a body leaves clothss, does not logically fit with it being 'nirgun'. Further, since it is deyond physical, it cannot carry any physical attributes of the beadman's body like his actions or results thereof. Since the physical body of the dead is burnt or buried to rot, it cannot carry forward anything to next birth. To overcome this logical hurdle, a concept of spirtual body or celestial body or micro body (sookshma sharir or causal body) was brought in. I have found no logical or demonstrable proof of this concept except a belief in the phenomenon or rebirth as a fact beyond doubt. Self-

evident truths or axioms are essential in any system of thought, the only condition of the thought system being scientific is that one is aware of the axiom being an axiom. Many a time such a blind belief leads one to a circular logic. e.a. In a rebirth one carries the consequences of one's actions, and since either Atman or physical body cannot carry the consequences, a micro body of somesuch thing must exist and therefore does exist.

The concept of causality which leads to determinism and is the foundation stone of the concept of rebirth, needs to be looked at from a scientific along If causelity is true than if one knows all the causes in given situation, then one soould be abie to predict the hffent thereof. The great mathematician Laplace had developed the conept of "mechanical universe" based on the causality theoy in which any event could be predicted provided one knew all the causes therein.

In 1927 Heisenberg proposed the 'Theory of Indeterminism' which devastated the determinism theory. He stated that one cannot determine both the velocity and position of an electron precisely and there will always be an error given by the expression :

$$dx \; dp > h/4$$

where dx, dp are errors in position and momentum respectively, and h is Planck's constant. This error is not because of the inaccuracy of measuring instruments but is caused by the mere act of seeing the electron.

Therefore no event can be predicted or determined. This has devastated the concept of the mechanical universe and the causality theory. To prove the causality theory one should be able to predict an event if one knows the cause of that event, but that is not possible. Therefore one cannot invoke causality to prove the rebirth theory.

Now let us look at the logic of justice provided by the rebirth theory. Nobody can doubt the necessity of ethics and justice in the human society. If one has in face the consequences of some of one's actions in the next birth, then many problems arise. Firstly, as per the

perfectly acceptable norm of justice viz. justice delayed is justice denied, the justic has been denie d if it is given after the full life. Also, when somebody is Punished for any crime he should at least know both tne crjme and the punishment, which is not so. Further if God is going to delivery his judgement, sooner or later, then why have the whole paraphernalia of secular system of justice ? Also, is it not going to punish a criminal twice, once in the court of this world and second time by the God in the next birth ? It is a principle of 'Karma theory' that for a specific act one has to suffer the punishment which cannot be compensated by another act of the person, This double punishment is also against the established norms of justice.

Another irrational phenomenon that is observed is that a criminal or an unethical person, often leads a happy life, and on the contrary, a virtuous is forced to lead a spartan life, if not a miserable one, This again is explained by stating that what he is getting in this life is the consequence of his actions in his previous life. The consequences of actions of this life would follow the laws and customs prevalent in the society. If the society consists of mainly virtuous persons with laws favouring noble acts, most of the times, then virtuous acts would be rewarded with happiness; and evil doers would be penalised. However is opposite is the case then opposite would be the results. Therefore if in a society evil doers are being awarded instead of penalised then that society obviously consists mainly of evil persons. previous birth need not be evoked to explain this phenomenon. It may also be added that even in a society consisting of mainly evil persons the majority would be unhappy for most of the time and that society is doomed to rot, unless it expiates for its sins.

To under stand the last statement, a principle of theory of evolution needs to be evoked. Man is phisically weaker than a large number of animals on this earth. Then in what sense is he the fittest for survival. His intelligence is not sufficient to justify his beign the fittest unless the same intelligence has taught him to be cooperatiave, kind and ethical-in short he has to be humane. For example, in the earliest stages of evolution when not even stone axe

was invented he could have survived and also hunted for food only by whole hearted cooperation of his fellowmen. He had to protect his children and their mothers, and also his wounded friends, old persons etc, They had to be humane to survive otherwise theywere eliminated.

Humane qualities are therefore existing in man as a result of the process of evolution and that is why he is the supreme animal on the earth today. Ofcourse these qualities. present in a seed form, need appropriate soil, fertilisers, and climate to blossom. Such valuable functions are carried out by culture, education, and life it self. The message of evolution is very clear-ethics or else vanish.

Establishment of ethics and justice is our society is the most noble of aims. But we do not have to invoke the fear of punishment in toe next birth certainly not in the present age of enlightenment with all the knowledge available today. Instead, fear from increase in unhappiness and misery because of unethical acts, and propagaating the eternal values like truth, love, and ahimsa san certainly be more realistic, usefull and effective.

Indeed the belief in rebirth is deeply rooted in our psyche and therefore many incidences have been explained by this e.g. Kalidas, the famouse sanskrit poet, has used this phenomenon to explain the behavioure of the kind for being sad when there was no visible cause to be so. New the subject of psycholygy is sufficiently advanced to explain such and many other behaviours. Although it is a fact that we do not understand our mind fully. but we do understaud that the unconscious state controls most of our behaviour, and that our brain is en extremely complex thinking organ, and also that the principle of indeterminacy (that of Heisenberg) is applicable to the behaviour of mind also.

The phenomenon of child prodigy has also been explained as a result of actions in the previous birth. This can be convincingly explained by what is known as 'normal distribution' of a random

activity in 'statics' In brief it can be stated that in any phenomenon where an action depends on a very large number of causes the resulting frequency distribution of the activity would form an inverted bell. Number of incidences with extreme values would be extremely and those of average value or close to it would be large. Therefore persons of average intelligence, creativity or strength would be large and of exceptional amount would be exceptionally small.

The 'Karma; principle stipulates that a person who has lead a virtuous life would take birth in a prosperouse, virtuous or happy family, in short a person takes birth according to his deeds in his previous birth. The science of heredity tells convincingly, that a conception takes place when a sperm and an ovum meet under certain circumstances, and after a development for a certain period. a child is born and the child inherits certain attributes or charectoristics from his parents. What we see is that the environment of a child depends upon the deeds and behaviour of his parents and his society; that certain of his charachtoristics like his height, colour of his hair or eyes or skin depends upon those of his immediate parents or his ancestors. These are certain facts about a child's attributes and environment which depend upon personalities and actions of his parents. That such things depend upon his actions in previous birth is at best a speculation or an act of faith. If taken to it's logical conclusion the 'Karma' principle would mean that the actions of a person in his previous birth determine the characteristics and environment of his parents' And this has to be true for all the sons and daughters of the parents. Imagine a couple who is to have 5 or 7 children and that their actions and behaviours are being determined by the actions of the children yet to be born. Or else the yet to be born children would have to select a home where they would receive their awards or punishments; and this would be like buying a shirt by merely the collar size and medium or large size which never fits well. In short the 'Karma' principle is not very logical,

Now thinking about death, we can certainly understand it as an instrument in the hands of evolution. Death does not occur only to limit the population but also to continuously improve the species, and

as such it is a highly desirable event and it usually comes at an appropriate time.

If we look at from a new anglc, we can say that rebirth does take place – rekirth of both parents in their children. The sperm and the egg of father and mother respectively join together and develop in to a child. In this rebirth the old memory or microbody of any other person who has died does not take birth. Man can thus feel that by taking rebirth in his children he has defeared the death. He should also realize that consequences of his actions would determine the environment in which the children would live.

In conclusion it should it should be considered desirable that a society must have laws and customs in which the consequeces of one's actions should be suffered or enjoyed at the earliest and certainly not left his next birth, and should be such that they encourage virtues and discourage inhuman actions.

Shankar's Theory of Adhyas

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Adhyasa : Sankara's theory of Adhyasa prescribes that the illusion of the rope' and Sanke' For him the 'one' and the 'many' subject and object exist as reality and appearance. The appearance of the rope (reality) as 'snake' solves the mystry of universe. In illusion the 'this' (existence of being) is always real but on account of ignorance, we impose False characters upon it. Hence, there is a confusion between the 'this' and the 'what' (character). Ignorence conceals the real nature of the existing truth by presenting it in an other Form, that is to say, ignorance conceals by Brahmana and presents it in the Form of world phenomena. Undeniably, we se plurality, feel it and experience it, but this does not indicates its permanent value. It is a thing of provisional significance. Individual things and objects are true only From the empirical and ephemeral point of view, or as long as one is under the grip of maya.

Sankara examines different theories of errors and brought out the diffect inherent in them From Vedantic point of view. He establishes the supreme reality of Brahman ahd ascribes empirical reality to the world of objects. According to him supreme truth is non-dual, yet, there is the appearance of the universe of individual objects becausa of an illusion that is indescribable, For it lasts only as long as we are ignorant of our inential nature. The Superimposition of the anatman upon atman is the cause of phenomenal appearences, plurality and change.

Sankara explains his theory by saying that in illusion there is a subjective Factor as well as an objective. There is actually a phenomenon of illusion. Illusions are caused by the difect (dosa) of the senses. When the senses vitiated by the dosa, come into contact with the object, they generate the mental state of 'thisness' with reference to the present object. In the state of ' thisness" and in the thing as this' 'cit' is reflected, As a result of this reflection avidya

associated with the cit is pertued by the presence of the dosa and this distrurbance in association with the memory of silver through similarity is transferred into the appearance of the silver. Thus illusion does lappen merely because of a subjective factor as the anyatha bhyativadism/and bhyativadism say. In illusion there is an objective illusory appearance of the silver, as well as a similar transformation of the mental state, generated by its contact with the illusory silver. The two states mental and external together give birth to illusory perception. Though the two states are different yet their object being the same (the this) we have one knowledge of perceptual illusion. Illusions are not possible with out the 'this' or the object i.e. Brahman. Sankara agrees with Gandpada that "to be an object is to be unreal". But unreality for Sankara is never absolute.

Sankara begins by saying that subject (atman) and object (anatman) opposed to such other as light and darkness and they therefore can not be identified. The subject (asmat) is the universal Self which is pure intelligence. The object (yusmat) includes mental and material orders of phenomena or the anatman includes not only the outer world body and its organs but the whole apparatus of understanding and the senses. Adhyas is defined as the appearance of a thing where it is not, or, when we attribute is the real what is different from it.

Sankara's adhyasavada is a clear derival of the theories that believe in plurality, or, in the reality of the world, This theory opposes the conception of parkrti or pradhana as the independent cause of the universe, it also cricises the deistic theories of creation. Sankara, therefore, believes in the theory of the non-evolution (ajativada) of the world.

Brahman and the world are non-different, hence, the evolution of the world is a myth, it is the result of our ignorances. What we call transformation is only apparent, For only the timeless exists. Sankara's adhyasavada becomes specially significant as it establishes the phenomenal reality of the world, which is the First step towards

advaitavada. Sankara ascribes at the conclusion that transformation is apparent it is not real. The appearance of modification are illusory, for Brahman. the eternally existent transcends the conception of change, birth and decay, It has neither begining nor end. In adhyasa pratibhasika and vyavharika satta is superimposed on the parmarthika and this is due to अज्ञान or avidya which conceals the real and projects the unreal.

Sankara's adhyasa points to the confusion between two objects of existence or being the absolutely real and the apparently real. In the illusion of rope and the sanke the 'this' or existence is indubitably real, even illusion is not possible without it. The different objects are nothing but the illusory forms of formless Sankara's adhyasavada is an original contribution of a master mind, which though grounded on the soil of Sankhya yet, maintans its freshness in the light of the absolute mooism as against the halthing dualism of sankhya. For, Sankara, there is no denial for denial's sake. Absolute negation is as meaningless on utterance as the proposition concerning the perceiving a barren woman's son. we can not deny or talk of a thing that is wholly non existent. Denial nas a meaning in relation of a position. Negation signifies a positive truth, the ontological Reality. This Fundamental Reality transcends the gross Realism of the common man for it gives it a higher spiritual significance the world is real not because it is full of distinctions and multiplicity but because it has Brahman as its adhisthana or Substratum.

Indian Doctrine of Atoms with Special Reference to Vaisesika (A Write—UP).

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1. History of philosophy is nothing but a ceaseles. attempt to understand the nature of reality. Both, Indian and Western philosophers have tried to interpret in their own way. However, there is one approach at least, which is obvious; they have tried to interpret and understand reality in terms of number; that is, w..ether it is one, two or more than that.

2. Both in East and West we have the doctrine of atomism. The Greek atomists and the vaisesika were plurist; there was a dualism in Descartes and Sankhya. Shankaracharya and Spinoza had monistic approach. In any case, atomists are plurists and believe that each atom has a reality of its own.

3. STRUCTURE OF ATOM : An atom, by definition, is the ulitmate constituent of reality. Keeping aside the modern analysis of atom, we can understand it as that which cannot be further analysed That the scientitic analysis is possible to-day does not disprove the point. It only states that further analysis of atom is possible only at a different level of thinking-may be conceptual. Not that the atoms are perceived by unaided eye, but at least it is the ultimate entity avaliable for a perceptual understanding and carries a wholesome meaning of an entity which perchaps the protons, neutrons and electrons do not. The reason is because atom was compared and contrasted with other atoms; this is "VISANGATA BEHDA", where as analysis of atoms into protons nuclons and electrons is "SWAGATA BHEDA". It is the internal analysis unlike the former one which is external; Thus, the whole level of analysis shifts from purely external to totally internal.

This can also be understood on the basis of the relation of atoms to other atoms and its structural constituent, to the structutal constiutent of the other. This is again, the case of external relations and internal realtions. In case of the latter, the limit is set by the

parameter (topology) of atom. It is not the case that the internal constituent of an atom is rought to be related to the internal constituent of another atom.

However, such an attempt is worth investigating because Leibnitz was one thinker who held that all monads are alike, Now this is possible only when comparison is sought even at the internal level of analysis. In order that any two atoms are alike, it is necessary that they should match in their constituent.

4. When Vaisesika described atoms they spoke of their spiritua-lity which alone is the factor which makes one atom alike another atom. There is no total comparison, for had it been so the world should not show the colour and the vissicitude of the present.

Moreover, the related problem of creation and motion is not satisfactorily treated in Vaisesika. They manitain that initially, atom is static. Introduction of motion in them is caused by the unseen effect of Karma, or soul or God. (intelligent, though guided by unintelligent Adrusta). This is to give up one's own position or to give up naturalistic explanation. Sankaracharya criticizes, saying that in the absence of any cause, creation and dissolution, motion, cessation of motion, and the consequent conjunction and separation of the atoms is meaningless.

Here, two questions may be raised :

1) What is meant by the mingling of the atoms ?

2) Do they interpenetrate or do they simply join ?

If it the former case, then there in no increase of the volume,

In the latter case, atom shall be concieved as consisting of parts.

5. Vasisesika theory of epigeonesis in creation or generation, though somewhat novel and ingenious, goes against experience.

According to Vaisesika, the cells die first, and then the body. The Kapalas are destroyed one moment before the jar is destroyed. It is however, a fact of experience that the cell live even after the body

dies. This is quite in keeping with the atomic theory according to which the composite bodies disintegrate into constituent atoms.

[Pilavh—atoms : Kanada uttered this word three times before dying].

6. In this philosophy, mind is of atomic nature. Even consciousness is not an essence but just an aduentitious quality of the soul. Thus creation is a mysterious epigenesis out of the wild dance of atoms. It consists of Kannada's nine substances, seventeen qualities, five forms of motion particularity and inherence. However, there are three forms of generality which is somewhat obscure. Out of his ten books book IV discusses the atomic theory and visibility of quality and nature of the boby. Book VII mixes up quality, the atomic the self and inherence.

Thus, a holistic Indian approach to the cosmos comes first from the Vaisesikas, with an attitude of science and with an emperial bias.

7. The Jain View : Whatever may be the form of atoms. gross or subtle, it is replete wifh anus or paramanus.

An atom is infinitesimal eternal and ultimate. It is neither created nor destroyed. It is formless, but is the basis of all objects which have form. Heavier afoms move downwards and lighter atoms go upwards.

Every atom occupies one point in space. a soul or a colony of soul is housed in an atom. Hence prof. Jaccobi called Jainism holozoistic in character, because every material atom is ensouled. Matter here oppears as alive or animated. Some compare it with monadism of Liebnitz, others think it is pansychism, rather hyzlozism or monadism, because the soul of Jain is more than a spirit and less than life. However, their division of existence into jiva and Ajiva goes against the system being pan-psychism.

1. Paramanus are often translated as atoms, which is most misleading. Atoms as concieved by traditional Western Chemistry are

things with some magnitude, while paramanus are absolutely without auy magnitude. Whatever, are they non-spatial.

Properties : Some can be perceived only by one sense. They are special qualities. They are four (1) ODOUR (2) FLAVOUR (3) LUMINOCITY (COLOUR) (4) TEMPERATURE (SPARSHA).

Others are general qualities (secondary qualities) percieved by all senses.

NOTE :— An atom is beyoned the minimal perceptibibilum (truti) states Gautam. It is indivisible, but an objector chaims that is divisible. Since it is penetrated by Akasa. No, says Gautam : Akasa though it is omniscient (sarvagata) it cannot penetrate inside an atom. Its omnipresence consists in its being in contact with every. thing: The attributes of Akasa are that it is not collected (aujuha). it is non obstructive, (avistambha), and it is all pervasive (vibhu).

An objector argues that atoms must have parts because everything material must have parts and atoms can have contact with things. Gautom's answer is that the objection is commitred to infinit regress.

Even at the end of cosmic cycle, atoms will not end, because they are Eternal.

Concept of Morality in India

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As Frankena suggests 'what is morality'? is a "vague and ambiguous quection." Hence, it is not very easy to answer. The term 'morality' has got "multiple associations" according to W. D. Falk. G.T. Warnock also recognises some ambiguity in the concept of morality when he raises the question. "Is morality clearly and sharply bounded"? The difficulty lies in answering the above question due to the indefiniteness whether, when one asks 'what is morality'? he is asking a question as to the nature of morality as distinguished from non-morality or as distinguished from immorality. Answering the question in the first sense will mean answering it in a way which will distinguish morality from other institutions of life such as religion, art etc. In this sense morality is also an institution or a particular way of looking at issues of chatacter and conduct. It is in this sense of morality that we talk of human beings as moral agents and not of animals. we also talk of moral concepts, moral laws and moral principles. Answering the question in the second sense will make the term 'moral' more or less synonymous with 'morally good' or 'morally right'. The easence of morality in this sense is compassion or the control of senses. In other words it means 'being of a good charcter' 'being of a right conduct', as opposed to 'being of bad charaster or conduct'.

In the Indian context morality in the first sense may be taken as a general awareness or being of that human life with certain elements involved in it, has to observe certain principles of conduct and chracter which certainly distingnishes it from animal life, whose sole aim in the world is to seek physical adjustment with the worldly enviorment. In general therefore, the moral institution of life on the moral point of view consists in the general awareness of the distinction between 'is' and 'ought'. Man therefore, should live not merely in the light of what is but also in the light of what ought to be.

Traditional Indian thinking is mainly spiritualistic with a firm belief that human being has a soul within him as his real being. This

reality of scul sets a goal for man which is higher than any other material goal. So, man has to adopt a point of view which will help him to move towards the highor spititual plane, the plan of h's real being. Hence, adopting a moral point of view means adopting the humane point of view. It is a point of view in which man finds himself as an agent, whose actions may be evaluated as good or God. The Indian tradition feels that morality as distinguished from non-morality marks the distinctness of man's nature and character.

Morality as an institution of life has been recognised in India from the very early age, from the period of the vedas themselves. Morality has not been recognised here as a social enterpries in the sense of being an instrument of the society to help and guide the life of people of living in a society for general social interest. It is rather engrained in the very stuff or being of the universe. Man has to adopt it simply from there. The vedic cosmie principle of 'Rta' is the foundation of morality. The 'Rta' implies that there is an eternal moral order involved in the constitution of the universe and therefore, man has to adopt a moral point of view. Thus, morality as an institution of life or the moral point of view does not have its origin from some kind of social contract or from any such contingent agency. The vedic distinction between Rigu (straight) and vrijan (crocked) and the upanishadic distinction between Sreyas (Desirable) and Prayasa (Pleasurable) have much to do with the origin of the sense of right and wrong and hence of morality or the moral point of view in India. There are several references in upanishad about desirable and plasurable which come to a man, and the wise man chooses desirable rather than pleasurable.

Similarly the concept of 'Dharma' as it has been understood in the Indian tradition owes much to the origin of morality. 'Dharma' which comes from the root 'Dhr' meaning therely which upholds the universe from within. Hence, it regulates or governs the moral life of man. In this way one has to adopt the life of morality. An individual alongwith his behaviour with other members of society has to behave himself either morally or immorally. Even apart from being a member of some society, an individual has to face questions of morality. Man by virtue of being man has to follow certain obligations. Thus there

is talk of both social and individual morality in Indian ethics. S. K. Maitra has also talked of the presence of both objective and subjective ethics in India. The objective or social ethics ferers to questions of morality in relation to others, whereas the subjective or individual ethics refers to the question of morality in relationto oneself.

The recognition of both the objective and subjective morality as constituting part of the moral life of man also makes both what is called the morality of doing and the morality of being as parts of the Indian concept of morality. Generally social morality is the moratity of doing and individual morality is the morality of being.

In the west, generally speaking morality carries with it more or less escentially a sense of social reference. The question of morality involves a necessary reference to some other in respect of when one has to adopt a moral point of view or has to behave either in a morally good or morally bad manner. kurt Baier while answering the question what it is to adopt a moral point of view holds that one adopts the moral point of view if (1) One is not being egoistic, (2) One is doing thing on principle, (3) One is willing to universalize and, (4) in doing so one takes into consideration the good of everyone alike It makes morality essentially attеched with a social reference. Frankena also believes that the moral rules and principles are social rules. They are applicable to an individual who lives in a society and who is expected to have certain obligations towards others. moral point of view always refers to an individual in relation to a society and never to an individual in relation to himself.

But the matter is something different In India. Morality here is both social and personal and sumetime the latter has rather been more emphasized than the former. Even a desert-Islander requires to lead a moral life as per the true spirit of Indian concept or morality. Those. who say that the concept of individual morality is a Psudo-concept do unjustice with Indian tradition. sometimes we find the concept of private or individual morality even in western concept of the same. Sartre's existentialist moral theory is purely individualistic in nature. The very basic motion behind the concept in Indian

tradition is very simple. Man as a unit of society should trained himself in such a manner that the social structure may work systematically in a balanced way. If each and every drop of water is clean and pure then only a clean lake can be formed. Similarly, if each and every individual behave morally in relation to himself and also in relation to others, then only we can have a good society. This basically needs individual training and discipline, for which there is an ample scope in Indian concept of morality

Let us now try to see the Indian concept of morality in the second sense mentioned above, i.e. in the sense of morally right. This sense will obviously contrast morality from immorality. In this sense also it is not very easy to define morality. understand clearly what has been taken as morality right' or 'morally good' in the Indian tradition as a matter of definition is really not on easy task. The more we proceed to ascertain the precise nature of morality, the more we fall into problems. In general therefore, we can say that morality consists in inculcating certain virtues and doing certain duties while avoiding others. But to the question what virtues and duties are of this kind ? Indian tradition takes recourse to authority. As Samkara says "the holy writ is the ground discriminating between right and wrong. 'This is duty', 'this is immorality'—all this can be known only by means of Scriptures...........Shastras alone constitute our basis for moral knowledge."

'Dharma' as used and understood in the Indian tradition has very wide connotation, including a host of duties as well as virtues which ought to be performed by man. The meaning of the term 'Dharma' os reflects through Manu-Smriti and different interpretation of the Mimansakas like Jaimini. Kumerila etc. makes morality based on scriptures and texts. Jaimini defins 'Dharma' as ' chodana lakshano artho dharmah". 'chodana lakshano' means that which is indicated by the injunctive text. Althongh 'Artha' is a controversial term in the sutra. But it generally means 'somthing conducive to the good; Kumarila's interpretation of the sutra is a bit different. But so far as the general standpoint is concerned both will agree that the action must have behind it the authority of some vedic injunction and that it leads to the good.

Another important definition of 'dharma' that we find in Indian tradition is that of the vaisasikas — "Dharma is that out of which both material prosperity and highest good are attained", Obviously this concept of dharma or morality makes morality necessarily a teleological concept. It asked what actions lead to nihshreyasa ? the vaisasikas reply that they are laid down in the vedas, in the law books Even Buddhism and also Jaimism which does not believe in the authority of the vedas are also essentailly tied up to an authoritarian concept of morality. The authority of the Buddha and Mahavira are final. However, the supreme role of authority is nowhere denied in the Indian scheme of moral life., while making a brief sketch of whole of the above exposition regarding Indian conception of morality, it can be said that in Indian tradition being moral means leading a principled or regulated mode of life both in social and individual contexts. Morality in reference to society means such acts and dispositions as love, compassion, charity etc. And morality in relation to individual means all actions related to self-purification, self-control, self-discipline and self-elevation. Secondly morality in India is mainly textual or based on authority. In other Words (1) morality relates not only to the social obligations but also one's own self and (2) outharity Is the basis for deciding what is moral and what is immoral.

A lot of controvercies and debates may be raised and pointed out from the above exposition of the concept of Morality in India. It can be said that because the whole Indian scheme of moral life is disected towards the attainment of Moksha or individual liberation, it can not be an example of morality. It is mare a repositary of prudence. The question of the autonemy of Indian morality can also be raised. The absalutist-relativist controvercy can very well be discussed with regard to Indian concept of morality. Teleology-Deontology dispute will be another interesting discussion in indian contest of moratity. The question of Individual and sosial morality will be on important issue to be discussed in this context. And, one the whole, the question of Indian and westernn concept of morality can earily be raised and answered. But for the present purpose all these problems have been kept aside for future discussion.

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Madhusudana on the Tatasthalaksana of Brahman

Dr Raghunath Ghosh

I

The present paper deals with the Tatashalaksana i.e., secondary characteristic feature of Brahman. A critical examination of this laksana is done by Madhusudana Sarasvati in his Advaitasiddhi. In this connection an effort has been made to highlight Madhusudan's position and his contribution to the history of Advaita Vedanta, which is followed by some critical remarks.

II

Brahman is the ultimate Reality in Advaita Vedanta. Liberation follows from the realisation of Sefl or Brahman. But the problem is how Brahman is to be conceptulised. If there is no idea about Brahman, one would not be able to try to realise it. For this reason the Advaitins say that the characteristic feature of Brahman is of two tybes : essentiol characteristic (Svarupalaksana) and secondary characteristic (tatastha-laksana). When it is said that Brahman is Truth, Knowledge and Infinitude as evidenced from the Sruti – 'Satyam jnanam anantam Brahma', it is called essential characteristic feature. The secondary characteristic feature (tatasthalaksana) is that which, though does not exist as long as the definatum exists, can differentiate it from others. ('yavallaksyakalamanavasthitave sati yadvyavartakam'). As for example, the possession smell is the secondary characteristic of earth because smell does not exist in the atoms at the time of dissolutions and also in jar etc at the moment of origination. In ihe present context the secondary characteristic of Brahman lies in its being the cause of origination etc of this universe (jagajjanmadikaranatvam). In this case 'jagat' means not only the universe, but all the effects in general. The word 'Karanatva' (i. e. causeness) means 'Kartrtvam' i.e. agentness. On account of this though Avidya is the cause of the creation of the universe, it cannot be taken as an agent. Hence, there is no ativyapti of the definition of Karanata. Dharmaraj has taken the term Karta as a specific sense of having immedeate knowledge of the materials, desire to do and volition (upadanagocaraparoksajnana cikirsamatvam). As Brahman or God has got these characters, He is described as an agent of this universe and also as omniscient etc,

Madhusudana Sarasvati in his Advaitasidhi is considering the secondary characteristic (tatasthalaksana) of Brahman. To him, if this laksana is taken for granted, we have to consider whether Brahman is really an agent of this universe. He has formulated the definition of Karta as given by Dharmaraja in a slight different way and put in the Purvapaksa.

According to a scetion of philosophers, agency or Kartrtva lies there where there is an effort etc and the awareness of the materials just like a potter. In other words, an individual being bearing volition for doing action as well as possessing awareness of the materials for making an object is called an agent or Karta. (Kulaladivadupadanagocaraprayatnadimattvam kartrtvam) Brahman can be regarded as an agent of this universe as He bears such characteristics of an agent.

The above-mentioned view is not perfect according to Vyasaraja. Though false silver is taken as an effect no agent is found behind it. In other words if there is the awareness of false silver there is found no agent behind it. In the like manner, it can be said that the whole universe, according to the Advaitins, is false. The universe being false cannot have Brahman as an agent.

Madhusudana is in favoure of the above-mentioned definition of Karta. To him this defination has no defect, because it can be applied here also. Madhusudana thinks that in the case of illusory silver etc there is the non-familiarity of the non-agency. In other words, there is no ground behind the belief that illusory silver does not have any agent. Each and every case of object including the case of illusory silver is created by the Saksin (rupyaderapyaka-trkatvasiddheh, tathapi saksina eva ketrtvat).

The Advaitins have forwarded the following reasons for accepting Saksi in this respect. The qualities like happiness, misery, desire, knowledge etc being internal cannot be grasped by the external senseorgans. The internal organ or mind cannot revel them as it is not accepted as a sense-organ. Moreover, as mind is accepted as inanimate and non-manifested, it cannot be the revealer of others.

Those who describe an individual as conscious do not agree that an individual can raveal these For, a Jiva being covered with ignorance (avidya) becomes the non-revealer of these. Hence, Saksi which is uncovered and self-revealing is to be accepted as the revealer of these. Through this Saksin each & every object including falsesilver is created.

It cannot be argued that there is the absence of an agent as it is not observed by all. Even according to the opponents these does not arise any questian of God's being omniscient as it is not seen by all. For, even the opponents would agree on a God's omniscience though not seen. Now Madhusudana is putting forth the various meaning of the term 'Jagat-katrtva' or agency of the univers Brahman is described as the agent of this world, which does not mean that It is the quality of being the locus or substrutum. It being locus there cannot remain excess elementary factors. In other words, if Brahman is taken as the locus of the world, there cannot remain the material elements. In fact, world lies in its material causes. If Brahman is taken as a cause, the existence of material elements is denied here. From this it follows that there cannot be the coexistence between Brahman and material elements. But actually material elements cannot be denied as a locus of the world. If elements are taken as the cause of the universe, Brahman cannot be regarded as a locus of the world.

Again an agent cannot be the quality of being the observer of the illusion like an individual impressed by illusion. In other words, an agent cannot be the quality of being the observer of the illusion which is taken to be a real one. Just as an individual takes the illusion as real, an agent cannot be described as a person who takes illusion as real. Because, such an agent cannot have the awareness of illusion because one can have the idea of it after its creation. Before the crsation of the object an individual cannot be agent of it.

An agent cannot be the quality of creating ilsion for others as the magicians do. Because, one will develop quality of creating illusion for others if there is the awareness for individual beings

which are to be illusioned. As in the present case there are no beings that are to be illusioned, the agent cannot be the quality of creating illusion for others. If it is presupposed that an individual is aware of the existence of other jivas, he is also under illusion. He is the creator of the Jivas also. Jivas and illusions are created simultaneously. One cannot be described as the creator of illusion only but Jivas also. It cannot be said that this quality is superimposed on or issury ascribed to the agent, For, it would lead us to the defect of mutual dependence. In order to justify illusion one is presupposing illusion. If such notion of agency is accepted, it will go against the scriptural statement. 'I shall change into name and form'. (Namarupe vyakaravani) When Brahman is changed into name and foım, it is not like the activities of a magician. A magician cannot resolve that the will make the magic, but he resolves to show it to the audience. Hence, the comparison of Brahman with the magician is not correct as it leads to the fallacy. drstanta-drastanika-virodha. i.e., contactriction between the metaphor and object metaphorised. as such notion of agency is not at all comparable to a magician a demand by the opponents it is not accepted.

Apart from the problems which come on the way of accepting the above-mentioned three alternatives our attention is drawn towards vital another problem also. According to the Advaitins, the creator of this world has to be omniscience in character, which is available from the sutras - 'Janmadasya yatah' and Sastrayonitvat, If the above-mentioned three alternatives taken into account the creator cannot be described as an omniscient on account of the fact that one cannot be omniscient being the locus of illusion etc. This creator cannot be an individual having awarness of materials as well as having effort, because this criterior cannot be applied to the effects in the form of illusion.

The fourth alternative may be as follows : An agent must be an individual who possesses knowledge favourable to creative activities (Karyanulula-kratimattva), This alternative, the opponents argue. cannot be accepted because knowledge in favour of creative activity is not possible again in the form of illusion.

While replying on the above-mentioned criticism of the opponents Madhusudana supports that the fourth alternative is free from any fault and hence. it is acceptable to him. From this definition the omniscience of Brahman can be justified. Brahman is omniscience as not being the locus of the world, but being the possessor of the knowledge as a vrtti of maya which is the material cause of the universe. As Brahman possesses the knowledge in the form of vrtti, of maya, He is directly connected with all physical objects and directly knows every object In other other words. Brahman is omniscient as He is the agent who is the possessor of the knowledge favourable to creative activities in the form of vrtti of maya, (Maya-vrttirupam yat karyanukula jnanam tadvattvarupakatrkatvasamarthyad). Hence, Brahman can be described as both material and efficient cause of the universe.

Just as an ordinary human being has got the mental mode in the forms of various objects and corresponding knowledg of them if he has contact of the sense-organ with object etc, God also has some vrtti of maya in the form 'Now this is to be created' etc after considering the unseen factors of an individual.

Madhusudana now criticises the alternative where it is mentioned that creator cannot have awareness of the individual beings that are to be illusioned. In other words that the creator can see the Jivas that are to be illusioned is illusory. This view is incorrect.

An individual who makes others illusioned cannot be illusory (bhranti jnasya-bhrantatvat) just as a magician can make others illusion but he himself is not illusory.

That Brahman is the material cause of the universe is evidenced from the scriptural texts like 'yato va imani bhutani jayante'.

It may be argued by the opponents that the tejas etc beieg created by Brahman becomes the producer of the material objects. As they have power of creation, they may be treated as a conscious entity. Hence, Brahman cannot be described es the upadanakarane of these. For, Brahman cannot be the upadana of any conscious entity.

In reply, Madhusudana is of the opinion theat consciousness perse cannot be created. When the scripture says about creation of the elements it refers to the revelation of the consciousness limited by the different respective element. As for example consciousness limited by Akasa is the creator of Vayu the consciousness limited by Vayu is the creator of Tejas etc. For this reason it is said that consciousness recreates itself ("Tadatmanam svayam akurata" Tai - 2/7/1). It has also been stated in the Sruti that from thet all this manifested world is originated ("Tato vai sadajayata" Tai - 2/7/1). That is, Brahman is the agent of this world. Not only creator but Brahman is also destroyer of this world.

It may be argued by the opponents that the statement that the universe is created and destroyed in Brahman and hence, it is the material cause of the universe is not correct, For, it has been described in the Sruti (Mc-1.1.7) that though the cobweb is created by the spider and it dissolves into it, yet sbider is not called a material cause of it. By using this metaphor the opponents have tried to show that though the creation of destruction of this universe is possible in Brahman yet Brahman is not to to be taken as a material of this universe.

In response to the above Madhusudana has opined that, when the destruction of this universe in Brahman is said, it means a complete destruction of the creation is Brahman, but not partly. In this case of spider the cobweb is not completely destroyed as it reenters into the body of the spider. Hence, Brahman may be called the material cause of the world. though the spider is not the same in the true sense of the term. The metaphor of spider (Mu. 1.1.7) is given in the Sruti only make understandable that the emergence and the dissolution of the world is possible in Brahman alone,

Madhusudan also admits that Brahman becomes the material cause of the universe through Ajnana or Avidya. From this it follows that Brahman becomes a cause indirectly. In other words, Avidya is the direct cause of this universe and Brahman is its (avidya) locus. Brahman creates this nuiverse through the instrumentality of Avidya.

Brahman by itself as well as being locus of Avidya creates the whole world and the individual beings. Ajnana or avidya which serves as an instrument conceals the real nature of Brahman i.e., infinite, unlimited nature of Brahman through its concealing power (avaranasakti) and hence it seems to be finite and limited. Through its viksepasakti (projecting power) Ajnana. creates this universe on Brahman as false snake is superimsosed on a rope. So Brahman is to be accepted as a locus of illusion and also for imposing a false existence on the illusory objects.

III

Madhusudana has raised many problems and have tried to solve these in the light of Advaitic thoutht. That Brahman as an agent of this universe is convincingly argued by Madhusudan and the Advaita position is substantiated. Even the Srutis quoted by the opponents in criticising the Advaita position find justification in madhusudan's commentary. The promlems that are likely to be raised by the modern scholars in his times are presupposed and they are carefully dealt with so that a scholar tomtemporary to him is convenced. He is a successful Advaitin in dealing all these problems. This is one of the fundamental contributions of Madhusudana.

Dharmaraj Adhvarindra has mentioned Brahman as an agent (Karta) of this universe which follows from the interpretations of the term 'Karanatva'. The justification is given for taking the meaning of the term Karanatva as Katrtva. If Brahman were described as a Karana of this universe, it would unduly extend to Avidya also which is also a cause for the origination of the world. But Madhusudana has retained the term Karana' in the sense of both cause and agent. Because he thinks that Brahman is not only the efficient cause, but the material cause also behind the origination etc of this world ("Tasmat brahmano nimittamupadanatvam ca" Adv) Hence, He is the Karta of this universe. Through reasoning he has proved that Brahman becomes an agent and the material cause of the universe through the instrumentality of Avidya. In order to pinpoint on this factor Madhusudana retained the wo-d 'Karanatva' in the

sense of 'being a cause' but not being an agent only. prescribed by Dharmaraj. Even if it is said, there is no question of ativyapti in avidya which is also a causa. Because avidya itself alone cannot be the cause of the universe, but it existing in Brahman can create. Hence, Brahman is the cause as being locus of avidya which serves as an instrument for creation. This novel way of pointing out to the truth is another contribution of Madhusudana.

The problem is raised by Purvapaksa that though cobweb is created by the spider and it dissolves into it, yet spider is not called a material cause and hence Brahman cannot be desclibedas the same of the universe This problem I think. is not satisfactorily answered by Madhusudan. Madhusudana says that the destruction of the universe in Brahman means a complete destruction of the creation, but not partly. In this connection Madhusudan thinks that when a cobweb is destroyed, it is not a complete destruction as it is described as re-entering into a body of the spider ('na tantor-layah. kintu vahistasyantah pravesamatram). I do not know why it is not called complete distruction the 'complete destruction' (layah) means 'total annihilation' which may come into being by making the objects into pieces through the instrumentality of club etc. If destruction is taken in this sense, Madhusudan is correct in his analysis. But the point is that when something is lost in another place, it is also a kind of annihilation which is also complete, but not incomplete. 'The re-entering of an object existing outside' (vahistasyantahpravesamatram) indicates the 'total loss' of the object and hence it is also a complete desrtuction. Madhusudan's position may be substantiated by saying that there is no harm if spider is accepted as a material cause of the cobweb. For, the msterials for the creation etc of the cobweb remains in the spider. In the like manner, Brahman is the material cause of this universe as in Brahman the universe is originated and destroyed. Just as spider is called a material cause of the cobweb as being the locus of the saliva etc Brahman is the material cause of the universe as being locus of avidya.

The role of Tatasthalaksana is very important in the Advaita Philosophy. This definition may also be described an ad-hoc defini-

tion of Brahman, which has no permanent status. In fact. Brahman which is known through this definition is not the attributeless Infinite or Unlimited which its real nature. Brahman as qualified by the power of creation etc of the universe is sopadhika Brahman or saguna Brahman which is described as God is Advaita Vedanta. To know this Infinite, unlimited and attributeless Brahman the secondary characteristic of Brahman is essential and hence it has got some initial value. As soon as the real is realised, this saguna Brahman known through this secondary definition becomes illusory and that is why, it is called tatastha or secondary. But the problem is can really Brahman be defined ? Can any definition described Brahman ? Even the Svarupalaksana (i.e , essential characteristic) of Brahman like knowledge, Truth etc cannot describe Brahman. The term 'characteristic', whether esssential or secondary is not applicable to Brahman. Because, Brahman is indescribable in character which is supported in the Sruti – 'god vacanabhyuditam' (one who is not described through language). Even the term 'indescribable in character' is self-contradictory. One who realises Brahman cannot communicate to others. To describe Brahman as Truth ete is again becomes Tatastha because through this we do not get the indescribable Brahman. that is why, the realisation of Brahman is secret (quhya) and non-communicable to others. Moreover, the Brahman cannot be defination so that definition can be applied to it, Hence, Svarupalaksana cannot talk about the essential nature of Brahman. In other words, this definition or characteristic feature does not reveal the Reality. That is way, Samkara says in his adhyasa bhasya that all statements given in the Sruti are based on superimposition. That is, all linguistic behaviours. vedic or secular, are superimposed. Neither Madhusudana nor other contemporary thinkers have pondered over this problem and have thrown light on this aspect.

Though this realisation of Brahman is purely subjective and non-communicable to others, before the attainment of this stage an individual takes refuge to the characteristic features (first-secondary and after this primary) to have a rough idea about Brahman After the self-realisation the notion of duality causes leading to the falsity of this laksanas. It is true that conceptual designations are denied of the Supreme Reality. Still they are necessary means and aids to the human intellect and help in preparing the ground for the self-realisation. Though these characteristic feature cannot give us a full picture of Reality, the hazy picture got through them is highly essential as it is an index and pointer to the Truth. Herein lies the importance of philosophical discoures and conceptualisation. So Madhusudsna's endeavour to prove the secondary characteristic of Brahman is fruitful and very consistent in this sense.

Individual Integration And The Universal Transformation : A Dialogue With Sri Aurobindo

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Shri Aurobindo, the Prophet of the Life Divine, envisages a spiritual truth based on an integral vision of reality. Integration, the dominant key note of his philosophy, is highly suggestive adjective. To integrate literally means 'to give the sum of'. Mathematically it is defined as 'a process of summation or inverse of differentiation'. But for Sri Aurobindo it means the comprehensive metaphysical synthesis, it means, 'the union of each with the all of existence, union of all with unitory process'. The higher principle evolves out of the lower through the exercies of 'the super conscient creative dynamism of ultimate reality'. In the onward march the lower is not to be rejected but tranformed by a higher principle by a progessive decrease of contradiction. His intenration is not a genetic method which explains the 'subsequent human cycle by its antecedent'. "The past 'what' of the society does not necessarily provide its 'why'." (D. P. Chattopadhyay, Sri Aurobindo and Karl Marx). Integration is somthing more then harmony - it is the ultimate unifying principle of life. Integration is an absolute necessity firstly 'as the consolidation of what has been already achieved' and secondly 'as the preparation for the ground of a fresh ascend', Integration and transformation are the capital issues of all the aspects of life and existence. His advaita is integral advaita. his psychology is integral psychology, his Yoga in integral yoga, his perfection is integral perfection, his evolution is integral evolution and so on.

It is integral advaitism as the perceives reality not only in its full height, but in its full extension. Brahman is not one numerically but in essence. ' If it be true that the self alone exists it must be also true that all is the self." Absolute is "the unity of rich diversity'. Matter and spirit are no more the two opposites if we will consider the intervening grades between them i.e. life, mind and supermind. Upnanisadic seers also feel that matter is also brahman' (Annam brahmeti vyajanat).

Integral perfection means integral realisation of the Divinity 'not only in its distinguishable unity but also in its multitude of aspects'. To open oneself to the supreme cosmic design is the necessary postulate of integral perfection.

The Integral Experience is the experience of the whole Being. Integral Yoga gives the process for the realisation of the supramental power beyond the mental. Its object is '...a living of man in the Divine living of the spirit in humanity" (Sri Aurobindo, Syhthesis of Yoga P. 591). Integral evolution provides new dimension to the theory of evolution. Evolution is the process of matter to its essential and supreme level, in volution is the descent of spirit into the principle of ignorance. "whatever evolves must have involved'. the rhythm of evolution consists in ascending and descending movement.

His integral reconnaissance of foresees the possibility of man growing beyond himself as 'the spear head of the cosmic evolutionary process' An individual is not only a ephemeral creature. He is to follow up his inward urge of aspiration for higher consciousness and finally to exceed himself. The cosmic spirit can organise only through the growth of the individual. Integration extends the meaning of life beyond all parochial and sectarian restrictions.

Sri Aurobindo's robust optimism declares that man is not to end, as man, the most sublime truth about man's, 'he is more than man'. His view of human psychology is more comprehensive as it envisages the action of super-conscient in the organised psychology of man as against modern psychology which has limited it self to the mental and rational consciousness guaranting that man will forever be a mental being. Psychoanalysts try to account all human activities to "unconscious residue of earlier experience". But Sri Aurobindo feels that it is the super conscient and not the subconscient which is the foundation of everything. Modern psychology explains the higher by lower obscurities, but the foundation is above not below. In order to find out the secret of lotus. mud is not to be analysed. Sri Aurobindo's philosophy is not founded on intellectual ratiocination but on Yogic

illumination "The secret of lotus is to be found in the heavenly archetype of the lotus that blooms for every in the light above". Man as a mental being is undoubtedly an actuallity but not his potentiality The future of man is more illuminating than his past. Human psychology has to evolve towards the higher level of consciousness. Our mental physical and vital experiences need not be rejected in onward journey towards spitit rather they are to be transformed.

The individual is the vehicle in which God seeks to manifest himself fully. He has a natural urge for self-exceeding. He has to become, God without easing to be man. He is to be 'God-man' and not 'God-in-man'. He is in the central position. On one side, there is sub-conscient whose essence is life on the other super-conscient whose essence is light. The experience possible to man is multi dimensional. "It extends horizontally but ascends vertically to super-conscient." Man is really the son of God, amrtasya Putram, he is 'more a promise than an achievement. In this age of humanism, where the key tone is 'elevation of man through man' Sri Aurobindo appears with a trumpet blow that man is not to end as man. Men are workshop, where the supermanhood is making in process of divine craftsman. Humanism glorifies only the empirical man but Sri Aurobindo visualises the universal man. He must knit his fragmentary individual being into complete universal being, his parctical consciousness into integral consciousness "He has to discover his individuality and then extend it into a cosmic self in the universal harmony of the spiritual delight of existence" (Ruth Reyna, Integration : A philosophic Perennis, P. 143). The cosmic spirit can organise itself only by the growth of individual. Many of western philosophers des concerned only with "horizontal possibility - the possibility of oscillating on the genuine dimensione of existing," but Sri Aurobindo thinks of integral possibility. There is an intrinsic tendency towards selfexceeding.

In Sri Aurobindo's vision, man is not solely an individual but a cosmic being. a part and parcel of the cosmos. First of all an individual is to be liberated and enjoy the union with the supra cosmic divine, secondly he has to reality oneness with divine in all souls and thirdly the individual has to become an instrument for the

fulfi ment of the divine purpose in the world. Other Vedantists wso feel that the present state of man is not the final state. But Sri Aurobindo leaves them far behind. In his vision there is no annulment of egoity or individuality. There is a deep sense of personal worth To fulfil God in life in man's manhood". Man is a miscrocosm, in macrocosm. As against will-to-power of Nietzsche and 'will-to-be' of Darwins, Sri Aurobindo emphasises 'will to perfection'. It is not only perfection of his being but also of becoming.

He has not brought a view philosophy or a new religion rather his philosophy is a new growth from the top root of Indian spirituality. It is in accordance with the teaching of Gita & Upanisad (specifically Ishopanisad, Kenopanisad, Taittiriyopanisad etc.). Gita also mentions the freedom of nature and the possibility of its perfection. "Yonder space between heaven and earth and all the quarters are entirely filled by you alone. द्यावा पृथि व्योरिदमन्तर हि, व्याप्तं त्वयैकेन दिशश्च: सर्वा: Gita XI. 20). The divine seems to prepare the bridge between the present perfection and the divine perfection. Krsna says, "I am the iniversal self seated in the heart of all beings अहमात्मा गुडाकेश सर्वभूताशयस्थित: Gita X 20). 'Manifested you are in the form of the universe' (पश्यामि विश्वेश्वर विश्वरूप: Ibid XI. 16). T.D. Chatterjee rightly remarks From Gita he has accepted the idea of descent but he has generalised it and made it the central idea of his theory of evolution" (A Handbook of Sri Aurobindo's Yoga).

Sri Aurobindo's deep study of Indian as well as western study makes him feel that for solving the perennial philosophical problem, reality is to be described as creative and dynamic. This is being realised by modern scientists also. Newton gave a static model of universe but Prof. Max Planck's appearance opens an new era in science. The material world no longer appeared as a machine made up of a multitude of separate objects. A man is no more an observer but a participator. Modern Physics realises now that energy is the ultimate of the universe. Schrodinger has repeatedly claimed 'consciousness regard as fundamental I regard matter as derivative of matter as derivative of consciousness". David Bohm also feels, "we must start with the whcle and not with the whole and not with the

parts". Increasing knowledge of detatls brings us to the greater ignorance of the whole Sri Aurobindo too feels in order to know the part we must start with the whole; all is in each and and each is in all. To quote David Bohm again '.The real music of the world consists in the unity of unity and diversity". Varied phenomena, to these modern scientists. is no more "aspiring from a blind dance of nature,'.

Sri Aurobindo is well aware of the spiritual crisis of the present age which is the result of one sided growth of rationality. with stress on the vital being as his real being, "Man has created a system of civilization which has become too big for his limited mental capaicity and understanding". The Life Divine, Part II P 1053). Spiritual is supressed under the exuberance of the economic and physical aspects. Dr. R. N. Sharma rightly comments that Sri Aurobindo "sees it phi'osophically analysis it psychologically and interprets it evolutionary" (Sri Aurobindo, Philosophy of Social Development, P. 6). He is not satisfied with the 'Utilitarian compromise' only. He suggests the remedy based on the ultimate truth. He feels that the intellectual man is not the last truth nor the rational society is the perfect society. He has formulated the three major stages of social evolution — (i) the infra-ratianal stage (ii) the rational stage (iii) the supra-rational as spiritual stage. The intermediary rational culture is only a passing phase Society has to transform itself into a spiritual age. After assassination of Gandhi when the nation seemed to flounder amidst grief, Sri Aurobindo was prayed for guidance. He simply said, "Remain firm through the darkness, the light is there and will conquer".

Integral sociology of Sri Aurobindo rejects the dichotomy between nature and society between the individual and the universe. The more we will proceed towards the intergration of the universal spirit the more will proceeds self-fulfilment of the value and integration of the individual. Sri Aurobindo can easily envisage a deep sense of persoual worth as well as communian with the universal. It is true that many may not have believed in this supramentalisation as ape would not have believed that rational being was an inevitability.

Sri Aurobindo does not calculate rationally the future course. He wrote in his letter to Dilip Kumar Roy in 1935, "I was never a philosopher..... because I had only to write down in the terms of the intellectuall that I had observed and come to known in practicing Yoga daily and the p..ilosophy was there automatically". Sri Aurobindo is inviting us for a new adventure. It is not only the individual who is to be transformed, but the whole universe. The truth of my being is not complete without the truth of may neighbour, may the truth of humanity as a whole as well as the universe. The individual integration widens the human horizon and takes into its fold the matter and mind alike. "To grow into fulness of the divine is the true law of human life and to shape his earthly existence into its image is the meaning of evolution" (Anil Baran - Sri Aurobindo and the New age). His idea of cosmic salvation is more comprehen, sive, more thorough than Mahayana Buddhism too, as here there is salvation not of mankind but of the whole universe.

Sri Aurobindo says "Superman hood is not man climbed to his own natural zenith not a superior degree of human greatness...... It is something else, another vibration of being another consciousness" (quoted from Mother's agenda 1971, Vol. 12 Page 329). Technically more equipped, rationally more devoloped a man may be like a super ape better equipped to climb tree - 'a more agile and clever ape but can not dream of supramentalisation which need a totally different atomsphere. Mother says that if he wants to get out of crisis, it is better not to start. He is to enjoy the joy of being, the grandeu of being, the majesty of sublime life. In self-integration the soul of the individuality must be awake to universality and to transcendence. Sri Aurobindo says, The true person is not an isolated entity, his individuality is universal for he individualises the universe. The complete individual is the cosmic, individual since only when we have taken the universe into ourselves and transcend it. can our individuality be complete (quoted from M. P. Pandit. Gems from Sri Aurobindo) Mutual inclusion and not mutual exclusion is the divine truth of individuality as both individual and the universe are simultaneous and interrelated experession of the same transcendent Being. "The individual is in nature on expression of the

universal Being, in spirit an emanation of the transcendence." (Ibid). The powerful golden attraction draws up as the sun draws the lotus from mud.

The human personality involves three primary dimensions "growth, richness and enjoyment' - they are the individual, the universe and the transcendental in man. ' Man has achieved a measure of individuality and universality through his past evolution. But the future course of evolution must hold in store for him larger and higher integration of these aspects of his being." (Indra Sen, Pioneer of Supramental Age P.49). In the universal aspects, the individual will move from a superficial partial oneness to "a deeper more complete and essential oneness". The whole trurh is the truth of integration, it is the truth of ,'all in self and self in all and self becoming all".

In human cycle, Sri Aurobindo hopes the coming of a spiritual age. After the second world war, it was said that 'mutual service and philanthropy alone can save us from destruction'. It is like saying that if the sky falls we would all catch larks and the sky will never fall. The only sense in which it can fall is the Aurobindian descent of the Divine consciousness". (Sethana, The vision and work of Sri Aurobindo). The renaissance does not only need as schweitzer says "reverance for Life" it need a transformation of the whole of our terrestrial existence material, mental and vital. only the sovereign dynamism of the supermind can liquidate the A suric forces in human nature and society. No change is effective without supranental change, An individual has to attain a dyanamic truth pulsatin in life and the universe. Collective humanity is over mastering impules of his life and sadhana. Integral self opening of individual to universal enables man to fulfil his destiny. The true perfection means the perfection of the whole race. The idea of kingdom of God gets logical justification in his philosophy. History is heading towards perfection. He believes is 'more and more life, more and more light, fuller and fuller existence. The emphasis is on the life of the race as an individual is only a member of that race. His philosophy is the philosophy of divine life in a divinised universe.

Thus shall the earth open to divinity
And common natures feel the wide uplift.
....
Nature shall live to manifest secred God
The spirit shall take up the human play
This earthly life become the life Divine.

Savitri Batek XI, Canto I His messagegives solace to the desperate sould as the breath of spring in winter. With perfect confidence and prophetic vision he says that only India can govern all progress of the human mind. "The promise has been given, and it is being redeemed, what is needed is: faith, right exertion and patience". (K.R. Srinivas Tyangar. Sri Aurobindo and the Future of mankind). The idea of a dynamic recreating of individual into the universal coloured the India thought since ages but could not mould the life of people. Sri Auaobindo' integral view converts the dream into actuality. It may serve as pancea for all ill of today.

"Jayarasi Bhatta on the question of certainty of knowledge"

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Introduction :

This paper is intended as contribution to the debate on the possibility of certain knowledge. The issue is between the Philosophers on the one hand and the sceptics on the other, as Russell would put it.

In the philosophical tradition of India, one of the most rigorus formulation of the sceptic's point is to be found in Jayarasi Bhatta's Tattvopaplavasimha. I want to focuss on some of his arguments which he put with characteristic pungency and verve. The debate on this issue occupies the first chapter of Tattvopaplavasimha and sets the pattern of the argument in the book.

Exploration of Jayarasi's Sceptical arguments having direct bearing on the aforesaid problem :

The question which Jayarasi envisaged in the first chapter of Tattvopaplavasimha is the question of non-erroneo usness or avybhicaritva of Perceptual knowledge. This question is hardly distinguishable from the question of certainty of knowledge. In Western philosophy, knowledge is episteme, certain knowledge. It is customary to equate knowledge with justified true belief. "Prama" in Indian Philosophy, roughly corresponds to Western philosopher's justified true belief. Of the prama-s recognised in Indian Philosophy, pratyaksa prama or veridical perceptual knowledge is universaly eccepted by the Indian philosophers (except sceptic Jayarasi) as the primary one and forming edifice of other sorts of knowledge. Jayarasi by showing that even the perceptual knowledge is not beyond reasonable doubt, wanted to destroy this very edifice of certain knowledge.

Avybhicaritva which is a sanskrit equivalent of non-erroneousness is to be understood as a description of the relation which holds between veridical knowledge and its object. Perception (pratyaksa) according to the naiyayika-s, who are both empiricists and realists is an entry to the external world which is real This perceptual knowledge is prama in so far as the object it reports is

the real object in a real world. That means, when there is a pratyaksa prama or veridical perceptual knowledge of 'P', there is really a 'P' and not a 'not-P'. That is the reason why my perceptual knowledge is to be taken as non-erroneously or correctly reporting the object i.e. visaya-avybhicari.

Jayarasi asked how can one know that his perceptual knowledge in a given context is non-erronecus or visaya-avybhicari ? The text presents his oppugnant scepticism after stating the case of his opponent. His opponent, (here the naiyayika-s), the protagonists of non-erroneous perceptual knowledqe, came with some criteria to determine the non-erroneo usness of perceptual cognition. Of these we piopose to discuss the following three :

(a) Origination of a (perceptual) cognition from a set of casual antocodonts which are faultless or non-vitiated (adustakarana-sandohotpadyatva).

(b) Absence of contradictory cognition (badha-rahitatva).

(c) Efficiency of the activity to which this (perceptual) cognition leads (Pravrtti samarthyatva).

(a) Regarding the first criterion, namely. Origination of the cognition from a set of faultless causal antecedents (adustakarana zandohotpadyatva), Jayarasi's doubt resembles that of Nagarjuna's against the efficacy of pramana as supportive of prama. It proceeds to show that neither perception non inference can prove the set of causal antecedents faultless. It is to be noted that in the text, Jayarasi referred only to sense-organ as the causal antecedent. Perception is defined as knowledge arising out of sense-object contact. But perfect condition of sense organ is only one among the factors, physiological. psychological, environmental. recognised as causal antecedents of perceptual knowledge. Jayarasi emphasised on sense organ possibly because he thought that doubt regarding the perfect condition of sense-organ would be more incommodious for the protagonists of veridical perceptual knowledge to counter. Jayarasi pointed out that sense-organ (indriya) cannot be perceived (as the naiyayika-s themselves said) by the sense-organ, because they are too subtle to be perceived. So

perception cannot be a means for knowing that the sense-organ has properly functioned or so it does, in a case of perceptual cognition. Nor can we depend here on inference for the hetu (i.e. the middle term of a syllogistic reasoning) is itself beyond apprehension. The argument is that, if the perception of hetu is in doubt, then no inferential knowledge based on its perception could claim certainty. The difficulty cannot be evaded by saying that here the perceptual cognition in question itself is the hetu or linga (mark), because that would be begging the question. Indeed, here Jayarasi cryptically put two alternatives. Perception of linga is either not self-founding, or self-founding. The first alternative leads to an infinite regress, the second to a petitio.

Jayarasi then turned to point out that sense-organs can be loci of both gunas or good qualities and dosas or defective conditions. It is said that a perceptual cognition is non-orroneous, if and only if it is originated from the contact of object and the senses which are in good conditions i.e., which are loci of good qnalities. On the contrary, if the sense-organ be defective, the perceptual cognition will be erroneous. Jayarasi asked, how to determine the good quality or the defect of the sense-organ without referring to the perceptual cognition, which itself is at issue'? According to Jayarasi, the case of perceptual cognition has a close analogy with the knowledge one gains from verbal testimony. This verbal knowledge can be veridical if it is not uttered by untrustworthy person or anapta. Thus the trustworthiness of the speaker is to be decided first. But there can be no conclusive measure in this respect. Analogous difficulty crops up in case of deciding the non-defective condition of the sense-organ.

(b) Jayarasi's argument against the second criterion i.e. the criterion of non-contracdiction (badha-rahitatva) for determining non-erroneouseness, we may state in the following way, to make it convenient for us —

Perceptual cogition of 'p' cannot be taken as non-erroneaus on the plea that there is absence of cognition of not-p, because absence of cogition of not-p may be due to :—

(i) absence of not-p
(ii) presence of some factor x, y, z which are obstructing the perception of not-p (when actually there is a not-p).

Thus the whole argument purports to point out that the absence of contradictory cognition does not necessarily prove the non-existence of contradictions. The alternative hypothesis of vitiating conditions responsible for non-perception of contradiction as well as perceiver's inability to apprehend contradiction cannot be ignored. In the context of non-apprehension of contradiction by the perceiver, there are two alternatives :—

(i) First, perceiver may mean all men. No person have the perceptual cognition of not-p to contradict perception of p. According to Jayarasi this alternative is to be rejected in so far as human perception is limited be space and time. Implication here is, that these limitations are to be taken as conditions vitiating the perception of not-p.

(ii) If on the other hand, perceiver means the particular person having perceptual cognition in question, then too possibility of his non-cognition of contradiction due to vitiating conditions cannot be ignored. The person before having a cognition of not-p to contradict his perceptual knowledge of p, may go away to other place or may die. These are to be construed as vitiating conditions.

(c) In refuting the third criterion e.g. efficiency of the activity to which cognition leads of pravrtti samarthytva (or volitional success), Jayarasi first questioned : how can one known this efficiency of the activity ? Indeed, Jayanasi put the question very cryptically. He asked "Is this efficiency of tne activity unknown ?" He knew very well that the first alternative would be rejected; because, his opponent the naiyayika wanted to prove the truth of the cognition on the basis of efficient of the actvity to which the cognition leads. Hence this efficiency of the activity being the hetu (Middle term of the Syllogistic reasoning) cannot be unknown. The inference with Jayarasi was referring is : "The perceptual cognition of say, water, here, is non-erroneous or true as it lead to the

successful activity-obtaining water." It purports to show that by the successful activity, i e. by the very fact of obtaining water, one can know that is cognition of water which leads to this successful activity of Volitional success is non-erroneous i. e. true.

In refuting this, Jayarasi questioned how can one know that the water he is obtaining, is the same as the water he has perceived ? That is to say, he was trying to establish his point that one can speak of efficiency of activity only and if only when he is able to describe the nature of the object with which his activity becomes successful. But the exact nature of the object. here the water, cannot be described. One can note a slide in Jayarasi's argument here. It is shifted from the context of logic and epistemology to the context of ontology and metaphysics Putting the onus of clarifying the term 'water' upon his opponents, Jayarasi took the opportunity of arguing against samanya (universal) and samavaya (relation of inherence), His intention as already has been pointed out, was to show that there is a gap between the water of one's cegnition (or perception) and the object which one here obtains, and this gap cannot be bridged, for what could certify the perception ?

Jayarasi went a step further. He said, if for argument sake we accept that the water obtained is not different from the water perceived still it cannot be an warranty for accepting the relation of concomitance between the truth of the (Perceptual) cognition of water and the successful activity, obtaining water. Jayarasi was actually trying here to put a dlilemman with two horns. In the aforesaid inference, 'truth' is the sadhya (the major term of syllogistic reasoning).

In order to have a concomitance with 'truth' and successful activity (hetu or middle term), we needat least one instance where the direct conuomitance between truth and successful activity is perceived. This, in turn needs at least one instance where truth is directly apprehended as the characteristic of cognition. Thus the dilemma is : If truth is directly apprehended in a cognition, the aforesaid inference to establish truth on the other hand, truth in not

directly apprehended in a cognition, the concomitance necessary for the aforesaid inference is not possible.

Next, Jayarasi turned to prove the impossibility of perceiving volitional success (pravrtti samarthya) or efficiency of activity existing as innate in the cognition. If this alternative be proved then, too efficiency of the activity can be an warranty for truth of the cognition in question. Jayarasi found his vantage point in nyaya conception of cognition dying at every third moment from its prigination. He showed that pravrtti or volition or desire prompted by cognition can ariso only at tne second moment as the fi.st moment is the moment of the origination of cognition. The successful activity in which the desire or volition or pravrtti culminates. thus can arise only in the third moment. the dylng moment of cognition, The impossibility of the existence of volitional success as innate in the cognition is evident·

From all these arguments, it is clear that Jayarasi wanted to make a cleavage between cognition and successful activity to which it is said to lead. Indeed, that is a pre-requisite for making the question with which he started, relevant. With the risk of repitition I would like to put once again that, Jayarasi asked, how the successful activity is cognised and what is the guarantee for the truth of that cognition ? It is evident that like and other sceptic he was trying to entrap his opponent in a argument which will lead to infinite regress.

An attempted defence of nyaya view against Jayarasi's Polemic.

It appears that Jayarasi was strongly & ideologically committed to scepticism. Hence it is not surprising that he would try to explain away by all means that we can have non-erroneous knowledge. It was a desperado effort on his part but it failed to match the strength of the nyaya logic on which rests nyaya epistemology. In this section I propose to elucidate the subtleness of nyaya argument as a sort of defence of nyaya position against Jayarasi's polemic.

Let me begin with his argument that the case of perceptual cognition has a close analogy with the knowledge gained through verbal testimony. I would like to point out that nyaya literature rejects this analogy. Gautama's definition of sabda in nyaya sutra illustrates this. The definition is neither of sabda pramana nor of sabda prama. Gangesa took it to be the definition of pramana sabda. This is suggestive that Gautama felt the necessity of distinguishing the sabda which can be pramana from that which cannot be. This necessity, he did not feel in case of other kinds of pramana. indriya or sense organ needs no special qualification to be pratyaksa pramana. It means that in case of perceptual cognition which requires indriya-s, it is taken for granted that indriya-s are in perfect conditions. Because to be in perfect conditions means to be in natural conditions. Jayarasi in declaring sense-organs or indriya-s as loci of both perfect condition and defects, was giving guna or perfect condition and dosa or defect the same status. This is an unfair way of presenting opponet's position in order to make it vulnerable to the criticism Jayarasi wanted to raise.

Secondly, badha-rahitatva (absence of contradiction) has much wider a meaning than that has been conceived by Jayarasi. If my perceptual cognition of 'P' (when 'P' is an object of the outside world) does not contradict with all my usual cognitions and also is not contradicted by the experience of other people, I can take my perceptual cognition of 'P' as non-erroneous. Concept of bodha-rahitatva is not an abstract paradigm that will circumscribe human potential, but only a norm which works best in settling conflict in humane way of life intellectual and others alike.

The third and last point, which I want to focuss, is that the volitional success i.e. the efficiency or success of activity of a cognition needs no other cognition for being cognised. Volitional success is self guaranteeing and that has been clearly pointed out by Vacaspati By demanding separate knowledge for it Jayarasi was really denying that experiencing an event (as in this case obtaining water I perceive) is a concrete event full and absolute. Its denial amounts to a violation event full and abolute. Its denial amounts

to a violation of prima facie regulation regarding any debate on cognitive experience. This regulation consists in due reverence for experience.

A final estimate

The cognitive break down which was the chief claim of Jayarasi could be taken seriously if his own position be indubitable. Of course, he would defend himself by saying that he had no position to establish; he was to be considered as vaitandika, his sole purpose was to refute the thesis of others. Even if we ignore the usual criticism against this sort of claim namely, every negation implies an affirmation, still we cannot take his case alright. Vitanda is a form or discourse recognised in nyaya-sutra and there it was pointed out that often Vaitandika failing to apply sound reasoning, uses chala or pseudo reasoning. Jayarasi, too, in his rebuttal of nyaya view of avybhicaritva of knowledge, twisted the meaning of the words, used by the naiyayikas. Often he distorted his opponent's position. Thus when nyaya view of avybhicari perceptual knowledge can be better explained by taking all the three criteria explained in this paper, to tell avybhicari from vybhicari Jayaresi took each of them separately. We know that in Indian Philosophy uncontradictoriness (avisamvaditva) and certitude (niscaya) are two main characterisics of true cognition. If one is not in doubt, and is certain about cognising something, he must assure himself of its uncontradictoriness and expect for the success of his volition due to this cognition. If the cognition in question be contradicted, question of being assured of the fault-lessness of its causal antecedents arises to counter the contradiction; and if the cognition in question has these two charecteristics already mentioned, be satisfied it will lead to volitional success. Hence to know cognition true, we have to take into account all thes three criteria as forming a set of means for validation of certainty of knowledge.

Of course, as a sceptic Jayarasi may not be satisfied with this ordinary mens of validation. But the claim for ultimate validation, claim for fool-proof criterion which is the target of any sceptical attack against cognitive claim, including the sceptical attack of

Jayarasi, itself is questionable. It can be pointed out that even formal Logic is not purely abstract; it must ultimately be rooted in our lived experience, lebenswelt.

Sceptics like Jayarasi perhaps would argue, had lebenswelt be simply the world, die welt, and if no one did feel much need to demonstrate its existence and knowledge, then sceptics had nothing to objct. Because they too live in this ordinary world like the oidinary man, Lokayata. And Javarai was eager to embrace this view that in everyday life in this world all men are alike. Hence any attempt to prove this world is redundant. Against this view it may be argued that even if we accept that the lebenswelt is not felt to be so precarious as to require proof, yet sceptic's attempt to bracket it is surely audacious. Long before sceptic Jayarasi came with his query and doubt, ordinary man used to live in this world Now that Jayarasi, the sceptic bracketted this world of ordinary man's pristine confidence, it has been lowered to an interim status. He is now to accept is as a makeshift arrangement as if he has no other choice, no alternative. Shaking man of his object of utter confidence, Jayarasi claimed himself to be lokayata. It is curious, if not comical.

One final point, Jayarasi's critique that ordinary man's world view does not require philosophicai underpinning, though appears to us debatable, yet it cannot be a determinant of our assessment of his scepticsm against nyaya epistmology, which he selected as his subject of attack. The part which Jayarasi wanted here to combat, deals with the empirical knowledge, its truth conditions. But the story of nyaya epistmology has another end. There we find nyaya idea of nihsreyasa, both as a cognitivs ideal and as the moral and spiritual ideal of human life. The cognitive ideal is to be understood in terms of purpose, the cognitive truth serves.

Truth as avybhicaritva is the general characteristic of truth ranging from empirical truth to the truth of the ultimate value of human life Hence, the hierarchy here is related to the purpose, the value. Empirico-realism of nyaya started with the attainability of certain knowledge and pointed to its realizatation in the aptas who

may even be the ordinary men. When it is not attained, one has to think of its corruption. The thrust of the nyaya view is that knowledge is an existential phenomenon, even erroneous knowledge. When there is error, when there is corruption, sources of corruption must be sought. This culminated in the empirical realm, in the formulation of truth-condition, Besides, the three mentioned in this paper, nyaya pointed out two other guarantors— (i) mental perception of knowlege or anuvyavasaya (ii) mental perception of unity of consciousness or pratisandhan. Adding with this a reductior type of argument tarka, nyaya formulated a set of guarantors for certain knowledge. But this discussion is only an overture; in its finale, we find discussion of truth in terms of value. That acceptance of nihsreyasa and the hierarchy of truth entails acceptance of the possibility of certain knowledge is evident. Hence scepticsm against nyaya epistemology include this chapter. Our final evaluation of Jayarasi's critique then, will depend on his success or failure to combat nyaya theory of hierarchy of true knowledge culminating in nihsreyasa.

The Scientific Spirit of John Locke

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1- Introcuction

In this paper, we propose to probe into the scientific spirit of John Locke who belonged to the seventeenth century (1632-1704). For the proper understanding of a philosopher from our point of view, it is necessary to explore his social background, which plays a great role in moulding the thoughts of a philosopher. The seventeenth century, as all of us know. is well marked for the developments in the field of natural sciences. It is in this period that scientists like Newton Boyle, Sydenham and Huygens whom Locke referred to as 'master-builders', enriched the world with their achievements Apart from the fact that Locke himself studied medicine at Oxford, he was a close friend of Boyle with whom he used to work in his laboratory, He was also associated with Newton and some other prominent Fellows of the Royal Society. It was but quite natural that such a close proximity with science and scientists immensely impressed Locke He tried to incorporate those scientific ideas into his philosophy. Observation and Experiment being the very basis of science which Impressed Locke very much, he declared 'experience' as the sole source of knowledge—

> "......in that all our knowledge is founded and that is ultimately derives itself."1

Since the basic assumptions of science are-an objective reality existing independently of our mind and its causal connections, Locke tried to establish the reality of external material substance together with its causal connections and thereby attempted to show the possibility of scientific knowledge.

2- Substance

When we observe a certain number of qualitiers constantly going together, Locke contends, we cannot imagine how these quantities can subsist by themselves and

"we accustom ourselves to suppose some substratum wherein they do subsist, and from which they do result; which therefore we call substance."2

Since qualities need something to inhere, our ideas of qualities, Locke holds logically imply the idea of substance.

Locke also accepts substance as the essence or the very being of thing which makes it that it is. He makes a distinction between e nominal essence and the real essence. By nominal essence, he eans the general idea that we form about a particular kind of eeies of things through abstraction of their common qualities. It is, erefore the complex idea of a nnmber of sensible qualities and wers by which we recognize a thing as a kind of thing distinguish om other kinds of things and assign meauing to the general word al essence on the other hand, he means the particular internal stitution of a thing. consisting of the minut particles of matter real essance the thinks,

"is the foundation of all those proderties that are combined in and are constantly found to co-exist with the nominal essence............"3

e clarifies the distinction with the example of gold. The nominal e of gold, he holds, is our complex idea of a body of a certain colour and weight, with malleability, fusibility and fixedness, s real essence is that particular configuration of the insensible the body on which all these observable properties and other nying powers depend. Locke's account of real essence points towards the corpuscular hypothesis of his day. g to Boyle's version, each thing has a perticular mechanical formed out of very small particles as a result of which each ts differently when it eomes into cootact with other things mechanical structures. Locke, we find, follows tha same ight when he recognizes that it is due to the constitution sible parts of gold that it gets dissolved in aqua regia ains fixed in fire. But Locke defines these real essences n'—

"......we only suppose their being, without precisely knowing what they are......"4

This unknowability was due to the limitations of the scientific developments of that period. Out of the scientific bent of his mind, Locke recognized the possibility of these real essences being known. It becomes obvious when he remarks—

"......if ihat most instructive of our senses, seeing were in any man 1000 or 100,000 times more acute than it is now by the best microscope ......he would come nearer the discovery of the texture and motion of minute parts of corporeal things, and in many of them probably get ideas of their internal constitutions......"5

The progress of science has proved Locke right because the atomic structure (i.e. the 'real essence' of Locke) of a lot of things which were unknown at Locke's time are known by now.

One point which we must make clear is that Locke has not identified 'real essence' with his substance-in-general. Substance-in-general is what is common to all particular kinds of substances which differ from eech other in respect of their particular constitntions or real essences which give rise to their different set of qualities, In the words of Locke,

"......if anyone will examine himself concerning his notion of pure substance in ganeral, he will find he haa no other idea of it at all, but only a supposition of he knows not what support of such qualities which are capable of producing simple ideas in us."6

Having such as aptitude for science, why did Locke regard the nature of material substance as 'unknown' to us ? order to understand this we will have to trace him from his predecessor, Rene Descartes, who also influenced him profusely. The influence of this great rationalist thinker on Locke was so great that following him, Locke also declared 'ideas' as the only immediate data of knowledge. But that implied his uncritical acceptance of the following three assumptions of Cartesian dualism :

1. Mind and Matter are two basic realities which can exist completely independently of one another,
2. ......being separate they cannot even have causal interconnections.
3. ......Mind is logically prior to Matter.

On the basis of the above three assumptions, Descartes advocates that mind can only know its own ideas.7

Since Locke starts with the claim that we can be diretly acquainted only with the ideas of objects and never with the objects themeslves, it is not possible for him, on his empirical ground, to account for our knowledge of physical things. His 'real essence' also stands in no better position because it is the supposed support of the insensible qualities. Therefore, from our point of view, both substance-in-general and real essence are 'unknown' and 'unknowable' for Locke.

3. Primary and Secondary Qualities

We also notice the scientific attitude of Locke with respect to his adoption of the primary-secodary quality distinction which was an essential part of the corpuscular hypothesis of the science of his day. Science had reached the stage of mechanical materialism at that period. Scientists tried to give mechanical explanations of natural phenomena, i.e. explanations in terms of their bulk, figure, number and motion. The qualities of colour, sound, odour, etc. had no role to play in the mechanical explanation of physical processes. Locke also accepted this distinction of primary-secondary qualities in his philosophy out of his motive to lend support to the existing scientific theory.

He regarded the qualities of solidity, extension, figure, motion/rest and number as the primary qualities of objects. Since the primary qualities are fundamental to the concept of a metrial particle, Locke observes.

> "the mind finds (them) inseparable from every particle of matter".8

...ies of colour, sound, ect. in his view are only
powers of the insensible parts of objects to produce those ideas
us. All that Locke wanted to say was that our ideas of primary and
condary qualities as well as our ideas of variations in them—all
be explained in terms of corpuscles. It is best to understand
ke in his own words—

"......since the extension, figure, number and motion of bodies of an observable bigness may be perceived at a distance by the sight, it is evident that some singly imperceptible bodies must come from them to the eyes, and thereby convey to the brain some motion, which produces these ideas which we have of them in us."9

r ideas of secondary qualities also, he thinks are produced
ame manner—

by the operation of insensible particles on our senses."10

far as the origin of our ideas of these two types of
is concerned, the only difference, Locke holds, is that in
rimary qualities, our ideas represent the actual qualities of
while in case of secondary qualities our ideas represent
nt textures of the object, formed by different combinations
ary qualities of their insensible parts.

oes to the extent of claiming that if we follow that
hypothesis, we will be able to solve many of the puzz-
of our everyday life, for example why the same water
by one hand and cold by another hand at the same
planation that Locke offered is that the corpuscles of
nd are moving at a speed higher than the speed at
ter corpuscles are moving. As a result, when this hand
act with water, it causes a decrease in the speed of
of that hand. Just the opposite happens in the case
the speed of whose corpuscles is lower than the
water corpuscles. Consequently, the same water
ea of cold in the former hand and the idea of heat

in the latter hand, Whether the mechanical explanatioes of Locke are acceptable or not today, is of no great concern to us. What is important is his scientific spirit out of which he tried to explain the effects of bodies upon one another and upon us, in terms of matter and motion.

4. Causal Connections

The scientific attitude of Locke is evident in his recognition of causal connections, too. For Locke, the term 'cause' simply means that,

> "which makes any other thing, either simple Idea Substance, or Mode begin to be."11

This term, he affirms, is closely associated with the term 'power'. By 'power' Locke means the ability to makes as well as to receive any chance, while the former kind of ability as called is called active power, the latter passive power. Giting the example of the son Locke holds that while the sun has the active power of melting wax. wax has the passive power of baing melted. Both sensation and reflection Locke maintains furnish us with idea of power. We receive our idea of power througd the observation of the impacts of bodies on each other, and reflecting on the operations of the mind which can produce bodily as well as mental changees, we receive our idea of power. But all that we experience are the effects of power. Just as the 'real essence' of substances is unknown for Locke, so are their 'powers, efficacies and ways of operation.' Locke's failure to account for our knowledgb of causation follows from his acceptance of Cartesian assumptions together with his empiricism. If all we gather through our experience are discrete and unconnected, we can never have the knowledge of causal connections.

But inspite of this shortcomings, we must not under-estimate his scientific spirit which is the main driving force of his philosophy.

Perception in Buddhism & Nyaya

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There are two main views about pramanas in Indian Philosophy, All the systems of philosophy except Buddhism hold that the reality can be established on the basis of pramanas (Prameya Sidahih Pramanat hi). Buddhism, on the other hand, holds the view that pramana is to be established on the basis of reality. It therefore, follows that all the non Buddhist systems take pramanas for granted and use them in order to establish the nature of reality. No further proof is needed for determining the nature of pramanas, but for Buddhism, reality is self-established. No amount of pramana can affect its nature. This reality itself provides the ground for making pramanas valid. Therefore, pramanas are either self valid or seek validation only from other pramanas, but never from reality This is the position of Nyaya Mimamsa. etc. In Buddhism, pramanas are completely determined by the Buddhist ontology. Therefore, they are necessarily determined in their nature by reality.

There are certain basic positions held by the Buddhists with regard to the nature of reality. Reality is momentary. Each moment depends for its exiatence on previous moments. Therefore, each moment is in itself unique, but causally determined by previous moment. Therefore, being momentary, reality is unique particular. We can not give any name to this reality becsuse the act of giving a name will imply two things :

(1) The reality will have to exist for more than one moment in order that a name could be recalled and associated with it.

(2) Since the function of naming requires the possibility of identifying a thing whenever its name is uttered, a momentary reality can't be named. From these points it is concluded that reality can not be named and when-evnr is named. is not the reality proper. Therefore, there is a reality in itself (Svalaksona) and there is a reality which we talk about in general terms

(samanaya lakasna). Corresponding to svalaksna we have perception (pratyaksa) and corresponding to samanya laksana we have anumana (inference). What is known in preception can not be known in inference. This is called the theory of Pramanyavyavastha. Buddhists therefore define perception as the knowledge arising from object. This is the defination given by Vasubandhu. But this defination does not exolain the exact nature of perception. The knowledge with arises from perception is really different from the knowledte by inference. In perception, we know the object as it is. But in inference we know the object as we talk about it. The defination of Vasubandou covers both these objects. Therefore. Dignaga proposed more precise definition of perception. He said that perception is devoid of Kalpana. In this definition, we have to note two important points :

(1) Dignaga does not use the word Jnana to desctibe perception.

(2) He does not give a precise definition of Kalpana.

We may justify the view of Dignaga why he does not use the word Jnana, for perception. Since only svalaksana is the object of perception: this perception cannot be described by a generic name. If the object is a unique particular how can its awareness be describable ? Perhaps this was the reason why perception was not described as Jnana.

Although Dignaga did not give a precise definition of Kalpna yet he described its nature. He said that where-ever we impute name, Jati, Dravya, Guna and Kriya, we have an instance of Kalpana. But it is true that enumeration if instances are not the same as a logical definition.

Dharamakirti accepted all that Dignaga had said. He defined perception as "that knowledge which is not mistaken (abhrantama) and is free from Kalpana." We find that Dharmakirti has introduced three new points in the definition of perception.

(1) He calls perception knowledge (Janana)

(2) He introduces a new element in the definition of perception viz., (abhrantam) and

(3) He gives a precies definition of Kalpana.

(1) Knowledge : We have said above that perhaps Dignaga was thinking that the awareness of an indescribabla (svalaksana) itself can't be described as Janana but Dharmakirti seems to drawn a distinction between awareness and its description. What we are aware of viz. Svalaksana, is not described when we describe the awareness as Janana. In awareness, there is always the relation of objectivity involved, but no relation of any kind is possible in the case of the object viz., Svalaksana. Therefore, according to Dharmakirti, Pratyaksa can be safely described as Janana.

(2) Although the knowledge of svalakshan contains nothing but svalaksana as its object yet this knowledge is not indentical with svalaksana. Therefore, only when svalaksana is given to consciousness through the midium of sense organs we have perception. So there is no possibility of distortions created by defective sense organs and other disturbances created in the medium. Dharmakirti gives the example of moving trees in the opposite direction when we look at them while sitting in a moving boat. The movement of trees is only due to the disturbances in the environmental medium of perception. It is neither due to the object nor is due to any defect or kalpna of human mind. It seems that while Dignaga did not regard the possibility of any distinction between the object and the medium of its awareness, Dharmakirti does accept such a distinction. This is the reason why he introduced abhrantam in the definition of pratyaksha. Thus by adding 'abhrantam' all those distortions which are due to distrubances in the medium are eliminated from perception proper.

(3) Dharmakirti defined Kalpana as that awareness which can be associated with language. Here Dharmakirti does not give any new idea. He only thought that nam, jati, etc. are the necessary creations of language. He therefore, gava only logical definition which only means what Dignaga wanted.

The above view of perception completely eliminates any judgement in perception. Therefore 'I see a table' is not a perceptual statement, because this involves universal concepts of 'I' 'seeing' 'table' and the affirmation of a relation among all those three...Actually no perceptual statement is possible which could correctly state the perception of an object.

We have seen the reason why Dignaga and Dharmakirti define perception in terms of the awareness of svalaksana. As has been stated in the beginning that for the Buddhists, it is the object that determines the nature of awareness. In perception also the same position holds good. When an object is present before senses, it excites the appropriate sense organ. The exitement of the sense organ itself is the necessary and sufficient condition for perception to take place. In the excitement there are two points to be noted :

1. The object of perception, which is the thing in itself, is the cause of this excitement. It is a cause in the sense of प्रतीत्यसमुत्पद pratityasamutpada i.e. this being that arises. Therefore, the fact that a particular sense organ has been excited and aroused from in an active state, to a state of action, clearly leads us to conclude that there must have been something responsible for this change in the sense-organ. The sense-organ itself is momentary like its object. It consists of the series of moments like the object. When an uniform series of the sense-orgen is distrubed, the cause of its disturbance must be outsaid the series itself. Therefore, the excitement of the sense-organ can be caused only by something which is external to the series. It was in this causal sense that Dharmakirti described the process of perception with the help of a simple but significant experiment. He says that in perception if something is present then we perceived that thing. But if that thing is remyved, we cease to perceive it (or then it ceases to be perceived). Therefore, only that thing, the presence or the absence of which makes the difference in our awareness, is called the object of perception.

2. The second significant poinnt is with regard to the awarencess of the object. We have seen above that the object causes excitement in the sense-organ. This excitement itself is not perceptible

awareness. Awareness is something more than more excitment of the senses. It is a state of being consciousness of the object itself. It is obvious that what is given in consciousness is not the object directly but the object exciting a particular sense-organ. Therefore, in between awareness and the object, the excited sense-organ intervenes. Thus, we have to ensure that what we are aware of and what has excited the sense-organ or the same thing. If the two were different, the perception would become illusion. Therefore, there has to be some inviolable mechanism guaranteing the absence of discripancy between what causes perception and what we are aware of Dharmakirti gives sarupya as that sure mechanism which will ensure inviolable character of perception.

Before we discuss the nature of sarupya, it may be made clear that the idea of sarupya is not a part of the process of perception itself. It is a concept that is introduced in order to explain and understand that process. In this sense sarupya is a term in the meta-language of perception. Thus, the person actnally having perccption is conditioned by what takes place as has been claimed above. The excitement of sense-organ is determined solely by the object i.e. Svalaksana. This excitement cannot have any form other than the form of the object which has excited it. It is a kind of the rule of causality that the effect is in nature similar to that of its cause. This is a factual rule obtained in the world of reality. In this way, the excited sense-organ assumes the form similar to that of the object. This is what is known as the sarupya of the object and the sensual excitement) According to the general Budhists trend, there is no distinction between dharma and dharmi. The thing and its form are non-distinct. Therefore, it would be wrong to say that the sense-organ actually assumes a form at the given moment of perception. The sense organ movement is of the form given to it by object. In the same way, it would be against the general principle of Buddhism to hold that the sense-organ presents something to consciousness for making awareness possible. Actually no distinction is possible between the excitment of sense-organ and consciousness. To be excited is to be conscious – of in respect of an object. The sense-organs are parts of the total awareness situation. What happens to the sense-organ

actually happens the awareness itself. Therefore, if the sense oagan has a form similar to that of the object, in the awareness also the same form in present. Thus the similarity of the form of the object to that of the excited sense-organ and ewareness is what the theory of sarupya means. Since the whole process has been conceived in mechanical and deterministic terms. therh is no possiblity of any variation between the object and its awareness, Hence perceptual illusion is ruted out as Dignaga thought. That is why in his view, it is superfluous to say that perception is to be free from error. But Dharmakirti's position though substantially the same, is more careful than that of Dignanga, because inspite of sarupya between the object and the excited sense-organ there may be a factor which is neither a part of the object nor a part of the sense organ, yet it can influence the total percepatible situation. As for example, according to Aryabhatta, the earth moves around the sun but in ordinary perception, we see the sun moving from east to west around the earth. All perception is not of the Sun, which is moving nor is the movement of the earth given in it. But because of the movement of the earth where we stand, the movement of the sun is projected. This perception of the moving Sun is, therefore, illusory, Dharmakirti, who was a junior contemporary of Arya Bhatta utilized his astronomical discovery in formulating his theory of perception. Therefore, he thought it necessary to safeguard perception against the possible illusion by eliminating interfering factors like movement of the earth. So, far him, abhrantam becomes a necessary part of the metalanguage of perception. Thus, the causal factor generating excitement in the sense-organ and necessary sarupya between the object and awareness together constitute arthakriyakaritva of object.

We have seen that it is the object which dictates terms to Buddhist epistemology. Accordingly one kind of object would give rise to corresponding knowledge. In keeping with the causal theory stated above (as in general causality, milk can produce butter but it can not produce a piece of stone. Similarly a particular kind of object i. e. Svalaksana can produce only a particular kind of knowledge i. e. perception. Therefore, what is not a part of the world of objects cannot be known in perception. Generality or

universality is thus something which is according to the theory of momentariness and also according to the theory of apoha, not a part of perception. Generality seeke to combine together various individuals but the theory of mementari ness prohibits individuals existing together. Therefore, universal is foreign to Svalaksna and cannot cause perception. Language, which arises from the possibility of generalisation, is therefore, absent in Svalakana along with universal. Every such knowledge whih cnotains within it some universal element and which is tinged with language cannot be perception. A very sharp distinction is, thus, drawn between what could and what could not cause percdption. This idea along with the concept of Sarupya has been expressed in terms of Kalpanapodham.

It would be proper to contrast Buddhist theory of perception with the corresponding theory held by the Nyaya. Nyaya belongs to that group of philosophical systems which hold that the nature of object is determined by the kind of knowledge that we have. Here knowledge becomes the guiding factor and we can say on the basis of or analysis of knowledge what could the nature of object be ? Since in knowledge that arises as a result of the operation of sense-organs, we are aware of not only individuals but their relations and common characterstics they share with others. It is assumed that the object must have all this universality, which is basic ingredient of all determinant knowledge, which can, therefore, never be eliminated from perceptual knowledge. Thus, for Nyaya percption is basically a determinant knowledge routed in our awareness of universal and consequently tinged with language. Such a fulfledged perceptible knowledge, according to Nyaya, is also relational in character as it involes relationship between an individual and universal. All relational knowledge presupposes prior simple knowledge of each term in its unrelated form so if perception is determinant it pre-supposes a simpler stage where each term is perceived in its unrelated form. This is what the Nyaya calls indeterminate perception. We can see that what is according to Nyaya is due to the absence of awareness of relations among various things given in perception. The things like particular, universal

etc. are very much present only their relation is not comprehended. In the absence of the awarencss of relations, the entire elements constituting an objeet of perception, are given in a undifferentiated whole. Thus, we are not able at this stage to to idntify various elements in their proper perspective. This is what is known as nirvikalpaka in Nyaya but in Buddhism not only the awareness of relation between an individual and universal is absent, the universal is absent. The universal is itself non-existent. In this sense, nirvikalpaka in Nyaya and Buddhism means different things. They do not have the same meaning. Actually what Nyaya means by nirvikalpaka would fall under samanaya laksana in Buddhism. The controversy between Nyaya and Buddhism in relation to the theory of perception, therefore, centres around the status of universal. The Buddhists say that the universal is an imaginary construction dircted by misplaced awareness of similarity among svalaksanas. It is not real objectively. In the case of Nyaya, it has to be objectively real because our nowledge reveals it In this way these two systems are actually talking about the ontological status of universal and the difference in their theories of percetion is primarily due to differences between their respective ontological theories.

Kundalini Awakening Process

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When an aspirant wants to awaken Kundalini Shakti, he or she should become desireless with "पर" Vairagya before starting any process for Kundalini. Kundalini can be awakened when a man has controlled षडरिपु (Six impurities of mind). Kundalini is awakened by the Yogi whose mind is free from passions and worldy (भौतिक) material Pleasures, whose heart is pure. (There should not be मल-विक्षेप). When these yogic purities of Nadis, mind and heart do not exist, the aspirant gets some bodily infirmities.

In Yogic practice a thorough knowledge of the Yoga process a proper guide and the purity of Nadi, mind, least is must. Sadhak Yogi has plenty of temptations in the process and if you have no inner-pranic strength to resist, you get opposite result (योगे रोग भेदात) The theoritical Knowledge about Nadis, Chakras and Kundalini is must with your purity in mind and heart. Exceptionally the spiritual master may bestow blessings for a half moment experience of Kundalini but you have to practice constantly on that experience by your efforts. Otherwise you loose the chain of systemetic Knowledge of its results from Kundalini Shakti.

Hatha Yogis awaken Kundalini by Asanas, Mudras and pranayama. Ashtanga Yogi-Raja Yogi awakens by concentration and training of mind. Bhakti Yogi do self surender and ultimate devotion. Jnanis, Vedantins by analytical will power and Brahma Drasthi. Tantrikas by chanting Mantras with proper process. Nath Panthi Vaishnvas and Udasin with Sahajiya sampradaya also try to join the Vital force of life to the Shakti Tatva prevailing in the universe. The blessed aspirant by गुरुकृपा or spiritual master's Sankalpa Shakti by

graceful Shaktipat Process. When Kundalini is roused, its Union with lord Shiva at the Sahastras chakra effect the कैवल्य Mukti and Samadhi.

Samadhi of any kind—सबीज or निर्बीज is not possible without awakening the Kundalini Shakti.

There are different methods to awaken Kundalini Shakit. Your Progress in spiritual path decides what method should be used for awakening Kundalini by your respected Spiritual master. In modern times self assertive aspirants select some improper exercises of their own choice with ego which may lead to mental disorders and serious physical troubles.

When Kundalini is awakened prana vayu goes upwards through Brahma Nadi and Agni Tatva. Kundalini from Adhomukh Akul dal kamal piesces first Muladhar Chakra. Then proceeds further to swathisthan, Manipur Anahat, Visuddha and Agna Chakra. Five elements or पञ्चभूत make five chakras. Sixth Agna chakra is composed of मनस Manas Tatva. Kundalini creates heat in the particular chakra where it is piescing that Bindu or Chakra. When it passes to another chakra, the previons becomes cold, dull and lifeless The psychic power is acquaired by the Yoga-Sadhak His control over five elements is established. He is steady in knowledge-space called chittakash (चित्ताकाश)

The ever lasting Spiritual Yog-Anand Siddhis with divine intoxication are the results of Kundalini awaken process. The six enemies षडरिपु described as Anger, Love, Dwesh-Envy, Karma-Lust and possessiveness of mind and at once vanished from the mind of Sadhak Yogi. This freedom is enjoyed by sadhak yogi with the effective balance of mind and with supreme fearlessness. When Kundalini passes from one chakra to another chakra, layer after layer of the mind becomes opened and the yogi acquaires psychic powers.

He loses body Consciousness. He attains the highest supreme Bhumika or State which is called Unmani Avastha state.

Kundalini awakening may be described as easy process by jnana Yogi Hatha Yogi and Rajyogi. But it is very difficult to take it to sahastras chakra. Highest Bliss and perfect peace is only acquaired when Sahastra chakra is united with Kundalini Shakti and with shiva the lord. This fullest union gives Mukti or the State of Samadhi. Deha Shuddhi, Nadi Shuddhi, Manas Shuddhi and Buddhi Shuddhi are pre requisite conditions for awakening kundalini.

The nectar of Kundalini Yoga is union with Supreme power.